The Church of Satan I

Michael Aquino

The Church of Satan I

Volume I - Text & Plates

- by -

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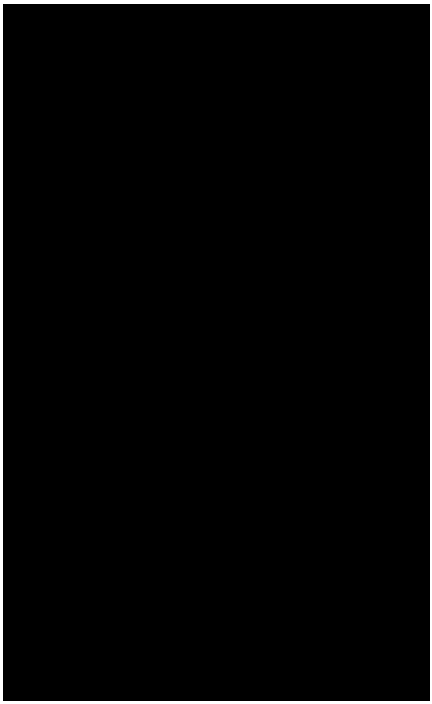

Dedicated To

Diane

the one, true, and only

High Priestess of Satan

who, more than any other,

created, sustained, and defended

his Church

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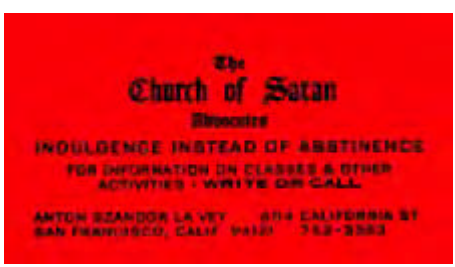

June 19, 1968: It was a balmy afternoon in San Francisco. Having received my B.A. from the

University of California, Santa Barbara the previous week, I had returned to my native city for a short

vacation before reporting to the 82nd Airborne Division as a newly-commissioned Second Lieutenant.

Leafing through the newspapers in search of an evening's entertainment, I saw that the highly-publicized

film *Rosemary's Baby* was premiering at a theater in the Marina District, and I decided to catch the early

screening in order to avoid the crowds arriving for the later show.

The film proved to be unexpectedly disturbing - even more so than the novel which had appeared two

years earlier. Unlike the formula Hollywood monster movie, it emphasized the unremarkable and ordinary

personalities of Rosemary's neighbors - and then revealed them to be just as routinely engaged in bizarre

practices of Devil-worship and Black Magic. "This is no dream," gasped a terrified Mia Farrow as she was

ravished by Satan. "This is **really happening**!"

As the lights came on, I paused to wonder - as, I am sure, did many others in the theater - whether it

could indeed really happen. Was it possible that Satanism could still be a living force in the world, and not

merely a historical aberration of medieval paganism and primitive anti-Catholic sentiment? No, of course

not.

But as I strolled towards the front of the theater, there was a sudden commotion out under the

marquee. A late-model black hearse had drawn up to the curb, and from it there emerged four or five men

clad completely in black robes. The crowd parted before them, and the manager ushered them through the

lobby and into the darkened interior of the building.

It all happened so quickly that I had only a momentary look at this singular delegation, but there was

no mistaking its central figure - a tall, shaven-headed, goateed man with piercing eyes that seemed almost

reptilian in their gaze. As the crowd thinned, I walked over to the manager and asked him for an

explanation of the incident.

“That was Anton LaVey,” he said after a moment’s hesitation, “and those were people from the Church

of Satan. LaVey was technical advisor to this film and played the part of the Devil in it.” He produced a

bright red calling-card, which solemnly announced:

Not only could it happen, said the card, but it was indeed happening. I shook my head in fascination.

An actual church devoted to the Devil - and right here in San Francisco! Moreover both the card and the

announced address implied that this institution had managed to sustain a public existence and exposure.

Outré it might be, but criminal it was evidently not.

Driving directly home to Russian Hill was of course quite out of the question; I detoured half-a-city

out of my way to see what sort of structure it was that could house such a bizarre activity. The address

proved to be far out in the Richmond District, where California Street ceases to be a four-lane, commercial

artery and becomes merely one more fog-shrouded residential lane. Nestled tightly between two buildings,

6114 revealed itself to be a two-story, peaked-roof house of a type common in post-fire San Francisco. But

it was painted completely black, and the three main windows were tightly shuttered.

The only indication of occupancy was the soft glow of an orange-red light through the front-door

transom. I listened for some sound from the interior, but the house remained silent and uninviting. A plate

by the door said DO NOT DISTURB UNLESS YOU HAVE AN APPOINTMENT, which of course I did

not, so I drove away … and for a year almost entirely forgot about Anton Szandor LaVey and his strange

Church of Satan.

I did not know it then, but I had just received my first glimpse of both a man and an institution who

would alter my life to an extraordinary degree. More than that, they would alter the lives and philosophies

of many other persons throughout the country and the world, and ultimately they would be responsible for

a most remarkable contribution to the options for human social evolution.

For the Church of Satan was not just one more shade of color in San Francisco's rainbow of the

eccentric and the avant-garde, nor did it have much in common with what most people generally consider

"the occult". Rather it was an exercise in intellect, spirit, and activity which, accidentally or intentionally,

managed to focus on the greatest mystery of mankind: why it is different from all other forms of life, and

what this difference implies for its potential.

Such an odyssey was not to be comfortable or tranquil. During the decade of its existence, the Church

of Satan strained and in some cases almost shattered the lives of many

individuals who came into contact

with it. Like some great Frankenstein monster, it fascinated and obsessed its creators and its adherents,

rewarding success in its fields of interest with stronger and darker challenges.

As the institution grew larger and more sophisticated, the personalities and philosophies that governed

it came to have less and less in common with their counterparts in conventional society, and ultimately the

Church came to display two distinct faces.

The first face was that through which it struggled to communicate with the public and indeed the outer

circles of its own membership. This was the Church of Satan of the tabloid newspapers and magazines,

the publicity-provoking pranks, and the Hollywood flirtations; from 1966 to 1975 it would be described,

denounced, praised, and caricatured by a veritable parade of reporters, academics, theologians, and

historians.

From all these accounts there gradually emerged a confusing and inconclusive image of the Church as

a spectacular fraud. For all of its regalia, rituals, and aphorisms, it seemed too commercial, too media-

oriented, too transparent, and indeed too “nice” to be authentic. Even some of its more enthusiastic

members eventually disengaged themselves with the feeling that they had exhausted the Church; they had

wallowed in its notorious indulgences and found them to provide only temporary relief in the restless

search for stimulation, excitement, and recognition.

The other face of the Church of Satan was not seen by the public, nor indeed by most of its

membership. It was sensed by a very few - perhaps not even by Anton LaVey himself - when the Church

was founded. Ten years later it was still obscure and ethereal: a face that was glimpsed peripherally rather

than directly. It was the face of deep, ultimate authenticity - a signal that behind all the pageantry and the

pyrotechnics lay an unsuspected substance - and a manifestation of intelligence that responded, however

unpredictably, to efforts at conscious communication.

It was just this authenticity which animated the Church and its High Priest so vibrantly for so long,

enabling both to endure so much social suspicion, ostracism, and outright antagonism without suffering

loss of dignity, much less of conviction.

Like Galileo denying his discoveries before the Inquisition, Anton LaVey could romp as a Faustian

caricature for the entertainment and reassurance of the masses both within and without the Church of

Satan, secure within himself that all such escapades were insignificant next to the actual truths he had

discovered. Under their influence, and enthralled by their energy, he would soar to unprecedented and

unanticipated heights of self-awareness, control, and power. And through their intoxication he would also

fall - an Icarus who, in the exhilaration of flight, had ventured too near the Sun.

Because it transpired that the Church of Satan finally disintegrated as unexpectedly as it had arrived -

nine years after it first came into being. But just as its beginning was more precisely an evolution and a

metamorphosis of a tradition which had preceded it in human history, so that tradition again did not

vanish. Rather it underwent yet another change into an even more sophisticated institution - the Temple of

Set.

As Satanism is necessarily a reaction against the assumptions, prescriptions, and values of Judaic/

Christian religion, so the Church of Satan was limited in the positive potential of its philosophical

conceptualizations. The energy and the momentum were present, but Satanists had imprisoned themselves

in what turned out to be a very cramped and artificial universe. They could not put a name to their growing

sense of frustration until 1975, and then - in a moment of crisis as painful as it was inspiring - their

cumulative efforts resulted in a dramatic transformation of their environment, from one of dependent,

negative reaction to one of independent, positive action.

The Temple of Set proved to be the latent, always implicit but never predefined promise behind the

Church of Satan - that hypothetical triumph which would follow a Satanic eclipse of the inertial forces of

the Universe. It is a triumph still evolving cautiously towards full realization, but one whose parameters

approach the very limits of human potential. Indeed it presages the evolution of the human *psyche* into

something as far removed from its present state as that state is from simple animal existence.

This book is thus a history whose ultimate significance is to be found

in the future which these earlier

events set in motion, not just in the adventures of those remarkable years from 1966 to 1975 themselves.

This Eighth Edition proceeds past 1975 into the tragic *Götterdämmerung* which thereafter descended

upon Anton and the remnants of the Church, culminating in his death in 1997. Lest we be tempted to

judge him too quickly, it is well to remember that some of the same qualities responsible for his downfall

also contributed in making him the genius that he was. In John Fowles' *The Magus*, the magician Conchis

observes of the eccentric, reclusive magician who had initiated him in his youth:

Whenever I see a photograph of a teeming horde of Chinese peasants, or of some military procession,

whenever I see a cheap newspaper crammed with advertisements for mass-produced rubbish. Or the rubbish

itself that large stores sell. Whenever I see the horrors of the *pax Americana*, of civilizations condemned to

century after century of mediocrity because of over-population and under-education, I see also de Deukans.

Whenever I see lack of space and lack of grace, I think of him. One day, many millennia from now, there

will perhaps be a world in which there are only such châteaux, or their equivalents, and such men and

women. And instead of their having to grow, like mushrooms, from a putrescent compost of inequality and

exploitation, they will come from an evolution as controlled and ordered as de Deukans' tiny world at

Givray-le-Duc. Apollo will reign again. And Dionysus will return to the shadows from which he came.1

In the chapters which follow I have endeavored not only to recount the adventures of Anton Szandor

LaVey and the Church of Satan, but also to draw from these experiences the principles which they

discovered, refined, and actualized. While relevant documentation is both incorporated and appended, it

1 Fowles, John, *The Magus* (revised version). Boston: Little, Brown, 1965, 1967, page #186.

will soon become clear that ordinary rules of evidence are sadly inadequate for subject material as singular

as this.

It would be much to expect that this extraordinary story will be completely credible or even intelligible

to the conventional mind. To sense its significance, one must undertake within one's own consciousness

that same mysterious, often frightening journey on which Initiates of the Left-Hand Path are always

embarked. It is a journey which may be rewarding, but to those of fragile dispositions it may just as

possibly be profoundly disturbing, even disastrous. It is a journey through Hell, but …

The mind is its own place, and in itself

Can make a Heaven of Hell, a Hell of Heaven. 2

2 Satan in Milton, John, *Paradise Lost*.

Interest in and worship of the Devil did not, of course, begin with the Church of Satan in 1966. The

moment something like a Prince of Darkness was visualized in ancient times, presumably, someone

decided that it would be more advantageous, illuminating, or just plain fun to seek his favor instead of that

of more socially-respectable gods. Yet so strong was the grip of Christianity in medieval Europe, and so

savage its persecution of even the mildest heresy, that anything like formalized Satanism was quite

unthinkable.

Until the 20th Century witchcraft and Devil-worship remained the stuff of moral mythology: tales told

to frighten children into behaving like good little Christians, or, more ominously, allegations among adults

for malicious reasons. How many of the persecutions, massacres, tortures, and burnings of 15th-17th

Century Europe were actually based on anything more than cold-blooded opportunism will never be

known for certain. The scale was appalling, with executions estimated conservatively at 200,000 across

the continent.3

Under such circumstances sensible people avoided any interest remotely suggestive of witchcraft or

Satanism. Curiosity concerning “occult mysteries” was indulged only beneath the heaviest veneer of

Judæo/Christian orthodoxy, from the angel-communicated “Enochian Keys” of John Dee to the cross-

splashed pageantry of Rosicrucian and Masonic fraternities. Such magical texts as were eventually studied

by aficionados were carefully attributed to ancient Hebrew sages or historic Christian authorities.4

After the continental excesses and exhaustion of the Catholic-Protestant wars and the resultant

reaction against all Christian institutions in favor of an “Age of Reason” or “Enlightenment” 5, the

“forbidden fruit” of Satan and Satanism began to be looked at as something exotic to play with. Hellfire

Clubs, including Sir Francis Dashwood’s Order of Medmenham Franciscans, were chic in London6; lurid

3 Kingston, Jeremy, *Witches and Witchcraft*. London: Aldus Books, 1976, page #60.

4 For instance the *Clavicule of Solomon* and the *Grimoire of Pope Honorius*.

5 Encompassing the late 17th and the 18th Centuries, the “Enlightenment” was characterized by (1) a relegation of mankind to a “natural

place”, not a privileged place among the natural order, (2) a disbelief that “God” (if he exists) would ignore natural laws to take any interest in

human affairs, (3) a sentimental attraction to ancient Classical cultures and distaste for the medieval Christian heritage, (4) emphasis on the

present life as opposed to an afterlife, and (5) humanitarian respect for and kindness towards all natural creatures. One excellent

introduction

is *The Enlightenment* by Norman Hampson (Baltimore: Pelican Books, 1968).

6 The definitive study of Dashwood's Order to date is Eric Towers, *Dashwood: The Man and the Myth* (London: Crucible, 1986), which offers

evidence that Dashwood's "occult" activities consisted largely of revels in honor of Apollo & Bacchus with no overtly "Satanic" element. In

the early 1960s the most generally-available books on Dashwood were Daniel P. Mannix' *The Hell-Fire Club* (NY: Ballantine, 1959) and

Donald McCormick's *The Hell-Fire Club* (London: Jarrold's, 1958). Mannix painted a sensational picture of explicitly Satanic orgies;

McCormick debunked this in favor of "rakemanship" parties. Mannix' fantasy, obviously, was the one to which the early Church of Satan was

more inclined.

rumors of Palladists and Luciferians scandalized Paris7. By the 19th Century authors such as J.K.

Huysmans were shocking their readers with lurid tales of Black Masses and human sacrifices among the

decadent aristocracy. 8 In Austria and Germany ancient paganisms were revived from near-extinction9,

paving the way for a wild renaissance in Romanticism that would ultimately lead to the apocalyptic state

totalitarianisms of the early 20th Century. 10

World War II burned that Romanticism to ashes, leaving in its place a dull social rationalism whose

only claim to anything exotic in the way of philosophy was the escapist despair of Sartre and his fellow

existentialists.11 Religion had become a Norman Rockwell game for

the nuclear family of America to play

on Sunday mornings; otherwise it was as obsolete and irrelevant as the horse-and-buggy.

A few oddballs still played with the old forbidden fruit, however. In 1940 William Seabrook wrote

Witchcraft: Its Power in the World Today after having his curiosity aroused by his friend Aleister

Crowley. 12 In England Gerald Gardner worked to reintroduce witchcraft as a nonSatanic, nature-glorifying

paganism. 13 And finally Satanism-as-Satanism became worked into a new social myth by another

acquaintance of Crowley's, Dennis Wheatley.

Wheatley, a British intelligence officer during World War II, went on after the war to write a great

many novels of romance and adventure, not unlike those of his wartime associate Ian Fleming. 14 In one of

his novels, *The Devil Rides Out* (1934), Wheatley presented a coven of elite Satanists in London,

gathering in secret mansions to conjure up frightful dæmonic entities from candle-lit magic circles. When

not engaged in such monstrous ceremonies, they were the very model of upper-class society, enjoying the

most expensive cigars and wines along with their vintage Rolls-Royce and Hispano-Suiza motorcars.

Wheatley followed the success of *The Devil Rides Out* with several more novels in what came to be

called his "Black Magic series". 15 In addition to the damsel-in-distress and the good-magician-vs.-bad-

7 Flowers, Stephen E. Ph.D., *Lords of the Left-Hand Path: Forbidden Practices & Spiritual Heresies* (Rochester, VT: Inner Traditions,

1997/2012, ISBN 978-1-59477-467-6, pages #187-190. *LLHP* is

indispensable as a history not only of overtly Satanic movements, but more

importantly of many philosophical schools of thought which conceived, developed, and preserved the key elements of this tradition over the

centuries.

8 Huysmans, J.K., *La-Bas (Down There)*. NY: Dover, 1972. A fictional account of a supposed 17th-Century Black Mass, it nevertheless

became the standard model for such concepts among the ignorant public.

9 See in particular Nicholas Goodrick-Clarke, *The Occult Roots of Nazism: The Ariosophists of Austria and Germany 1890-1935*

(Wellingborough: Aquarian Press, 1985), which profiles Guido von List's Armanenschaft, Jörg Lanz von Liebenfels' Order of New Templars,

& Rudolf von Sebottendorf's Thule Gesellschaft. See also Stephen E. Flowers, *Fire and Ice: Magical Teachings of the Brotherhood of Saturn,*

Germany's Greatest Secret Occult Order (St. Paul: Llewellyn, 1990): a detailed analysis of the Fraternitas Saturni which dominated German

occultism from the 1920s.

10 See in particular Peter Viereck, *Metapolitics from the Romantics to Hitler* (NY: Knopf, 1941). Major sections deal with Romanticism, life-

worship, *Kultur*, dynamism, Wagner, Chamberlain, Fichte, Hegel, Rosenberg, and Hitler. Beyond the exclusively German experience, see

Ernst Nolte, *Three Faces of Fascism* (NY: Holt, Rinehart & Winston, 1963), which compares the German, French, & Italian movements.

11 An excellent survey is James Collins, *The Existentialists* (Chicago: Henry Regnery, 1952), with major sections on Kierkegaard, Nietzsche,

Husserl, Sartre, Jaspers, Marcel, & Heidigger.

12 William Seabrook, *Witchcraft: Its Power in the World Today* (NY: Lancer, 1940). Although personally a skeptic, Seabrook admitted the

psychological effectiveness of witchcraft. In his *Confessions* Aleister Crowley remarked of him: “He had held an important position on the

Hearst papers, and his sanity and decency had revolted against so despicably disgusting a job. He knew he was a genius, and the effect of

knowing me was to make him ashamed of himself.” (Chapter #80).

13 See Francis King, *Modern Ritual Magic: The Rise of Western Occultism* (NY: Macmillan, 1989).

14 It was Wheatley who introduced Maxwell Knight of M.I.5 (the model for Ian Fleming’s “M” character in the James Bond novels) to

Aleister Crowley. See Anthony Masters, *The Man Who Was M* (Oxford & NY: Basil Blackwell, 1984).

15 The most famous are *The Devil Rides Out*, *To the Devil a Daughter*, *The Satanist*, *The Haunting of Toby Jugg*, *Strange Conflict*, and *Gateway to Hell*. Of these the first and second titles were made into films: *TDRO* an excellent rendition of the book [available on DVD as

Hammer Collection #DV10666 on Anchor Bay] and *TTDAD* a confused mess.

magician characters, he added social causes which he and his readers disliked to his Satanists’

conspiracies: unrepentant Nazi masterminds, communists, British trade-unionists, and finally the racial

“Black Power” movement!

As there were no prominent Satanists in Britain or elsewhere upon whom Wheatley could fashion his

villains, he did the next best thing and modeled them after Aleister Crowley and his A.·.A.·.. Wheatley’s

Satanists duly wore Cefalu-style robes, credentialed themselves as “Magister Templi” or “Ipsissimus”, and

made sure to chant “Do What Thou Wilt shall be the whole of the Law” when summoning up Lucifer or

one of his Elementals. Wheatley's good-magicians were based somewhat loosely on Theosophy, which

had outlived its turn-of-the-century rival, the Hermetic Order of the Golden Dawn, to become London's

most prominent "good occultism".

Up to the mid-1960s, none of this really made the trip across the Atlantic to America. Wheatley's

novels were unknown here, as was Crowley (with the exception of a few insular disciples down around

Los Angeles - Jack Parsons16 , L. Ron Hubbard17 , et al.). Even Hollywood, with an interest in scaring its

customers, had moved smoothly from the Frankenstein, Dracula, and Wolfman melodramas of the 1940s

to atomic-age mutants and space-critters in the 1950s, with nary a Satanist to be seen. 18 We were simply

not interested. More important were power-politics with the Soviet Union, automobile tailfins, fluffy

television, Googie-architecture soda shops, bullet brassieres, Davy Crockett, Jack Kennedy's haircut,

surfing, the space race, and rock & roll.

As in England, Satanism would be ready to return to American consciousness only when people were

feeling both glum and escapist. That happened in the mid-1960s, after Kennedy was assassinated and his

successor Lyndon Johnson (with a very unsexy haircut) was dragging an unenthusiastic generation,

already inflamed with civil rights activism, through the Vietnam War.

Yesterday's surfers became today's Hippies, and the girls traded in bouffant hairdos and go-go boots

for granny dresses and love beads. In San Francisco people began to hear about a street intersection called

Haight-Ashbury, and discover that it was much easier to trip out by sucking on an LSD-soaked sugar cube

than by suffering through Beat poetry in a smoke-choked coffee house.

Michael Aquino (Sr.) and his generation grew up in the Roaring Twenties and took advantage of the

prime of their lives to make the best of the Depression-era 1930s. Then the War came along and made

heroes of them all. They did, after all, win it.

Michael Aquino (Jr.) was a member of the "postwar baby boom" activated by all those sex-starved

servicemen returning from World War II. I and my fellow "boomers" grew up in the comfortable

Eisenhower fifties, followed by the even more indulgent sixties. We faced theoretical dangers like the

"Red Scare" and the threat of nuclear war, but they never materialized into anything beyond a vague

monster-under-the-bed fantasy. Even Vietnam ("the first rock-and-roll war") was something distant,

transitory, and attention-optional: more an excuse for street-theatre and Dylan/Baez *Angst* than an

intrusion into the middle-American lifestyle.

In between the generations of Michael Aquinos Sr. & Jr. was another, smaller generation. They were

born at the beginning of the Great Depression, and its curse was all they knew throughout their childhood

years. As teenagers they then, on the "home front", lived through the black cloud of the War with its

16 John W. "Jack" Parsons (1914-1952) joined the O.T.O. in 1941 and was instrumental in introducing Crowley's philosophy to America in

the postwar era, when he served as Master of the Agapé Lodge in Pasadena. While he did not use the term "Satanism", he habitually

referred

to his magical activities as “the Witchcraft” and to himself as the “Antichrist”. To this extent he moved closer to anti-Christianity than

Crowley, who - at least in his later years - considered Christianity as something distastefully irrelevant. A selection of Parsons’ essays may be

found in his *Freedom is a Two-Edged Sword* (Las Vegas: Falcon Press, 1989), while John Symonds’ *The Great Beast* (London: Macdonald,

1971) contains a somewhat more cynical account of the cooperation and tension between Crowley and Parsons.

17 The science-fiction writer and founder of Scientology.

18 The definitive study of Satan and Satanic themes in film is Nikolas Schreck, *The Satanic Screen: An Illustrated Guide to the Devil in*

Cinema. Creation Books, 2001 (ISBN 1-84068-043-1). The book also pays careful attentfion to the subliminal Devil-themes of the war years,

the 1950s’ “atomic age”, etc.

rationing, its paranoia, and its family disruptions. They were too young to fight in it, become heroes.

Caught in the Twilight Zone between the heroes and the boomers, they were invisible, identityless: the

Beat generation. Some cultivated their Beat-ness and wrote poetry. Some donned black leather jackets,

combed their hair into “duck’s ass” splendor, and essayed hot rods and Harley Hogs along Whittier

Boulevard as would later be immortalized in *American Graffiti*. Some drifted into the *film noir* world of

late-40s *decadence*, angry, resentful, cynical. One of those was a young man named Howard Stanton

Levey.

Chapter 2
The Abominable Dr. LaVey

In 1971 Vincent Price starred in a film entitled *The Abominable Dr. Phibes*. It told the tale of a wealthy

ex-vaudevillian, Dr. Anton Phibes, who had been hideously disfigured in an accident while rushing to the

side of his injured wife. After she died during the operation meant to save her, Phibes vowed revenge on

the nine physicians and one nurse involved, and proceeded to murder them as dramatically as possible.

Living alone in a grotesque, moderne mansion, Phibes broods over the embalmed corpse of his wife

Victoria, plays tortured, thunderous compositions on an opulent, neon-illuminated theater organ, and

dances to the 1930s' music of a life-sized clockwork band with Vulnavia, a dæmonic damsel brought to

life by the powers and passions of his own mind.

The Abominable Dr. Phibes was intended to be horror camp with an Art Deco accent - perhaps a

whimsical variation on Gaston Leroux' *Phantom of the Opera*. Whether by accident or intent, however,

Phibes managed to attain a depth of nightmare beyond that of Lon Chaney's masterpiece. While the

Phantom had earnestly desired recognition of his genius by human

society, Phibes had descended to an

abyss of despair and *decadence* where the opinions and even the existence of other human beings had

become meaningless to him. One sensed that, like the central figure of Abraham Merritt's *Seven*

Footprints to Satan, he was moved to action against the offending physicians more for the sake of his own

stimulation and amusement than for actual vengeance. In his madness and magnificence he towered over

the policemen and detectives sent against him; to him they were no more real - and no less mechanical -

than the pathetic, painted musicians of the Phibes Clockwork Wizards.

While there is no reason to assume that *The Abominable Dr. Phibes* was a deliberate caricature of

Anton Szandor LaVey19, it might as well have been. The story of his life is one of genius distorted by an

alienation so profound that it led him, step by step, into a Phibesian universe wherein he defined his own

realities. He created music, art, and literature of extraordinary power precisely because they were not in

the least modified to court critical approval. Unable to possess the Victoria of his dreams, Marilyn

Monroe, he enshrined her image in the wax museum of his imagination and found for himself a Vulnavia -

not a ghost but a real woman, able to be not only Marilyn Monroe but many other creatures for him. His

19 After receiving and reading the original edition of this *Church of Satan*, Anton LaVey began to claim that the *Phibes* films were in fact a caricature of himself, and also that he had personally tutored Vincent Price in the role. While many years after the *Phibes* films Anton did

meet their director, Robert Fuest, in the process of his directing *The Devil's Rain* (1974), neither Fuest nor Price nor anyone else involved

with the *Phibes* films ever indicated or acknowledged any Anton LaVey inspiration or involvement. After 1975 Anton also claimed that both

Fuest and *Devil's Rain* star Ernest Borgnine were Church of Satan members, both of which were disproved by the Church membership

records.

"My Dear Michael:Enjoyed your article [*Dark Deco* in *The Temple of Set*]. However, as amusing as it was to hear you waxing lyrically at

length about the significance of the decor, all much appreciated I might say, it's important not to lose sight of the fact that this was a low-

budget project designed as a vehicle for Vincent Price who, contract-wise, owed AIP three movies. Bob Fuest (ex Art Director of note) and

myself sat down over a few bottles of wine and tried to write some sense into what was then an appalling outline. Our motivation? Keep it

light and tongue-in-cheek. As a young designer in the industry (this was my third or fourth film), I happened to have a passing interest in Art

Nouveau/Deco at the time and a reasonable supply of reference materials to hand in my library. It all just happened, so there. My best wishes

to you, Brian Eatwell, Production Designer, Los Angeles (April 27, 2006)"

denunciation of social hypocrisy would draw people to him as moths to a flame, but again and again they

would seek not true freedom, but rather masochistic glorification of what they cherished as private

perversions. To each of them Anton LaVey was not a devil but a god, defining good and evil; and he

would give to each of them the *Kheft*-like drug that he or she sought, bestowing the illusion, if not the

substance of freedom.

And so finally he came to despise humanity and to relinquish any hope that he might once have

nurtured for its rescue from self-destruction. In a cellar room of his house he created a still-life of male

and female mannequins - positioned, dressed, and facially re-featured to portray humans at their most vile.

And alone amidst this macabre company he would sit at the illuminated keyboard of a theater organ and

send forth the music of his love and hate and frustration and loneliness. A one-eyed man in the country of

the blind, he was a king whose powers of sight could be neither shared nor appreciated by those about

him, human or android. If he were indeed the personification of Satan, then he had found his true Hell.

Howard Stanton Levey, as his birth certificate reads, was born on April 11, 1930 to Michael Joseph

Levey and Gertrude Coulton Levey of Chicago. Following the end of Prohibition, Michael was first a

liquor salesman, then an automobile parts dealer, and finally a real estate broker. Shortly after the birth of

Howard, the family moved to San Francisco.

Howard's childhood was fairly conventional until his junior year of high school, at which point he

dropped out and began to explore the seamier side of society in poolhalls and gambling joints. In this

atmosphere he was first exposed to the song of the social dropout - the argument that corruption is

universal and inescapable, and that the only rational course of action is to participate in it. Those who did

not were suckers and fools and were useful only as victims for

predators.

It was an outlook reassuring to outlaws and outcasts, and it carried with it a certain Nietzschean

glamor as well. It would later become a key element of the Church of Satan's elitist arrogance, but its

underlying contempt for the dignity of the human spirit would also reinforce young Howard's mistrust of

honorable or altruistic motives. In building a refuge against the corruption of the outside world, he would

find that he was ultimately uncomfortable in the company of the uncorrupt - for their motives and

behavior did not fit the cynical, selfish mold in which he saw humanity cast.

Anton would later claim to have joined the Clyde Beatty Circus at age 17, traveling with it until

October of 1947 - first as a cage boy, then as an assistant trainer of the lions and tigers, and finally as

player of the circus calliope. The 1947 route books of the Beatty Circus, however, list no one named

"LaVey" or "Levey" in either the cages nor the band. 20

In October 1947, Anton maintained, he left the circus to join the Pike Amusement Park, an oceanfront

carnival in Long Beach, California. This was later disputed to his daughter Zeena by his aunt Mabel, who

said that Anton had continued to live in San Francisco throughout this entire period of his life. 21

Whether or not young Howard actually worked for a circus or carnival in 1947, there is no doubt that

he did visit them and develop a fascination with their cynical, savage atmosphere.22 Superficially, of

course, they are places for fun and relaxation - where ordinary people

can go to forget their cares and

perhaps play frivolous games of chance for stuffed-toy prizes. But the very fact that people abandon their

usual inhibitions at a carnival can make them appear foolish and contemptible to the carny operators. They

become “rubes” useful only for lighthearted or serious swindling.

20 Wright, Lawrence, “Sympathy for the Devil”, *Rolling Stone* #612, September 5, 1991, page #67. The 1947 route books are in the Circus

World Museum of Baraboo, Wisconsin. Additionally several of the circus acts that Anton claimed to have accompanied, such as the

Concellos, Harold Alzana, and the Christianis, were primarily Ringling Brothers performers.

21 Zeena Schreck, interview with M.A.A., 1998.

22 In *The Devil’s Avenger* and *Secret Life of a Satanist* there are photos of a young Howard Levey together with some circus or carnival performers, meant to suggest that he was one of them. In none of these, however, is he (like them) in any kind of show costume. Probably

they are fan photos taken during his visits to circus performances in northern California.

Yet the act of deceiving leaves its imprint on the operator as well, luring him towards a permanent

suspicion of appearances and a consequent social alienation - for in society one is virtually forced to make

decisions based upon appearances in order to survive. Hence the depressing and even morbid subculture

of the carnival: no Disneyland where the human spirit rejoices in memories of childhood innocence, but

rather a City of Dreadful Night, where Dæmon Warders snarl at those so presumptuous as to bring their

souls with them through the gates.

At about this time Howard became fascinated with a 1946 novel by William Lindsay Gresham,

Nightmare Alley. As later summarized by Nikolas Schreck:

Stanton Carlisle, an ambitious carny on the make, learns a few techniques for “cold reading” or “mitt

reading” rubes and telling them what they want to hear. Armed with a philosophy consisting of “One in five

is a born chump” (page #19) and “Misdirection is the whole works, honey” (page 35), our hero spruces

himself up and develops his spiel. He declares himself a Reverend and impresses the credulous by donning

a clerical collar.

The crooked Reverend gets hold of an old house, which he calls “the Church” of his controversial

religion. “With this house I can gimmick it up from cellar to attic,” (page 136) he crows, going into the

spook racket with a vengeance. In the early days of the Church, the Reverend makes a living charging for

nightly lectures on esoteric topics and teaching “development classes” to his disciples. Topics for these

lectures are cribbed from obscure books with which he assumes his audience will not be familiar.

He develops a polished, cultured manner of public speaking for his clerical activities, while privately

retaining the vulgar, tough-guy lingo of his carnival days. This double life begins to create psychic strain,

and he becomes paranoid, fretting that “there could be a cabal forming against him in the Church.” (page

154) He tires of small fry and seeks the company of “well-heeled” clientele.

His mistrust of everyone ferments into a pathological misogyny, and he takes out his fears and

insecurities on the “dames” in his life, mistreating and eventually pimping them. This does not prevent him

from blaming all of his self-created misfortunes on what he sees as female deviousness and treachery.

Eventually this hard-eyed cynic, who likes to think he’s a few steps ahead of the world he despises,

ends up as an impoverished freak. Far from achieving the “big time” success he longs for, he spends his last

days as a forgotten laughing stock. 23

According to Zeena, her father became mesmerized by this book, deciding that his own middle name

of “Stanton” signified a magical or psychic link between himself and “Stanton Carlisle”. He proceeded to

pattern much of his own personality and lifestyle after the model of Carlisle, kept a poster from the Tyrone

Power film of the novel prominently displayed in his own home, and included author Gresham’s name on

the dedication page of his *Satanic Bible*. He named his second daughter Zeena after a central character in

the novel and later insisted that she name her own son after the “Stanton” in the novel. [At that time,

according to Zeena, she did not know Anton’s real middle name was also “Stanton”.]

How much of Anton LaVey’s character was sincere in his own magical and religious ideas and

pursuits, and how much was simply in hollow, cynical imitation of “Stanton Carlisle”, can be the stuff of

endless debate. As Nikolas Schreck implies above, it is easy - and plausible - to see Anton as nothing more

than an insincere, clever opportunist who took “Carlisle” as his behavioral model, so much so that,

consciously or not, he absorbed the character’s eventual self-destructive destiny as well.

However one could also speculate that while the influence of *Nightmare Alley* in Anton’s initial ideas

concerning the Church of Satan is undeniable, during its later 1970-75 development he freed himself from

that cynical stereotype and sought a greater and more honest nobility in the religion he had brought into

being. In that scenario, the crisis of 1975 had the effect not only of shattering that greater aspect of

Anton’s being and philosophy, but also of returning him to “Carlisle” venality with an even more paranoid

and cynical fixation.

23 Letter, Nikolas Schreck to M.A. Aquino, September 1, 1998.

By the 1960s Anton had begun to publicly claim that towards the end of 1948 he was supplementing

his income by playing the organ at the Mayan and Burbank burlesque theaters in Los Angeles, and at the

Mayan he met Marilyn Monroe. Allegedly she was stripping at the theater to earn a living between motion

pictures, and she and Anton enjoyed a whirlwind affair, living together for two weeks. They separated

when Anton became attracted to another young woman, but they corresponded as friends for at least

another decade.

While the only other person who could conclusively confirm or deny this account - Marilyn Monroe

herself - is dead, it is highly improbable that Anton LaVey's liaison with her actually occurred. In 1973,

when Anton seemed more than usually preoccupied with thoughts about the famous actress, he and his

wife Diane were in frequent touch with Robert F. Slatzer, a long and close friend of Marilyn's who was in

close contact with her during the late 1940s and early 1950s. Now he was about to publish a biography of

her (*The Life and Curious Death of Marilyn Monroe*, 1974), and Anton suggested that the affair might be

germane. As Slatzer later stated to me:

The information on the LaVey-Monroe relationship came to me directly and orally from Anton, some in

the presence of his wife and the rest in the presence of our mutual friend Will Fowler, son of the late and

great writer Gene Fowler. The information told me was based upon Anton's word, which I accepted.

I never heard Marilyn mention this incident to me personally, as she had many others in her past, and I

never saw hard evidence (in Marilyn's handwriting, substantiating his claim). 24

Slatzer suggested that I contact Harry Lipton, Marilyn's agent during that time. I did so, and Lipton

flatly and emphatically denied that the affair could have occurred, if only because all the circumstantial

details of Anton's account were false. Marilyn had not been behind in her rent at the Hollywood Studio

Club, because Lipton had ensured that her bill was paid. As her agent he would have known about any

moonlighting job she held, as well as any other address she used, and he insisted that she neither worked

as a stripper, used the pseudonym “Marion Marlow”, nor took a room at the Oban Hotel in September

1948. Marilyn had discussed her social and personal life frankly with him, continued Lipton, and she had

never once mentioned meeting, much less having an affair with Anton LaVey. 25

“I don’t know if Marilyn ever performed at the Mayan,” says Paul Valentine, “but I do know she was

never one of my dancers.” In any case, he says, he operated the Mayan as a legitimate theater - it was

never a burlesque, never a bump-and-grind. He says LaVey never worked for him either. 26

“Anton LaVey never met Marilyn Monroe,” said Edward Webber:

Back then he told me that it was all a story which he had made up. Anton always liked to create things

that he knew would interest people of the media and other people who had an interest in the occult, in

mysteries, and in celebrities. He approached me with the idea of putting this Marilyn Monroe story out. I

told him, “Don’t even try. The media will find out that it’s a lie.”

I don’t believe any part of the account. I don’t believe Marilyn ever stripped. I have known her

psychiatrist for years. I made a movie with her and Bette Davis in San Francisco called *All About Eve*. I had

little connections here and there with Marilyn. When she married Joe DiMaggio, for instance, Joe lived two

blocks from where I had grown up, so I already knew his niece Betty Crowe. 27

“As ‘proof’ of his relationship with Monroe,” comments his daughter Zeena, “Anton later showed

visitors a copy of Monroe’s famous nude calendar inscribed ‘Dear

Tony, How many times have you seen

24 Letter, Robert F. Slatzer to M.A. Aquino, November 27, 1982.

25 Conversation, Harry Lipton and M.A. Aquino, December 1, 1982.

26 Wright, *op.cit.* , page #68.

27 Webber, Edward M., interview with M.A. Aquino, June 2, 1991.

this! Love, Marilyn'. However my mother admitted to me that **she** forged the 'Monroe' inscription on that

calendar." 28

It thus appears reasonably conclusive that Anton's account of his affair with Marilyn was wholly

fictitious. For the purposes of this history, however, the important fact is that Anton LaVey continued to

see in Marilyn Monroe the personification of his ideal woman: beautiful, intelligent, and resourceful, but

essentially oriented towards being a sex object for men. Whatever else Marilyn's image may be, it is not

that of a challenge to the masculine ego. She flaunted her sexuality as a vulnerability, not as a weapon;

men were not threatened by her.

Another piece to the puzzle of Anton LaVey emerges: Comfortable with brute animals, apprehensive

and contemptuous of men, he appears to have been uncertain of women and thus reluctant to grant them

the full dignity of humanity. They were not a danger - as long as they were content to subordinate their

intellects to their sexuality.

In 1948, while working as a freelance organist in San Francisco, Howard met Carole Lansing, the

daughter of a Wells Fargo bank executive, at “Playland at the Beach”, San Francisco’s amusement park. In

1950 Howard and Carole were married. The following year, confronted with the probability of being

drafted for service in the Korean War, Anton claims that he sought escape by enrolling in courses in

criminology at the City College of San Francisco. 29 In *The Devil’s Avenger* he excuses his draft-dodging as

simple avoidance of exploitation by the government - not a political or moral protest.

In 1952 Carole gave birth to a daughter, Karla Maritza. We are told by *DA/SLOAS* that in accordance

with his wife’s wish that he acquire a job more secure than that of organist for stag parties and burlesque

houses, Anton became a photographer for the San Francisco Police Department. This story also appears to

be fictitious, invented later to dramatize his professed familiarity with and disgust for the seamy side of

human nature. 30 In 1955 he obtained a regular job playing the organ in the “Lost Weekend” nightclub. He

also claimed, again falsely, to be the official organist of the city of San Francisco. 31

At this point it may be asked: If Anton LaVey were so disgusted by even the normal spectrum of

human behavior, why then did he continue to plunge himself into the most primitive and savage of social

environments? Why not avoid them and cultivate the company of the educated, the intellectual, and the

sophisticated? One speculates that, despite his many talents, he was psychologically unprepared for

competition. He was comfortable only in situations wherein his prominence or privilege was

unquestioned, with others at an obvious disadvantage.

Even the “Lost Weekend” nightclub, which continued to stand for many years at 1940 Taraval, added

its testimony to this. It was not the usual piano or organ bar, where patrons gather round the instrument,

lean on padded armrests, and as often as not sing a friendly song with the musician. The “Lost Weekend’s”

one room was stern and symmetrical in the Art Deco of the thirties. The Wurlitzer organ was the central

feature, raised on a dais and dominating the scene like a machine from Fritz Lang’s *Metropolis*. The

organist sat remote and enshrined behind it, mirrors on the wall and ceiling behind him multiplying his

image. The patrons at the bar were clustered at his feet. They were not there to see one another, but to see

him. The “Lost Weekend” was well-named; there was no laughter there.

28 Schreck, Zeena, “Anton LaVey: Legend & Reality”, 1998.

29 Wright, *op.cit.* , page #68: “The first time the name ‘LaVey’ - or actually ‘La Vey’ - makes an appearance in official records is in the wedding application filed in Reno on 9/4/51 between Carole Lansing and Howard Anton La Vey. They were divorced in 1962. Karla LaVey

says her mother died in 1975.”

30 Wright, *op.cit.* , page #68: “According to the San Francisco Police Department, no one named Howard or Anton LaVey or Levey ever

worked for the force, nor does City College have a record of his enrollment. Frank Moser, a retired police officer who worked in the photo

department during that time, says that LaVey was never in that department under any name.”

31 Wright, *op.cit.* , page #68: “There actually was no position as city organist in San Francisco, according to Julie Burford at the Civic

Auditorium. Carole LaVey's divorce pleadings state that her husband's sole income was $29.91/week, derived from playing the Wurlitzer

organ at the 'Lost Weekend' nightclub and 'various infrequent affairs at the Civic Auditorium'."

- 26 -

When faced with situations in which he **was** vulnerable - such as when he confronted the draft - Anton

was quick to rationalize his retreat into a type of virtue. Certainly this tendency is not unique to him; all

persons indulge in it. But it is probably fair to say that in his case it was excessive. Nowhere is this more

evident than in *The Devils Avenger* and *Secret Life of a Satanist* ("biographies" which I think were

actually ghost-written wholly or in major part by Anton himself32), in which the flood of praise and

rationalization is overwhelming. Such emphatic self-esteem contributed to Anton's undeniable charisma

… but it also set the stage for his eventual downfall by making him susceptible to flattery and unreceptive

to even the most diplomatic of criticism.

We are told by *DA/SLOAS* that in 1956 Anton discovered, admired, and bought the famous house at

6114 California Street. Supposedly it had been built in 1887 by a Scottish sea captain who had then

disappeared under mysterious circumstances. The house was next acquired by Mary Ellen Pleasant, San

Francisco's spectacular madam of the Barbary Coast era, and another madam had subsequently modified

the building with false walls, secret panels, and concealed trapdoors.

In actuality the house's history was quite different, though no less colorful. It was bought by Anton's

parents when they moved from Chicago to San Francisco following his birth.

According to her grandfather Joseph, says Zeena, the back (original) portion of the house was built ca.

1876, and the front portion added after the 1906 San Francisco Fire. Joseph indicated that the fireplace in

the living room (the famous “ritual chamber” fireplace seen in many publicity photos) had been built from

cobblestones taken from one of the streets broken up during the Fire.

In the 1950s the elder Leveys moved to another residence in San Francisco, leaving 6114 to their son

for his home. In 1971 they decided to deed the building jointly to Anton and his second wife Diane. 33

After taking possession of the house, Anton began to revise it to his personal taste. All of the interior

rooms were repainted in dramatic colors such as glossy red (his bedroom), glossy black (the living room

and kitchen), and flat purple (the sitting room). A swinging bookcase was added to the Purple Room to

create a secret passage to the Red Room, and a fake-fireplace trapdoor leading to a basement ladder was

also added to the Purple Room.

To a post-1966 visitor the house announced its sinister presence with tightly-shuttered bay windows,

its coat of black paint, and the inquisitive eye of a closed-circuit television camera peering from the attic

window. Upon daring to enter the dimly-lit hall, the visitor would be brought up short by a stuffed leopard,

then encounter three or four of Anton’s Charles Addams-esque paintings: a pig-faced monstrosity in a

yellowed wedding dress, a collection of skulls, perhaps a desolate

seashore with a tiny figure hanging

from a gibbet. At the end of the hall would be found the Purple Room, furnished with a tombstone coffee-

table, a glass-encased skeleton, a barber chair, an infinity mirror with a beautifully-carved frame of

writhing dæmons, and two bookcases containing scores of curious books on subjects ranging from the

California criminal code to ritual magic. Several additional paintings by Anton graced the walls [see Plates

#4-8].

A sign on the moving bookcase assured visitors that they would have their hands amputated if they

dared touch the volumes; near the top of the case a stuffed rat glared as if to emphasize the warning.

The Red Room contained a black bed raised almost to the ceiling; underneath it was a small office area

and hi-fi control center. Swords, “morning-star” maces, and rifles lined the walls. To the right was the

bathroom: The wall behind the bathtub displayed a cheerful painted octopus, while the water closet was

equipped with such atmospheric refinements as a plastic rose, a World War I gas mask, and a “Satan Wants

You!” recruiting poster to captivate a captive audience.

To the rear of the Purple Room and the Red Room was the kitchen, one wall covered with a mural of

the Devil atop a fire-spewing Bald Mountain, and another containing paintings of three dæmons with fish

tails and/or impossibly jointed arms and legs. Across from this trio the exhaust pipe from the stove entered

32 See my discussion of *The Devil’s Avenger* in Chapter #34.

33 6114 California Street Grant Deed, Michael J. Levey and Gertrude A. Levey, July 9, 1971.

the mouth of still another painted devil, this one of the ordinary red/ horned variety. The poster advertising

the *Nightmare Alley* film added a final, clandestine touch.

But as striking as these rooms were, they paled beside the chambers of the house that Anton would

construct for actual magical pursuits. The glossy-black living room became the main ritual chamber - site

of the Church of Satan's flamboyant ceremonies - and received electric wall-candles and a red ceiling.

Ultimately it would contain a grand piano, a Yamaha concert organ, a large gong, an ornate wooden sleigh

chair, an upright coffin topped by a stuffed owl, a sculptured peacock, and a leopardskin rug. There was a

door leading to the hallway, and a second door [leading to the Red Room] was covered with a beautifully-

wrought reproduction of an Egyptian sarcophagus.

Immediately behind the mummy-door was a trapdoor leading to the basement. Upon descending it our

visitor would enter the Den of Iniquity - a room resembling a bar, complete with counter, stools, and juke

box. Later it too would be equipped with a theater organ (the one replaced by the more elaborate Yamaha),

and still later it would become the setting for one of the most nightmarish features of the house: Anton

proceeded to acquire mannequins of men, women, and a child; he remolded the faces to display

expressions of lechery, drunkenness, and despair; and behind the bar he placed a bartender wearing a

Halloween-style Devil's mask modeled after his own face.

This melancholy museum - a drunken child sprawled on the floor, a sailor flaunting an oversized

phallus, a young woman turning away from the counter with an expression of grief on her face - was

perhaps the first sign that something would eventually go wrong at 6114 California Street. The rest of the

house was a monument to power, to art, to the glorification of the magnificence and arrogance of the

Prince of Darkness and his works. Where this impressiveness was tempered, it was with Anton's impudent

brand of humor and satire - the rose and the gas mask, stuffed rats and tombstones. But the Den of Iniquity

had nothing positive or prideful about it - it radiated misery, callousness, broken dreams, and above all the

Nightmare Alley inevitability of human failure. Here were the ghosts of those whom Anton LaVey had

seen in poolhalls, in shabby amusement parks, on Hollywood's "Boulevard of Broken Dreams". Here was

indeed a tavern in the City of Dreadful Night.

But in those early days of the 1950s, the Den of Iniquity had not yet received its hideous, artificial

clientele. It was merely a room decked out in the spirit of a Gay 90s' bar, and it was the site of many a

high-spirited party. Behind it was a smaller room - about the size of a bedroom - accented in blue, covered

with mirrors, and containing a single coffin on a center platform. This was the Blue Room - the setting for

rituals calling for certain optical effects - and in the 1970s it too would undergo a terrible, morbid

transformation.

And finally, adjacent to the Den of Iniquity, was the innermost sanctum of the house: the Council

Chamber [named after the Council of Nine, the advisory body of the Church of Satan]. It was painted

black and was furnished with the simplest and starkest of altars, trapezoidal in construction. In the Council

Chamber there was no place for the drama, pyrotechnics, and musical thunder of the main ritual chamber.

Rather one sensed the silence and serenity befitting a Holy of Holies, for here would audience be held

with the Prince of Darkness himself.

The Sun was not welcome at 6114 California Street. The windows were all tightly shuttered or

curtained, and our visitor could lose all sense of time after a few hours within the buildings confines. The

effect was to create at once a release from the mundane and a fortress against it. And, as are so many

houses, 6114 proved to be a map of the *psyche* of its owner/creator.

In late 1959 Anton found his Vulnavia - a 17-year-old usherette by the name of Diane Hegarty. In 1962

Anton and Carole were divorced, and shortly thereafter Anton gave his name to Diane. Although they

were not legally married, they lived together as man and wife for many years, and that is how she was

known in the Church of Satan.

Diane LaVey has been described by journalist John Godwin as a “smiling, outgoing, hospitable little

blonde”, and by Manson Family member Susan Atkins as “soft-voiced, impeccably mannered, and

possessed of the longest hair I'd ever seen".34 True - but such descriptions focus on surface images and

social behavior; they do not approach the individual behind the impression. And it was Diane LaVey the

individual who was as remarkable in her way as her husband was in his.

The LaVey household was decidedly patriarchal, with priorities and decisions revolving around the

person of Anton. Diane could easily appear to be self-effacing, even subservient at times when her

husband was holding forth, but even the briefest acquaintance with her was enough to reveal her actual

intelligence and sophistication. Quick to appreciate the social precariousness and even physical danger of

being High Priestess of Satan, she developed the ability to assess people carefully and precisely.

There was also a darker side to Anton's and Diane's relationship, neither seen nor even suspected

outside the family. According to Zeena, her father was extremely domineering towards her mother, and

often flew into savage rages against her:

My father violently beat my mother throughout their marriage. In 1984 a police report was made

describing Diane being strangled into unconsciousness by him, who was in such a murderous rage that my

sister Karla had to pull him off her and drag her outside the house to save her life. 35

Anton's attitude, adds Zeena, also extended to the family pets:

While my father was always careful to portray himself to the public as an animal lover, in private he

was cruel to and neglectful of his pets. When he was given Togare as a

cub in 1964, he was ill-equipped to

deal with such an exotic, wild animal despite his pretensions as a circus lion-tamer. As Togare became

larger and more unruly, Anton frequently used an electric cattle prod to hurt and frighten him into

submission. 36

Many animal-rights proponents, including Togare's final owner Tippi Hedren, agree that it is

detrimental to a wild animal's development to be raised in a domestic environment. Anton was arrested due

to Togare's unruly behavior, and was ordered to donate him to the San Francisco Zoo. After complying,

Anton made only two visits to Togare. Due to the trauma of his early life, Togare needed special care at the

Zoo and at every animal-care facility in which he later lived.

In the late 1960s Anton acquired a Doberman Pinscher (Loki) as an accent to his "sinister" image.

Anton never took the time to housebreak or train Loki, and relegated him to the overgrown and unkempt

backyard of the house, regardless of weather. If Loki ever tried to slip into the house for shelter, ASL

routinely used Togare's cattle-prod on him to terrify him back outside.

In his old age Loki developed such severe arthritis that he could not climb the stairs to the back door to

eat, and began wasting away from malnutrition. Anton then gave him to one of his prostitute "students",

who at least saw that Loki had a warm, inside home until he died a few months later.

During my young childhood, I once awoke late at night to hear slamming sounds and the shrieking of

my German Shepherd puppy. Running downstairs, I saw Anton savagely beating the cowering, cornered

dog with a wooden plank. When I begged him to stop and asked him what the dog had done to deserve such

treatment, he screamed, “She won’t listen to me! I’m going to force her to obey me!” He continued beating

the dog until her face was covered with her blood, then dropped the plank and left the dog quivering in the

hallway, so injured and frightened that she wouldn’t let even me come near her. This incident left the dog

traumatized for a long time afterwards. 37

34 Godwin, John, *Occult America.* Garden City: Doubleday & Company, Inc., 1972, page #243. Atkins, Susan, *Child of Satan, Child of God.*

New York: Bantam Books #11472, 1978, page #65.

35 Schreck, Zeena, *op.cit.*

36 This was also noticed by Edward Webber, who as a consequence requested a court to order Anton LaVey to donate Togare to the San

Francisco Zoo. See Chapter #3.

37 Schreck, Zeena, *op.cit.*

If such vicious and callous actions towards Diane or the family pets had become known to Church

members, much less the general public, Anton LaVey’s circle of friends and admirers would probably

have instantly evaporated, and the Church of Satan would never have come into being at all. But - apart

from Edward Webber’s witnessing of the maltreatment of Togare, as he related to me in 1991 - this uglier

side of Anton’s character was kept absolutely secret within the family.

During my occasional visits to the LaVey home 1970-75, Anton was invariably pleasant both to Diane

and to the pets. And when he stayed as a guest in my homes, he was always very friendly with my Irish

setter Brandy.

Nor did Diane, Karla, or Zeena ever breathe a public word of such behavior by Anton until Diane's

"palimony" lawsuit against him in 1988.

In the early 1960s Anton began to hold what he termed "midnight magic seminars" on Friday

evenings, lecturing on a wide variety of traditional occult and supernatural subjects with which he had

familiarized himself over the years. These seminars eventually expanded into biweekly lectures by 1968

or 1969, and their colorfulness can be glimpsed from the handbill that described them:

ANTON SZANDOR LA VEY

Practicing sorcerer, High Priest of the Church of Satan,

and world renowned authority on the Black Arts

- PRESENTS -

A series of informal lectures held each Wednesday and Thursday night at 9:00 P.M. at 6114 California

Street, San Francisco, and covering the following subjects:

Ghosts and Hauntings: Survival after death, mediums, spiritualism, seances, haunted houses, blighted

land areas, murder and suicide spots, psychical research methods, spontaneous human combustion, strange

disappearances, suggested field trips, etc.

Love Potions and Monkey Glands: Eccentric sexual theories, gland

transplants, miraculous beds,

recipes for elixirs, sex changes and rejuvenation techniques, etc.

ESP and Telepathic Communication: The production, interpretation, and continuation of dreams;

teleportation, bilocation, sensory deprivation, *deja vu*, telekinesis, astral projection, dematerialization, etc.

The Triumph of Pain: Torture methods and implements, highly inventive sadomasochistic devices and

practices, chastity belts, religious self-mutilation, beds of nails, human pin cushions - everything from iron

maidens to tight corsets!

The Magical Powers of Animals: The lore and legend of the cat, dog, horse, snake, spider, scarab,

salamander, whale; the role of the familiar in witchcraft, animal ESP, etc.

Strange People: Bizarre and outlandish characters, hermits, flagpole sitters, misers and string savers,

crackpots, creeps, and screwballs.

The Kingdom of Death: Strange and unusual funeral practices, theories of heavens, hells, limbos, etc.;

the shrines of death - cemeteries, crypts, and tombs - ornate and otherwise; lovers of the dead - necrophilia,

etc.

The Vampire: The realm of the undead, Dracula and his modern counterparts, bloodsuckers and

ghouls, some never-before-documented evidence.

Music and Magic: Strange and little-known lore on certain musical compositions, musical pitch and

corresponding colors, the use of music in the manipulation of human and animal behavior, etc.

Color and Its Magical Implications: Influences on the emotions, analysis of color preferences, color

organs, healing and therapy use, how to bewitch through the proper use of color, etc.

A Cup of Grue: Man's fascination for the gory and horrible, examples of grisly murders, human

sacrifice, cannibalism [with recipes], the Grand Guignol, etc. - Stay home if you have a weak stomach!

Fortune Telling and Character Analysis: Crystal gazing, card reading, palmistry, phrenology, tea-leaf

reading, handwriting analysis, facial expression, physical types, glandular types, means of divination,

dowsing, the Ouija board, psychometry, etc.

Primitive Magic: Voodoo, macumba, hexes, jungle sorcery, Jivaro head-shrinking [with instructions],

zombies, etc.

Monuments to Madness: Architectural follies, outrageous inventions, strange amusement devices,

castles, labyrinths, mazes, grotesque gardens, buildings, and dwellings of a bizarre nature, etc.

The Werewolf: From human into animal, changelings, leopard men, swan maidens, serpent people,

man and his choice of pets, women and their choice of furs, etc.

Semi-Authenticated Creatures: such as the abominable snowmen, bigfoot, sasquatch, wendigo, etc.;

sea serpents, missing links, man-eating plants, unicorn, gryphon, dragon, basilisk, roc, etc.

Freaks: The passing of the side show, anomalies and curiosities, the strange world of sword

swallowers, fire eaters, cyclops, geeks, pinheads, Siamese twins, alligator men, midgets, giants, fat ladies

(over 400 lbs.), etc.

The Black Mass: Detailed description, the secret rites of the Templars, Hellfire Club, Order of the

Golden Dawn, Black Order, etc.; famous practitioners - from Simon Magus to Aleister Crowley;

contemporary versions of the Black Mass.

[Note: Most lectures will be accompanied by slides and/or demonstrations.]

The demonstrations were often the best part of the lectures. Anton was not beyond calling some

nervous young man forward, making a careful examination of the phrenological characteristics of his

skull, and solemnly pronouncing him a champion in the arts of the bedroom. But the most notorious of the

demonstrations took place shortly after the beginning of the seminars, during the lecture on cannibalism.

A dish was duly prepared by Diane and served to the invited guests as “leg of human being” [supposedly

acquired for the occasion by a Berkeley physician attending the seminars]. Genuine “long pig”? It is

doubtful, if only because the legal risks to both the physician and the would-be cannibals seem more

excessive than the culinary delights of the experience. One may hypothesize leg of mutton, exotic

garnishments courtesy of Diane, and the mischievous Anton Szandor LaVey sense of humor!

The seminars attracted a loyal following, and by the mid-sixties the core had gradually stabilized into

what Anton called his Magic Circle. It would attract such notables as

novelist Stephen Schneck and

underground filmmaker Kenneth Anger, and it was the nucleus of what would shortly become the Church

of Satan. During this same period Anton acquired his famous African lion Togare, who quickly became a

minor sensation throughout both the immediate neighborhood and the city as a whole.

And so, by a unique combination of disposition, education, and experience, Anton LaVey had become

a practicing Master of the Black Arts, grasping ever more boldly after knowledge that was shunned and

even feared by conventional schools of research and philosophy. Now the year was 1966, and his life was

about to be crystallized by a most unprecedented event - the founding of the Church of Satan.

Chapter 3
The Age of Satan Begins

- 31 -

“To 1966 - The Year One!”

- Roman Castevet in Ira Levin’s *Rosemary’s Baby*

On the night of April 30, 1966, so the legend goes, Anton LaVey shaved his head38, donned a black

clerical collar39, and proclaimed the beginning of the Age of Satan and the founding of the Church of

Satan. The date had been chosen because it was Walpurgisnacht, even more than Halloween a traditional

occasion for the ascendancy of the Powers of Darkness over those of light and heavenly harmony. The

date also coincides roughly with the Vernal Equinox, again a traditional festival for the pagan religions of

antiquity.

How the Church of Satan **actually** came into being was somewhat less cataclysmic, if no less

interesting:

By early 1966 Anton LaVey had become well-known as San Francisco's resident "sorcerer", teacher of

classes on various forms of occultism, lion-trainer [he occasionally took Togare on visits to local schools

and children's television shows, such as *Brother Buzz*], and owner of the best Fun House this side of

Playland-at-the-Beach. But an ingredient to coalesce all of this into something seriously significant was

still lacking. Until it was found, Anton LaVey was too easy to lump together with all of the other oddities

of San Francisco's Haight-Ashbury-era eccentri-city.

The missing ingredient, of course, turned out to be Satan.

Remarked one lady who lived next door to Anton:

He's been a neighbor about 14 years, and I always knew him as Tony. A little more dramatic than most

men in the neighborhood, perhaps … and I think it was rather original of him to have conceived this idea.

According to Mr. Webber, a publicity man whom I met, he and Mr. LaVey came upon the idea that, with

LaVey owning a lion, a Satanist church would be a wonderful offshoot

since he **did** evidently believe in the

Devil.

I heard that at one time he was planning on setting up a sort of house of whips similar to one run back

east [by Monique von Cleef]. This **did** disturb me, but I understand that it didn't pan out.

The only discord came when he had the lion. Initially everyone thought "gee, how cute", because he

was only the size of a large cat. But then he got to be 3 years old and 500 pounds of lion, and that's **quite**

38 "Concerning my father's shaving his head during the Walpurgisnacht ritual," says Zeena Schreck, "I heard the true story many times

throughout my childhood. Some time after Walpurgisnacht he accidentally trimmed a bit too much of his hair in the bathroom. My mother

Diane was quite fond of his thick, black, wavy hair and implored him to quit while he was ahead - but he continued chopping, finding her

reaction amusing. She threatened to cut off all of **her** hair if he continued. Knowing that she wasn't about to butcher 3-1/2' of her own mane -

which fell 4" past her rear! - he simply continued until his own pate was quite bald. So much for the 'Yezidi priest shaving in the Zam Zam

River' symbolism!"

39 Anton used a black clerical collar with white insert: identical to that of a Catholic priest. In 1970 I chose a black insert, which thereafter

became the standard throughout the Priesthood.

different than having a little kitty-cat for a neighbor. At night he would roar, and you'd get up and think you

were near Mount Kilimanjaro or something!

Once Mr. LaVey was baby-sitting a jaguar for a friend. The lion became jealous and started tearing up

all the pipes on the porch. They couldn't very well call a plumber, because there aren't very many plumbers

who'd go out there …40

The "Mr. Webber" referred to by this neighbor is Edward M. Webber, a professional publicity agent. In

1991 I interviewed him concerning the origins of the Church of Satan, and extracts from that interview

follow as appropriate in this chapter.

MA: What was your first meeting with Anton LaVey?

EW: In early 1966 my wife Barbara had a hair stylist in the West Portal area of San Francisco. He had

been attending lectures by Anton, who at the time was also playing the organ at the "Lost Weekend" bar

on Taraval Street.

On Friday nights he would lecture on various subjects - lycanthropy, voyeurism, and so forth.

Barbara's hairdresser suggested that we attend a lecture, and so a couple of weeks later Barbara and I went

to 6114 California Street.

About 20 people were present, and it was very interesting. After the talk we all went out on the back

porch to play with Togare the lion and have coffee.

Barbara and I returned for subsequent lectures. One weekend I said to Anton that he would never make

any money by lecturing on Friday nights charging donations - that since at the time he was starting to talk

more about Satanism and the Devil than other subjects, it would be better to form some sort of a church

and get a charter from the State of California. This would make it possible to increase the attendance at his

lectures and also secure tax benefits.

MA: In the original edition of Arthur Lyons' book Satanism in America *, Anton is quoted as "referring*

mysteriously to the 'blinding flash' of his own Satanic dawning" where the founding of the Church of

Satan is concerned.

EW: Well, it might have been a blinding flash called Ed Webber and Tony Kent!

I know for a fact that the idea of a church had never even entered Anton's mind. At the time he was

very comfortable with 20 people and $5-10 worth of donations on Friday night and doing his little social

sort of thing. I had some background in churches and charters and tax considerations, and I felt that this

was the way to create a vehicle for people to learn about Satanism. I knew that nothing like a Satanic

church existed at the time, because we researched that pretty thoroughly too.

During the next few weeks I invited a number of people here in San Francisco - real estate people such

as Don and Willy Werby, nightclub people such as Al Williams, a couple of public relations people such as

Anthony Kent - agent for Leslie Caron - and a columnist to come and hear Anton. I started bringing a lot

of media contacts, and then some celebrities I knew who'd be in town.

Everyone agreed that it'd be a lot more interesting if he'd form a Church of Satan.

So we started working out the details. Tony Kent introduced us to an attorney who specialized in

charters, and we sat down and talked with the attorney about getting a charter for the First Church of Satan

through the California Secretary of State in Sacramento.

While the papers were being filed, we began looking into possible meeting-places that could hold

2-400 people for lectures and rituals. We approached the Masonic Temple on Nob Hill and the Fugazi Hall

- where “Beach Blanket Babylon” is now - in North Beach. I knew the Italian family who was running

that building, and it certainly would have seated more people than Anton’s living room.

40 First lady neighbor of Anton LaVey’s in *Satanis: The Devil’s Mass* (documentary film by Pierre Laurent, 1970).

We also checked out the Unitarian Church on Franklin Street and spoke with Cecil Williams about

possibly using his Glide Memorial Methodist Church. When Williams learned that it was the First Church

of Satan we were talking about, he just laughed and said, “Well, you know, I don’t know how we could

work **that** out.”

MA: On Walpurgisnacht 1966, when the Church was officially founded, was there any special

ceremony and if so what?

EW: We did celebrate on Walpurgisnacht when the Church became official. I don’t recall the details. I

think Kenneth Anger, Tony Kent, Barbara, and I were there.

MA: At the time did Anton assume any titles or offices?

EW: High Priest of the First Church of Satan. Barbara became a Priestess, and I became a Priest. I told

Anton at the time that the press was going to flip out over all this and that we would get a lot of notoriety,

and that it was best that I became his press representative to deal with the media.

MA: Did he refer to himself by the term "Magus"?

EW: No, he never used the word.

MA: Was there any sort of initiatory degree system?

EW: No, there wasn't. I believe Anton gave titles of some sort to Diane and the kids, but that was it.

There was no Magus, no hierarchy at that point in time.

Just what **were** those "Powers of Darkness" which Anton felt compelled to formalize into a church?

Per Wolfe's account in *The Devil's Avenger*, Anton sensed them only vaguely as a "dark force in nature"

which could be activated through ceremonial/ritual ("greater") and personal/manipulative ("lesser") magic

to fulfill individuals' needs and desires. He identified this "dark force" as Satan; hence the name he chose

for the church.

Did Anton LaVey sense Satan as an independent, intellectual entity [as opposed to the "dark force"

being a collection of non-conscious, mechanical/physical principles]? The evidence from his closest

associates at the time is that he did.

MA: Since 1975 Anton LaVey has insisted that he never believed in the existence of an actual Devil or

Satan - that "Satan" was only a symbol or metaphor. Was this true when you knew him?

EW: Not at all. He was quite definite that he **did** believe in the existence of Satan. This was exactly

what made the concept of a Church of Satan so fascinating.

Anton affirmed his belief in the 1970 documentary film *Satanis*41, in his writing of a personal Pact

with Satan, and of course with ritual incantations and invocations he fervently uttered while presiding at

Church rituals. While after the crisis of 1975 - and Anton's disavowal of Satan at that moment - he would

insist that the name was a mere metaphor, such a turnabout was obviously mere rationalization for his

actions at that time.

Less clear throughout the Church of Satan's 1966-75 existence was just who or what Satan as an entity

actually was. Certainly Satanists didn't believe in Jewish, Christian, or Islamic mythology, which they

rejected with the same disgust and disdain they held for those religions generally. Rather the Church of

Satan saw its namesake as someone or something truly noble, powerful, and metaphysically authentic,

whose image had been distorted and perverted by the vulgar religions into a symbol of everything they

41 "I'm in league with the Devil as much as any mortal can possibly be."

feared and hated. And what it was that they feared and hated was not "evil", but rather the creative genius

of mankind that lifts it above and beyond mere animal existence.

This was not something that the Church of Satan collectively or Anton LaVey personally discovered in

a flash of light on or about Walpurgisnacht 1966. At that time “Satan” was largely a symbolic standard-

bearer of social criticism and affirmation of individual license (“Indulgence Instead of Abstinence”). Yet

even then he was sensed to be the “old Devil”, and as such a very real god to his new disciples.

What I did not know for many years was that coincidental with the forming of the Church in 1966,

Anton LaVey had privately handwritten and signed a personal Pact with Satan (titled simply “My Pact”).

He never mentioned nor displayed it to others, but on one evening in 1974, during a visit of mine to 6114,

we happened to be discussing Robert W. Chambers’ *The King in Yellow*. He left the Purple Room, then

returned with a locked metal strongbox, which he opened, revealing his personal copy of the then-quite-

rare book. The only other item in the strongbox was his Pact - which I was unable to read beyond seeing

its title and noting that it was completely handwritten on a single sheet of paper. I have often wondered

what mirrors of his innermost self it contained.

The Magic Circle, as forerunner to the formal Church of Satan, had taken various activities and

operations of formal Black Magic out of the theoretical and into the practical. It can be presumed that such

ritual work, as it became increasingly explicit and sincere, exerted its own pressure for full

acknowledgment, full formalization of what it was that was being undertaken - and in whose name. Once

the door was wedged open, the eventual creation and affirmation of the Church of Satan was but a

question of time.

But beyond the internal excitement and pleasure of bringing an authentic Satanic religion and Church

into existence, there was also a very real external danger. In 1966, as far as the general public was

concerned, “Satanism” was a term virtually synonymous with vague but most heinous excesses of

criminal behavior. Even a city as counterculturally tolerant as San Francisco would not hesitate to

persecute and destroy a Church of Satan if it believed it anything more than a glorified Halloween party.

And so Anton LaVey found it necessary not only to **be** the High Priest of Satan, but to **play at being**

the High Priest - both for the general public and for the first members of the Church itself. He was the

“Devil”, yes - but a devil in the best *Mardi Gras* tradition, complete with cape, cowl, and even artificial

horns. He made dramatic appearances at public events (such as the premiere of *Rosemary’s Baby*), and he

courted media exposure. He was something new for even so jaded a Babylon as San Francisco, and

unsurprisingly it took him under its wing. Anton Szandor LaVey was “safe”; he was not a fiend from Hell

but rather Emperor Norton with a pitchfork. Association with the Church or at least a visit to one of its

public functions became a requirement for the *avant-garde*. They laughed at Anton, and he laughed with

them, and it was all great fun.

Coincidental with the formation of the Church of Satan as such was the Order of the Trapezoid,

apparently an early formalization of some of the Magic Circle regulars.

Once the Church was organized,

the name was appropriated for the local council which met at the LaVey home to plan weekly Church

events. The first official mention of the term came in the December V/1970 *Cloven Hoof*, wherein Anton

stated:

The Order of the Trapezoid is the “board of directors” and security staff of the Church. Its functions are

many, and its members are chosen by appointment, according to the special abilities and attributes of each.

All Priests and Priestesses are automatically admitted into the Order, although the identities of most

members of the Order are unknown even to each other. Members of the Governing or Grand Council of the

Trapezoid are known only to the High Priest, who solicits their aid when required.

In 1985, ten years after the demise of the Church of Satan and following the XXVII/1982

reconstitution of the Order of the Trapezoid by the Temple of Set, Anton attempted to claim greater

substance and antiquity for it:

The Order of the Trapezoid was the name of the founding body - the original Magic Circle - of the

Church of Satan. Loosely formed in 1957 as an eclectic group of savants who met in a strange black house,

it soon gained cohesion and by the mid-1960s achieved a reputation as the only thing of its kind extant. Its

name was taken from the geometric configuration of the most formidable shape in nature, the epitome of

Mortensen's "dominant mass".

Its insignia consisted of a perfect trapezoid enclosing the inverted pentagram of the Costa Rican

diabolist sect *Los Hermanos Diablo*: two points thrust upwards in defiance of Heaven, with the lower point

broken open and split outwards, allowing the "evil" to enter freely. The Order of the Trapezoid augmented

this opening by placing an upwards-thrust trident inside, its lines corresponding to the configuration of the

pentagon formed inside the entire symbol. The "666" occupied the spaces between the upper points of the

pentagram. The whole symbol, when displayed for any other than secret ritual purposes, was covered by an

identically-sized trapezoid bearing the likeness of a bat-winged dæmon. These are the amulets worn in

photographs prior to the formal inauguration of the Church of Satan. When the Church was declared on

April 30, I/1966, it was only natural that those already-established members would constitute its governing

body. Hence the Order of the Trapezoid became the official guiding force behind the organization. 42

As intriguing as this account is, what actually seems to have happened is that there was no "Order of

the Trapezoid" beyond Anton's use of the term for his local meeting planning group until about 1969-70.

Before then Anton had indeed had a personal magical interest in the trapezoid (what mathematicians

prefer more precisely to call the "trapezium") per Mortensen's book, Louis McCarty's *The Great Pyramid*

Jeezeh, Sheila Ostrander & Lynn Schroeder's *Psychic Discoveries Behind the Iron Curtain*, Frank

Belknap Long's *The Hounds of Tindalos*, and H.P. Lovecraft's *The Haunter of the Dark*. [All of these were

cited as references in Anton's December V/1970 *Cloven Hoof* article.]

MA: Was there anything called the Order of the Trapezoid?

EW: Anton was talking about the significance of the trapezoid at the time when Barbara and I attended

our first lecture. Later we introduced a couple, Lorelei and Dion Vigne, who lived on upper Grant Avenue

and made enameled jewelry. They became quite interested. When the Church was organized, they

designed a leather neck pendant for all of us containing a trapezoid and the Baphomet. That was the only

reference to the trapezoid at the time, except that we would use it in rituals.

MA: Was there a Council of Nine or Council of the Trapezoid?

EW: Not while I was there. That all came after my departure.

The "PR posture" of the Church of Satan was a strain on Anton, but his inner conviction drove him on.

As good as his *Mardi Gras* mask was, however, it was not quite good enough, because some people -

particularly his closest associates in the fledgling Church - began to sense something in him that wasn't at

all "carny". When he would preside over a ritual, standing before the altar and thundering forth a

proclamation in the name of Satan, chills would go down the backs of those present, and they would

suddenly feel very much out of their depth. Later they might laugh it off, reassuring themselves that "he

really is quite a showman". But the laughter would be hesitant. Commented another lady neighbor:

Actually I don't know what kind of man he is. His appearance is **very** nice. He makes a very good

impression. He has a very soft voice, and he talks so smooth, so **pleasant**. As soon as you meet him, you

think he is a very, very nice man. But there is **definitely** something going **wrong** over there. I just have a

feeling I can't **trust** him. There are women there who are **without clothes** - **naked**. And the men wear a - a

42 LaVey, Anton, "The Order of the Trapezoid", *Cloven Hoof* #XVII-1, Spring XX/1985.

kind of black hooded robe. And sometimes from my window I can see a kind of red light and silhouettes

like **devils**. And one silhouette, a big one - maybe it's **him**, standing over the whole crowd and preaching. 43

In October actress Jayne Mansfield came north from Hollywood for an appearance at the San

Francisco Film Festival. Edward Webber recounts what happened next:

MA: SLOAS *says that Jayne Mansfield asked to meet Anton.*

EW: Jayne Mansfield never asked to meet Anton. Jayne was in San Francisco for a film festival. She

was a close friend of a socialite named Lucia Anderson Halsey - no connection to Admiral Bull Halsey -

who lived in the Royal Towers. Lucia knew Barbara Hutton, as they had homes next to each other in

Hawaii. She also knew a local astrologer by the name of Gavin Arthur, great-grandson of President

Chester A. Arthur.

Arthur, Tony Kent, Ron Bigham, Sam Brody, and Jayne were spending an evening at Lucia's

apartment. Arthur or Kent told Lucia about Anton LaVey and the First Church of Satan he and Ed Webber

were organizing, and suggested a visit. They all said fine and jumped into Rolls-Royces and limos and

drove out to California Street.

At 1:30 AM the phone rang in my home in Forest Knolls. Tony Kent said, “I’m sorry to wake you and

Barbara up, but Jayne Mansfield is over at Anton’s and she’d like to meet you. Lucia and I told her all

about you.” So we went over to meet her.

Mansfield took the evening in good humor and with more than a touch of awe. Brody, who sensed her

evident attraction to this Satanic Svengali, announced his scorn for the whole business. What took place

next was later recounted by Jayne:

Mr. LaVey took me into another room to show me the black magic charms from the Devil, and he

presented me with one. He said I was now the High Priestess of his church. Someone is always giving me

some honor or title. I didn’t want to insult him, so I accepted the emblem on a leather string which he

placed around my neck. He said some witchcraft words which I didn’t understand.

When we returned to the altar room, Sam was angry and more jealous. To spite Mr. LaVey, Sam had

lighted the forbidden candles on the altar which only the Devil himself has the authority to light. Mr. LaVey

was furious with Sam. He proclaimed, “You are cursed by the Devil. You will be killed within a year!” He

was very serious. Sam laughed, believing it all amusing.

Mr. LaVey called me into a back room. There he told me, “The Devil has placed a curse on Sam Brody.

There is a heavy black cloud over him. Get rid of him at once, or you will share this curse from the Devil.

No one laughs at the Devil! He'll be killed in a car crash - not one but a succession of them. Anyone with

him will be killed. Get rid of him at once!" 44

The newspapers quoted Anton as proclaiming Jayne Mansfield his new High Priestess. "Oh, that's so

silly," observed the actress:

Anton LaVey is a very handsome and interesting man. He has this big black house on a hill with a 500-

pound lion. He drives a black hearse. He is highly intelligent. He told me he had fallen in love with me and

wanted to join my life with his. It was a laugh. I did not wear the Devil's symbols and the charms he gave

me. I was too polite to refuse, however. 45

43 Second lady neighbor of Anton LaVey's in *Satanis: The Devil's Mass.*

44 Mann, May, *Jayne Mansfield.* New York: Pocket Books #78704, 1974, page #197.

45 *Ibid.*, page #230.

JAYNE WAS A SATANIST! gasped the *National Insider*, headlining a 1968 interview with the Black

Pope. Anton confirmed that the actress had participated in private Satanic ceremonies - including love

rituals. "But doesn't that mean that you and she …?" inquired the reporter. "Precisely," he responded. 46

MA: "From the moment they met," says SLOAS *, "Jayne was intensely attracted to Anton - an*

attraction that would quickly grow into an obsession … Anton described

her as 'a lewd, lascivious virago

who was happiest when rolling on the floor with masochistic, orgiastic energy.'"

EW: That's totally untrue. She was very intrigued by the lectures on Friday nights and the rest of it,

but I don't think it was love at first bite. Jayne was scared to death, she told me privately, about the

meeting. She was a PR lady and knew how to manipulate the media. That kind of press in those years

could have absolutely destroyed Jayne's career.

If Jayne were alive, she would probably have sued Anton if she saw this kind of garbage in print. It's

absolutely untrue. Sam Brody would probably have got into his Bentley, driven to San Francisco, picked

up Anton, and thrown him across the room. Sam was known for that.

Diane LaVey later denied to me that Anton had ever telephoned Jayne after her initial visit; rather it

was the actress who had swamped **him** with calls. "Jayne may have told May Mann a few 'white lies' to

salve her own ego over Anton's aloofness towards her," Diane continued, "especially since she - literally

and figuratively - threw herself at him. And she just about busted (!) trying to get a rise out of **me**!" Victor

Huston had become a friend of the LaVeys, dropping in at 6114 to play the drums at a party some time

after Mansfield's death. And Sam Brody, she said, was not cursed for "touching the sacred objects" but

rather for his rudeness over a period of time. 47

MA: What sort of person was Sam Brody? Anton has always painted the worst possible picture of him.

EW: Sam Brody was a brilliant, very successful, and very rich attorney - he represented Melvin Belli's

firm in Los Angeles. He was a tough little man and knew a lot of interesting and unusual people, having

been a legal counsel for gangsters. He knew Jack Ruby before Ruby shot Oswald, for example, and was

the first attorney to see Jack Ruby after the Oswald assassination.

Sam and Jayne were very deeply entrenched as lovers; he never had any fear about Jayne having

anything to do with Anton. That's a made-up story. It is true that Sam detested Anton from the moment he

met him. Sam Brody and I did become good friends, however.

I got to know Jayne very well from that meeting at Anton's. She was an incredibly bright woman who

was interested in her career. As far as her sex life was concerned, I doubt that Anton ever saw her any

differently than the public saw her. I don't think she ever allowed him to see her in the mode of the writing

of this book [*SLOAS*].

I don't think he knew anything, ever, about her personal life. I know for a fact that she used to call him

from her home in Los Angeles. There were 6-8 phones in that house, and she used to let people come over,

and that was what they'd do at night as a joke to have fun when they were bored. They'd pick up the

extensions, she'd call up Anton and do her act on the phone, lower her voice and say, "Anton, this is

Jayney." And she'd turn him on, and while he was talking everybody'd be listening, and they'd all laugh

and hang up. And I know that for a fact because she told me so herself.

MA: Diane LaVey is quoted in SLOAS *as saying that Jayne would have moved right into 6114*

California Street if she had half the chance … that she had her makeup all over the bathroom, her clothes

strewn all over the place.

46 *National Insider*, December 1, 1968, page #11.

47 Letter, Diane LaVey to M.A. Aquino, May 18, VIII/1973.

EW: No, Jayne never stayed there. When in San Francisco, she and Sam stayed in the Presidential

Suite at the Fairmont Hotel. Why would she stay out at California Street? As for makeup: Jayne rarely

wore makeup at night when she was out with her friends. And as far as her clothes being thrown all over

the house, that's absolutely untrue.

Early in the year 1967 San Francisco was treated to the first Satanic wedding at the black house on

California Street. John Raymond, a journalist, married New York socialite Judith Case on February 1

under the benevolent ægis of the Black Pope [as the media had begun to style Anton]. Joe Rosenthal, the

photographer who gained fame in World War II for his shot of the Iwo Jima flag raising, took the official

picture.

The general commotion apparently told on the neighbors, and a complaint was filed - not against

Anton or the Church, but against the presence of Togare the lion. The petition to District Attorney John

Ferdon complained that Togare "… roars vociferously at all hours of the day and night, thereby disturbing

the peace. It is also felt that the beast is a potential danger to ourselves and our children". 48

Anton was accordingly charged with violating Section 415 of the Penal Code [for disturbing the

peace]. He agreed to give Togare to the San Francisco Zoo - but the case was not dropped, and he was

fined fifty dollars and given a ninety-day suspended sentence.

Edward Webber's account of the departure of Togare is a bit different:

MA: How did you and the LaVeys come to part ways?

EW: It had to do with Togare the lion. I used to go play with him all the time. Anton and Togare

usually got along well, but sometimes he acted up to Anton. Then Anton would smack him, and he also

had an electric cattle prod he would use on him.

Anton owed me money as the result of our agreement for my publicity work. He refused to pay it. I

went to small claims court. The judge awarded me a judgment for whatever the amount was at the time.

Even after being served, Anton still refused to pay. So I asked the judge to attach Togare. He did so and

asked me what I wanted to do with this attachment. I said I'd like the lion put into the San Francisco Zoo,

where it would get better treatment than it was getting by Mr. LaVey.

Togare went to the zoo and lived there happily for a number of years. Later Tippi Hedren took Togare

to her wildlife preserve, Shamballa, near Los Angeles. Tippi just recently gave me a book on her life and

Shamballa, and sure enough there was a picture of Togare. I called Tippi and talked to her about it. Togare

has since died but has lots of offspring running around Shamballa -

lots of big pussycats. 49

Jayne Mansfield went off to Vietnam to visit the troops, startling her military hosts by requesting

Satanic religious services. 50 After she returned to the United States, she invited Anton to visit her “Pink

Palace” in Beverly Hills. Accounts of that visit differ. *The Devil’s Avenger* describes it as a pleasant

occasion, but May Mann recounts that Jayne was secretly terrified of LaVey and hoped to convince him to

lift the curse he had pronounced on Sam Brody. According to Mann, he refused. 51

48 Wolfe, *op.cit.* , page #164.

49 Cf. Hedren, Tippi, *The Cats of Shamballa*.New York: McGraw-Hill, 1985. Pages #72-73: “Togare arrived from the San Francisco Zoo, a

young adult in his prime. Big Togare, with a dark mane, was an outcast, too belligerent for the Bay City zookeepers to handle, though they

didn’t tell us that; they just wanted to get rid of him. He had originally been owned by someone involved in Black Magic, but for whatever

reason he arrived rough, tough, and defiant. His low, guttural rumble had enough power to quiver the cottonwood leaves and us. I was afraid

of Togare the moment I saw him, yet he turned out to be one of the best fathers in the compounds, gentle and playful with the 30-odd cubs he

sired.”

50 Letter, Anton LaVey to M.A. Aquino, May 17, IV/1969.

51 Wolfe, *op.cit.* , pages #180-181. Mann, *op.cit.* , pages #247-249.

MA: Like The Devil’s Avenger *, SLOAS contains photographs of Anton, Jayne, and Jayne’s family at*

her home.

EW: She allowed those photos to be taken only with the absolute guarantee from Anton that they

would not be published.

On June 29 Jayne Mansfield and Sam Brody were killed in an automobile crash. To the more

sensationalist media that accident - and Anton LaVey's curse thereto pertaining - subsequently became one

of the most interesting things that could be said about the Church of Satan. In the 1968 interview with the

National Insider that focused on Jayne's interest in Satanism, Anton said nothing about the curse, and

within the Church of Satan it was simply considered as a convenient coincidence. 52 The 1973 publication

of the Mann biography apparently revived Anton's interest in the matter, and in interviews given after

1975 his accounts grew more provocative, culminating in a 1979 *Hustler* version that had Mansfield

asking Anton to pronounce "the ultimate curse - the death rune":

After much deliberation and considerable provocation from Brody, LaVey says he agreed to conduct a

private but formal destruction ritual. According to his story, he placed the attorney's name on a piece of

parchment and burned it, invoking the power of the infernal names and calling for Brody's annihilation

within a year. 53

There was no "death rune curse" in the ceremonial inventory of the Church of Satan. According to

rune-lore the *Eoh*-rune is associated with death, but in reverence, not as a curse. The Church of Satan's

familiarity with rune-lore, in any case, was not extensive. Hence use of the runes in this instance does not

commend itself to credibility.

Anton LaVey explored other avenues besides Hollywood for the publicizing of the Church. Intrigued

by the “topless” phenomenon then pervading the Broadway Strip in San Francisco, he came up with the

notion of a “Topless Witches Sabbath” act.

MA: What is the story of the Topless Witches Review?

EW: A good friend of mine named Gino del Prete owned the Condor Club, made famous by Carol

Doda. The owner of a club two doors down Broadway wanted Anton to go there with a topless witches

show. I told Anton emphatically he shouldn’t do anything like that. “We’re in the process of getting the

state charter, and if they find women running around with their breasts bared, they’re just never going to

do it.” But he went ahead and did it anyway. I was really mad at Anton for doing that.

Arrangements were made with one of the nightclubs on the strip, and Anton selected a young dancer

with the stage name of “Sharon King” to play the central role of a vampire. Her real name was Susan

Atkins.

MA: Susan Atkins of the Manson Family was one of the topless witches.

EW: I think she had been working at that club in North Beach. I went to see the show and met her at

that time. Years later, when Barbara and I were living in Mendocino, she and Charles Manson and Patricia

Krenwinkel showed up at our home as uninvited guests for a party we

gave for a famous musician and his

band.

Two days after accepting the part, Susan joined her employer and other prospective topless witches in

a visit to 6114. Later she recounted her impressions:

52 Mann, *op.cit.* , page #197.

53 Harden, Fred, “Anton LaVey, Disciple of the Devil” in *Hustler*, December 1979, page #102.

Garnet reached for the doorbell. I expected a gong or a howl or something. It was an ordinary “ding

dong”. The door opened, and there stood LaVey, all in black, his powdery white skin glowing. I felt sick at

my stomach as I walked past him. His smile was sickly, I thought. Then I froze in my steps. Straight ahead

at the far end of the entrance hall was a human skeleton in a glass case. It seemed to have the same sickly

smile as LaVey. “This is all the horror movies rolled into one,” I thought. “What am I doing here? I wonder

if I’ll get out of here in one piece.” 54

Upon being invited to stay for the evening’s ceremony, Susan lost what was left of her nerve, informed

Anton that she had been raised to worship God and not the Devil, and left. She was not deterred from

starring in the “Topless Witches Sabbath”, however. High on LSD for courage, she readied herself for the

opening performance:

I looked at my two-inch-long, false fingernails, painted brilliant red. And my face was something

special, as I looked up into the mirror. It was eerie - milky, white, broken by bright red lips that matched the

color of the fingernails and by seemingly sunken blue-black eyes expertly twisted upward at the outside

corners - grotesquely exaggerated cat eyes. Jet black hair framed it all. I was the perfect, sexy vampire,

ready for my casket lying at the center of the stage.

As the end of the production neared, I lay inside the casket. I remembered very little of the show. I had

shaken several people with the reality of my performance when I had risen from the casket and pointed a

long, blood-red fingernail at the audience and marked them as my next victims. Gasps from both males and

females had sounded all around the club. But as I lay there, I fancied the idea of being dead and still hearing

all the sounds around me. I heard everything - the footsteps, the breathing, the sighs in the audience. “But

I’m dead,” I thought. “It’s so pleasant … I’m outside my dead body … I’m a spirit … I can see and hear

everything … I’m dead … but I’m really alive.” I lay in the casket so long that I missed the curtain call by

five minutes. I just didn’t want to get out of it. 55

“Subsequently,” said psychiatrist Dr. Joel Hochman in a report prepared at the time of the Sharon Tate

murder trials, “she stayed on her ‘Satanic trip’ [for] approximately eight months.” 56 During this time she

attended “witches’ workshops” at 6114 and was photographed with other girls together with Anton in the

main ritual chamber. 57

In *The World of the Twilight Believers* Richard Garvin and Robert Burger gave the Topless Witches

Review a somewhat uncomplimentary assessment:

LaVey made an ill-fated attempt to publicize his new church by concocting a rather seedy show in San

Francisco's North Beach, during which three topless witches symbolically seduced the "Grand Inquisitor",

a former divinity counselor for Billy Graham, who was dressed that evening in the bottom half of a light-

blue bikini. This, he explained, was to "express the transvestite image. We're all possessed of that animus;

the duality of man and woman is in all of us. The Devil himself is a hermaphroditic deity." 58

The Church of Satan again made headlines in May, this time for Anton's baptism of Zeena Galatea, his

second daughter, by Diane. Zeena recalls the event vividly:

54 Atkins, *op.cit.* , pages #68-69.

55 *Ibid.* , pages #71-72.

56 Bugliosi, Vincent with Gentry, Curt, *Helter Skelter*. New York: W.W. Norton, Inc., 1974, page #473.

57 Wolfe, *op.cit.* , photo facing page #113. LaVey, Anton in *Cloven Hoof* #VII-4, July/August X/1975, page #2.

58 Garvin, Richard M. and Burger, Robert E., *The World of the Twilight Believers*. Los Angeles: Sherbourne Press, Inc., 1970, pages

#257-258.

Originally a couple who had just joined the Church that year asked if my father would perform a

baptism for their newborn baby. He promptly set out to develop an appropriate ritual - and tipped the press

to the historic event. The first Satanic baptism! The word spread like wildfire.

Overwhelmed by attention and fearful of wrath from their relatives, the proud parents got cold feet and

backed out. But “the show must go on”, and with the requisite stroke of genius my parents elected **me** to fill

the role. What better choice for the Church of Satan’s first baptism than its High Priest’s own daughter?

Racing only hours before the ceremony, my mother stitched together a red, hooded robe for me to wear.

I wore a special “kiddie” Baphomet fashioned by *Poor Man’s James Bond* survivalist Kurt Saxon.

I am grateful for the fact that I was old enough to remember my baptism vividly. As early as I began

speaking, my parents and their friends were impressed with my fluency in pronouncing complicated

dæmonic names. This came in handy at the baptism, as I recall participating in the utterance of their names.

I knew of course that all of the people packed into the house on that day were there to pay tribute to **me**.

Sitting high on the altar, I had the perfect vantage-point to survey all my subjects. Photographers, who had

begun gathering outside the house at 6 A.M., were now doing anything to get closer for clear shots of me.

After they and the public were finally ushered out of the house, my parents took me through the

trapdoor from the main ritual chamber to the Den of Iniquity, where a private party for me continued until

the early morning.

By late May my serious, cherubic face had been slapped on every magazine and newspaper from

Sweden to Japan, Argentina to Alaska. In the years to come it seemed that the most commonly-asked

question put to me by [obviously disgusted and prurient] interviewers was: What kind of parents would seat

their child before a **naked** woman? At the time - and today, looking back - I felt absolutely no shame at

sharing the altar with a beautiful woman.

Was it chance or destiny that I was born to the High Priest and High Priestess of Satanism, that I was

the first to be baptized into this remarkable new religion? Nevertheless these things happened, and I became

the first individual in history to exist as a Satanist since birth, with my baptism my first formal initiation. I

have always regarded this with the utmost respect and reverence, and have never for a moment wavered in

understanding this to be the definition of my life. 59

The baptism was recorded on *The Satanic Mass*, a phonograph record made for and by the Church and

released the following year.60 The record also included a composite Satanic ritual spoken by Anton,

together with readings from the "Book of Satan" of his forthcoming *Satanic Bible*.61

Meanwhile Satanism was gaining public attention in still another way. Ira Levin, author of *A Kiss*

Before Dying and *No Time for Sergeants*, had just published a novel called *Rosemary's Baby*. The plot, set

in a gargoyle-embellished apartment building in New York City, involved an ambitious young actor who

conspired with a group of Satanists to breed the Devil's child by his unknowing wife. 62

Rosemary's Baby appeared at a time when a new topic of conversation was demanded, and it swept the

country. In Hollywood producer William Castle and director Roman

Polanski rushed a film version

[starring Mia Farrow and John Cassavetes] into production. And now we encounter another “MM-ism”:

the legend that Anton LaVey served as technical advisor for the film and played the role of the Devil in it.

In the early days of the Church of Satan this claim was accepted as fact, and because of the movie’s

sensational impact was even paraded as one of Anton’s principal magical coups. Said *The Devil’s Avenger*

in 1974:

59 Schreck, Zeena, Commentary to *The Church of Satan* 3rd Edition to M.A. Aquino, 1998.

60 “I had a brief, private ritual that I performed nearly every other day shortly after the release of *The Satanic Mass*. This consisted of placing

the record on my turntable, centering a figure of the Statue of Liberty over the spindle, and focusing on the spinning statue and the red record

label. Finding the track containing my baptism, I would play the ‘Hail Zeena!’ incessantly. I don’t know many 3-year-olds experience as

much ego exaltation and adrenalin-rush from a single event as I did!” *Ibid.*

61 LaVey, Anton, *The Satanic Mass* (record). San Francisco: Murgenstrumm Records #MM6660, 1968.

62 Levin, Ira, *Rosemary’s Baby*. New York: Random House, 1967.

In October of 1967 Anton was flown to Hollywood for two weeks. Despite his presence, the

Paramount-Polanski film did not convey a true portrait of a modern Satanic cult, although some aspects of it

were accurate. At least the demon used to sire Rosemary’s baby was

close to being an authentic devil. It

was Anton, dressed in a costume of latex fur and reptilian scales, a composite of traditional literary

descriptions of the Devil's physical attributes. 63

Upon close examination, however, this account disintegrates. *Rosemary's Baby* Producer William

Castle devoted three chapters of his autobiography to the filming of that movie, and nowhere is any

influence or contribution by Anton LaVey [or any other occult personality] mentioned. In fact Castle

repeatedly stresses director Polanski's insistence on filming the novel exactly as it was written by Levin,

omitting only any sight of the baby on camera.64 Nor has Polanski himself, nor any other member of the

cast or crew, ever mentioned any LaVey involvement.

In uncut versions of the movie, two "Devil" eyes momentarily appear - both during Rosemary's

ravishing and at the end of the film when she sees her baby for the first time - that were rumored to be

Anton's. When *RB* was eventually released as a videocassette, it became possible to freeze those frames

and examine the eyes closely. They are clearly revealed to be artificial "cat's eyes" with vertical pupils.

As for the Devil-suit of fur & scales, it was flown to Louisville, Kentucky in 1971 for use in a horror-

film (*Asylum of Satan*) being shot there for which I was technical advisor. I had ample opportunity to

examine it closely. It had to be worn by a woman because of its small size. The six-foot, 200-pound LaVey

could not possibly have worn it. 65

Many years later Nikolas and Zeena Schreck chanced to meet the father of the actress who played Mia

Farrow's body-double in the *RB* Devil scene. He recalled that a young, very slender professional dancer

had worn the suit. The Schrecks had also met Polanski's close friend Gene Gutowski, who had worked

with Polanski on producing the film before Castle took over. Gutowski confirmed that there was no

"technical advisor", nor did Anton LaVey ever meet Polanski or himself. 66

None of the ritual scenes in either the novel or the film of *Rosemary's Baby* reflects actual practices of

the Church of Satan, and the chanting of the coven is not one of the Enochian Keys that later appeared in

the *Satanic Bible*.

Nevertheless the timing of the story - and its highlighting of 1966 as the "Year One" of the reign of the

Antichrist - made a lasting impression upon the Church. Coincidence or allegory? Long after the motion

picture disappeared from theaters, Christopher Komeda's famous lullaby, sung on the soundtrack by Mia

Farrow, would inspire sentimental emotions in the most worldly of Satanists. 67

The Year Two had not yet exhausted its surprises. On December 8 a U.S. Navy Seaman, Edward D.

Olsen, passed away. It developed that he had been a member of the Church of Satan and had requested a

funeral from same. Anton, accompanied by Ken Anger, officiated at the services with the assistance of a

U.S. Navy honor guard. There followed a storm of indignation letters and telegrams to the Navy and even

63 Wolfe, *op.cit.* , page #188.

64 Castle, William, *Step Right Up! I'm Gonna Scare the Pants off America*. New York: Pharos Books, 1992. Among the anecdotes: Polanski

originally wanted Rosemary & Guy Woodhouse to be played by Tuesday Weld & Robert Redford, and the role of Dr. Saperstein to be played

by Castle himself. [A vestige of this remains in Castle's cameo appearance standing next to the phone booth in which Rosemary makes a call.]

After the release of the film and its phenomenal success, Castle was swamped with anonymous death-threat mail from Christian religious

fanatics. Prior to *RB* Castle was famous as creator of a series of campy, "gimmicked" horror films such as *Macabre*, *House on Haunted Hill* (filmed at the Ennis-Brown "Mayan temple" house in Hollywood), *The Tingler*, and *13 Ghosts*.

65 Anton LaVey's height & weight in 1968 (6'/200 lbs) are cited on the jacket of the *Satanic Mass* record.

66 Schreck, Zeena, *op.cit.*

67 Komeda, Christopher, Soundtrack of *Rosemary's Baby*. Hollywood: Dot Records #DLP-25875, 1968. The Polish-born Komeda had written

the scores for most of Roman Polanski's previous films. He died on April 23, 1969, aged 37, from a blood clot in the brain. (Castle, op. cit.,

pages #224-225.)

the White House, but the Church of Satan had struck yet another blow - and a successful one - for its

legitimacy. 68

By 1968 the Church membership had grown to about fifty or sixty, of which about half would be on

hand for the Friday evening rituals. In the month of April the Church

was infiltrated by a young man

named Randall H. Alfred, who had determined to make a secret study of it for an academic paper. When

the study finally appeared in 1976, it commented on the evident unattractiveness of Satanism for the youth

culture of the day. Only about a third of the 140 Satanists he had met during 1968-69, said Alfred, were

under thirty years of age.69

Alfred was well-received by Anton and the Church leadership, and he soon found himself a member of

the council that met on a monthly basis to discuss the local program. In his paper he observed that this

council was advisory rather than legislative, being overruled by Anton whenever he saw fit to do so. 70

Randall Alfred may have been the first academician to study the Church of Satan, but he was certainly

not the last. During the following years there ensued a veritable parade of scholars interested in analyzing

the institution for academic publications. Among them were James Moody, a Lecturer in Anthropology at

Queens College, Northern Ireland, and Marcello Truzzi, Professor and Chairman of the Sociology

Department of Eastern Michigan University.

Moody accepted the Satanic Priesthood, participated enthusiastically in rituals at 6114, and then faded

from active involvement with his return to Ireland in about 1970. In his published article concerning his

Church participation, he stopped short of an unqualified endorsement, but away from the eyes of

colleagues he was comfortably enthusiastic. In October of 1973 he commented to the LaVeys that he

perceived Anton's genius to lie in his commitment to intellectual freedom above and beyond all accepted

philosophies. Moody remained, he said, the "loyalest of Anton's disciples". His passion appeared to be

reserved for Anton and Diane as individuals, however, and did not extend to personal participation in the

national or international programs of the Church. 71

Truzzi's friendship with Anton went back to his pre-Church days, and he too was a welcome visitor at

6114. His sociological discussions of the Church were thoughtful and scholarly, suggesting that in its

"elitist, materialist, and basically atheistic philosophy" it constituted an "ultimate pragmatism". He

painted a picture of the organization as rejecting spirituality and mysticism in favor of "Machiavellianism

and cynical realism" and the worship of Satan as one's own ego. 72 An academically acceptable evaluation,

yes - but again one which focused not on the suprarational essence of the Church but rather on the rational

profile it presented to the society whose tolerance it was forced to court.

Such anecdotes offer a glimpse of yet another curious contradiction within the Church of Satan. In its

original denunciation of established religions - all of them, not just Christianity - it attacked not only

Jehovah but all externalized deities as being crippling, imaginary fantasies with which man had

unnecessarily burdened himself. As Anton put it in an early Church handout [later included in his *Satanic*

Bible]:

68 Wolfe, *op.cit.,* pages #188-191. Edward Olsen's grave is located in

the Cypress Lawn Cemetery, Colma, California - site #1293, Maple

Mound. The grave bears a plain bronze plaque with no Satanic insignia.

69 Alfred, Randall H., “The Church of Satan” in Charles Y. Glock & Robert N. Bellah (Ed.), *The New Religious Consciousness*. Berkeley:

University of California Press, 1976, pages #193-194.

70 *Ibid.* , page #184.

71 Letter, James Moody to Anton and Diane LaVey, August VIII/1973.

72 Truzzi, Marcello, “The Occult Revival as Popular Culture: Some Random Observations on the Old and the Nouveau Witch” in *Sociological*

Quarterly, Winter 1972. This article also appears in *The Occult in America* (New York: Charles Scribner’s Sons, 1973) and in *Fate* magazine (February & March 1973 issues).

THE GOD YOU SAVE MAY BE YOURSELF

All religions of a spiritual nature are inventions of man. He has created an entire system of gods with

nothing more than his carnal brain. Just because he has an ego and cannot accept it, he has had to

externalize it into some great spiritual device which he calls “God”.

God can do all the things man is forbidden to do - such as kill people, perform miracles to gratify his

will, control without any apparent responsibility, etc. If man needs such a god and recognizes that god, then

he is worshipping an entity that a human being invented. Therefore **he is worshipping by proxy the man**

that invented God. Is it not more sensible to worship a god that he himself has created in accordance with

his own emotional needs - one that best represents the very carnal and

physical being that has the idea-

power to invent a god **in the first place**?

If man insists on externalizing his true self in the form of “God”, then why fear his true self in fearing

“God” - why praise his true self in praising “God” - why remain externalized from “God” **in order to**

engage in ritual and religious ceremony in his name?

Man needs ritual and dogma, but no law states that an **externalized** god is necessary in order to engage

in ritual and ceremony performed in a god’s name! Could it be that when he closes the gap between himself

and his “God”, he sees the dæmon of pride creeping forth - that very embodiment of Lucifer appearing in

his midst? He no longer can view himself in two parts, the carnal and the spiritual, but sees them merge as

one; and then, to his abysmal horror, discovers that they are only the carnal - **and always were**! Then he

either hates himself to death, day by day - or rejoices that he is what he is!

If he hates himself, he searches out new and more complex spiritual paths of “enlightenment” in hopes

that he may split himself up again in his quest for stronger and more externalized “gods” to scourge his

poor, miserable shell. If he accepts himself but recognizes that ritual and ceremony are the important

devices that his invented religions have utilized to sustain his faith **in a lie**, then it is the **same form of**

ritual that will sustain his faith **in the truth** - the primitive pageantry that will give his awareness of his

own majestic being added substance.

When all religious faith in lies has waned, it is because man has become closer to himself and farther

from “God” - closer to the “Devil”. If this is what the Devil represents, and such a man lives his life in the

Devil’s fane, with the sinews of Satan moving his flesh, then he either escapes from the cacklings and

carpings of the righteous or stands proudly in his secret places of the Earth and manipulates the folly-ridden

masses through his own Satanic might until that day when he may come forth in splendor, proclaiming, “**I**

am a Satanist! Bow down, for I am the highest embodiment of human life! ” 73

By these criteria, then, the Church of Satan was not a church in the precise sense of the term, nor did it

worship Satan as an existential being in his own right. Rather it was atheism with psychodrama. As Truzzi

correctly observed, **that** was something which could be credibly argued to skeptical audiences.

There was, however, a problem: Satanists participating in rituals of Black Magic quickly became

aware of an “interest” or “influence” in the atmosphere of the chamber that felt somehow alien to their

own personalities. The pageantry and the oratory would fade into the background, and the participants

would find themselves gripped in a sensory empathy so piercing, so powerful that it would leave them

exhausted, drained, and shaken at the conclusion of the rite. It was not a chance occurrence, but an

inevitable, recurring one. After such experiences participants were subdued, introspective, and disinclined

to exchange comments on their feelings. There was perhaps even a slight feeling of embarrassment, as

though one had somehow “slipped” from being a proper psychodramatic atheist.

And Anton LaVey was himself the most familiar with this sensation. His behavior during a ritual was

not that of an actor, nor of a megalomaniac, but rather of a High Priest in the sincere sense. In public and

to less experienced Satanists he would continue to “excuse” the Church of Satan as atheism-with-frills, but

alone with intimates he would speak of Satan, the Church, and his own office therein with the greatest

reverence and respect. He did not “believe” after the fashion of the ordinary mystic or fanatic; he

continued to have a healthy contempt for such types. It would be more accurate to say that he had

73 LaVey, Anton, “The God You Save May Be Yourself”. Mimeographed handout of the Church of Satan ca. III/1968, later included in the

Satanic Bible.

achieved a very deep understanding of a remote, rarely-penetrated part of existence in which intelligence

and will besides those of mankind exist. Nor did he “worship” this other essence; rather he empathized

and communed with it. And so these two forces - the atheistic and the Satanic - coexisted in varying

proportions for the entire duration of the Church of Satan. One would expect them ultimately to conflict

and provoke the final crisis, but that did not prove to be the case. The atheistic argument entered that crisis

only as a later rationalization, for by that time it had long ceased to be taken seriously within the Church.

From 1966 until 1970 rituals for members of the Church of Satan were held each Friday night at 6114.

The majority of members were residents of the San Francisco bay area, though out-of-towners were also

welcome to attend. As yet there were no active clergy or organized units outside of San Francisco.

Participants would generally arrive at 10:30 P.M. or so and socialize in the Purple Room until it was

time for the ritual. At midnight they would file into the main ritual chamber, and after 5-15 minutes of

“intellectual decompression” via darkness and mood-setting music [by recording or by Anton or another

live organist], the ceremony would begin. It would last up to an hour, whereupon the membership would

return to the Purple Room for further conversation and refreshments. The last visitor might not depart

until close to dawn.

Of what did the early rituals consist? Their nature varied from straightforward Satanic Mass - being

ceremonial devotions to and requests of Satan and/or other dæmons - to elaborate, imaginative

psychodramas. On occasion abbreviated Black Masses (satires on Catholic ceremonies) were held, but

only one complete Black Mass - the *Missa Solemnis* - was ever conducted at 6114 California Street - in

June of 1970.

In a 1968 mimeographed monograph Anton set forth the design and principles of the Satanic Mass and

the magic utilized during it. This monograph - the original statement of principles of the Church of Satan -

would later become the basis for the *Satanic Bible*. [It is reproduced in

full as Appendix #1.]

The principal psychodramatic rituals of the original Church are reproduced as Appendices #2-6. In

revised and expanded forms, most of these rituals would later appear in LaVey's *Satanic Rituals*,

published in 1972. The versions shown here are from the original [and exceedingly rare] ritual booklet of

the Church, copies of which went to a select few of the Priesthood in 1970. These are also the versions

which were actually performed at 6114 California Street.

The text of the Black Mass (*Missa Solemnis*) also appeared in a drastically revised form in the *Satanic*

Rituals, since the text as actually used at 6114 was thought too shocking for public consumption.

Appendix #7 contains the full text of the original *Missa Solemnis* [again from an exceedingly rare 1970

ritual booklet].

Chapter 4
Knowledge of Good and Evil

For the first three years of its existence, the Church of Satan remained essentially a San Francisco

phenomenon. All of its functions took place at 6114 California Street,

and members were active only

insofar as they could visit the city for classes, discussions, or rituals. But as word of this novel institution

began to circulate outside the Bay Area, membership inquiries from elsewhere began to arrive in the mail.

Anton LaVey was faced with the decision whether to remain the leader of a tangible, face-to-face

group or to assume a remote, supervisory role over a more far-flung institution. Necessarily he chose the

latter, but the transition was neither quick nor easy. The psychological dimension of Satanism depended

very strongly upon personal contact, and it was not certain that correspondence could be as effective.

Then there was the question of ritual facilities. Could psychodramas and magical workings conceived

for 6114 be successfully transposed to more modest surroundings, or would they then lose their

atmosphere and seem artificial, if not ludicrous?

Expansion began with simple correspondence memberships. A mimeograph machine was acquired; the

blandness of its printing was immediately overwhelmed by paper in all colors of the rainbow. Anton's

1969 cover letter to enquirers said:

Enclosed is the information which you have requested. Thank you for your interest, and congratulations

on having the courage to seek the truth about Satanism.

After reading the information on Satanism, you may feel that it is the religion for which you have been

searching, or possibly the one you have been practicing in an "underground" way for years. If you wish to

join the Church of Satan, please fill out the enclosed questionnaire and send it along with your initiation fee

of $13, and you will become a part of the most exciting concept in religion in the world today. Upon receipt

of your completed questionnaire and initiation fee, you will receive the following:

1 - Lifetime membership in the Church of Satan. (There are no periodic dues; your initial fee is the only

payment you make for lifetime membership.)

2 - A suitably inscribed membership card of a striking appearance.

3 - Complete instructions for performing authentic Satanic rituals (see enclosed paper for full

description).

4 - A list (revised bimonthly) of other members with whom you may communicate. This list includes

not only names, addresses, and phone numbers, but also marital status, age, sex, and interests of each

member listed.

5 - Past newsletters containing pertinent information for all Satanists and announcements of scheduled

press coverage.

6 - A reading list of readily obtainable books and/or articles on Satanism and related subjects. (This list

will have bimonthly additions.)

As a member of the Church of Satan, you will have the opportunity to:

1 - Overcome any obstacle through the ability to control people and events.

2 - Embark on a series of studies unlike any other correspondence course ever offered to students of

Satanic science. (This course is offered only to members of the Church of Satan. The material it contains is

not the hackneyed lore usually found in readily available books and journals on witchcraft and Satanism.

The Satanic Study Course consists of twenty separate essays covering all aspects of the Satanic religion. A

complete list of topics and a full description of the course will be sent to all new members.)

3 - Study for the Satanic Priesthood. (Full details will be sent to new members.)

The Church of Satan has become a legend in an incredibly short period of time. There is good reason

for this. It is because Satanism makes sense but still realizes man's need for good, honest emotion.

We Satanists are winners - not losers! The die has been cast. The Satanic Age is upon us; look around

you and you'll see! What we already are is what other religions are feebly pussyfooting around in attempts

to become. Join us and be a part of history! I would be happy to hear from you in the near future.

Most sincerely,

Anton Szandor LaVey, High Priest

Two features of this letter are particularly significant: (1) the low lifetime membership fee and

renunciation of dues income, and (2) the membership communication roster. To those who would later

condemn the original Church as financial opportunism and/or as a means for Anton LaVey's self-

glorification, here are the refutations. It is true that both of these policies were eventually changed, but in

those innocent, idealistic days of the Year Three, the Church of Satan was energized solely by the strength

of its exciting vision.

In March of that year, after nine months' service as a Lieutenant in the 1/17th Cavalry Squadron of the

82nd Airborne Division, I flew home to San Francisco to be married. Hungry for a dose of counterculture

to offset the effects of paratrooper regimentation, I leafed through the *Berkeley Barb* - the grandfather of

Bay Area "underground" newspapers - and saw an advertisement for one of the evening lectures at 6114.

It was too unique to pass up, so with my fiancée and a small party of friends, I set out for the black house.

The door opened moments before I could reach for the bell, and standing within was a pale, dark-

haired man clad in priestly robes. He beckoned us to enter and gestured towards an ornate guest book on a

table in the entrance hall (next to the stuffed jaguar).

This was too much for one of the girls. She stared fearfully at our ghostly guide and shook her head.

"Never mind," intoned the spectre calmly. "We **know** who you are ..." It was all I could do to keep her

from bolting then and there! Later I would come to know our host as John A. Ferro, Lecturer in History at

the University of San Francisco and Anton's principal deputy. He proved to be a brilliant and sensitive

academician with a manner more kindly than one might first suspect. But for the moment he was properly

terrifying. We followed him into the main ritual chamber, which had been transformed into a small lecture

hall by the addition of rows of folding chairs.

It is difficult to convey the effect of such a singular decor upon the conventional *psyche*. The room

appeared as might a monstrous collaboration by Walt Disney, Charles Addams, Erich von Stroheim, and

Dr. Caligari. As we sat facing an organ console that would have warmed the heart of Captain Nemo, the

stuffed owl atop the oversized (for the “Stifling Air”) coffin glared disapprovingly at our profane intrusion.

As garish and outrageous as it was, the room was thoroughly intimidating. Its atmosphere had been

orchestrated so completely that not a hint remained of the mundane world outside. On the other side of the

shuttered windows, San Francisco was going about its evening business; but here in this bizarre chamber

we were whirled away to a Twilight Zone where devils were **real**.

Casting about for some anchor of normalcy, my gaze fell upon an ashtray from - of all places! - the

Franciscan Restaurant on Fishermen’s Wharf resting on the organ console. Idiotically I felt reassured.

Anyone who takes restaurant ashtrays with fat monks on them, I mused, can’t be all bad.

The mummy-door creaked open, and Anton Szandor LaVey entered. He was tall - about six feet - and

stockily built without being fat. As he stalked towards the front of the room, one was reminded of a

grizzly bear on its hind legs. But the man was obviously not posturing; his manner was relaxed and his

smile open and infectious. It was evident that he enjoyed himself and what he was doing; he did not

radiate the defensiveness of the privately-self-acknowledged charlatan. And this relaxed self-confidence

made him all the more intriguing.

That evening's lecture was the one on fortune-telling and character analysis (see Chapter #2). The

discussion itself was scholarly and straightforward, but the surroundings and the appearance of the

lecturer kept crazily intruding. It is difficult to reflect dispassionately on the merits of tea-leaf reading or

palmistry, after all, when the lecturer looks like a reincarnation of Ming the Merciless or Dr. Fu Manchu.

One half-expected him to say: "That concludes the lecture; now we'll kill one of you for the fun of it and

then the rest may enjoy complimentary coffee and doughnuts before leaving."

As he talked about life-lines and phrenological indentations, I found myself losing interest in the

lecture. I was increasingly fascinated by this strange man. Emperor Norton with a pitchfork he wasn't. His

eyes glowed with a smile - which John Fowles described in *The Magus* as characterizing an archaic Greek

bust: "a smile that would have been smug if it had not been so full of the purest metaphysical good humor

… above all the smile of dramatic irony, of those who have privileged information".74

After the lecture had given way to coffee (*sans* sacrifice), I introduced myself and enquired if I might

obtain further information about the Church of Satan. When I left the black house, I had with me the

monograph and the rainbow-colored informational papers.

The monograph struck me as an odd mixture of common sense and "crazy occultism". The attacks on

conventional religious taboos were sensible enough, but when the text turned to claims concerning the

objective powers of ritual magic, I sniffed at it skeptically.

Nevertheless I couldn't forget that smile of dramatic irony. By whatever means, Anton LaVey had

managed to apprehend something very profound concerning the riddle of human existence. The more I

thought about it, the more I became convinced that I wanted to share in that discovery.

Arguments from parents and friends were rational and forceful: "Taint yourself with something like

Satanism and you'll condemn yourself to a life of prejudicial discrimination, no matter what the merit of

the thing itself may be."

I could not deny the practicality of such advice and did not try to. It drove home to me the seriousness

of the choice that I now faced: to maximize my lifelong comforts in conventional society or to risk those

comforts for knowledge feared and forbidden by that society. I could not even judge the value of that

knowledge [since I did not yet possess it]; all I had to go on was Anton LaVey's smile.

It may seem odd to make a decision of lifelong consequence on the basis of a facial expression. But I

found myself wondering: **Why** this effort of life that is mine? What justifies it? Simply the comfortable

existence of the organism containing my consciousness? Ego-gratification resulting from power over and

respect by other organisms? When the time came for my respiration and metabolism to fail, would I be

able to die satisfied that I had made the most of the privilege of

independent intellectual existence? If I

could answer “yes”, then it would seem to be eminently prudent to turn my back on the Church of Satan.

“For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as

gods, knowing good and evil.”

I reached out and took the apple. Indeed, as for Adam and Eve, there was never really a choice once

the question had been posed and appreciated. The “evil” in Eden was present **before** the serpent arrived; it

was implicit in the **capacity** of humanity to understand what the serpent was offering.

There was an amusing postscript to that episode in San Francisco. Though Janet, my fiancée, was a

nominal Mormon and I was what could only be termed a disinterested agnostic, we agreed to a Baptist

ceremony to satisfy parental desires for pageantry. My mother, possessed of a conspiratorial sense of

humor, surreptitiously invited Anton to the reception. “Understand,” he said to her on the telephone, “I

shall **not** appear in a puff of smoke!” From the Baptist minister’s self-satisfied smile at that reception, it

was evident that he felt he had done God’s work well - right up to the moment when the High Priest of the

74 Fowles, John, The Magus. Boston: Little, Brown & Company, 1965, pages #142-143.

Church of Satan walked through the door - whereupon said minister turned sickly white, left abruptly, and

was never heard from by us again.

Back at Fort Bragg, North Carolina Janet and I sent in our applications. A personal letter of welcome

arrived from Anton LaVey a short time later:

I am most impressed with the data on your questionnaires and wish to take this opportunity to

personally welcome you both to our Order. Our conversation at your wedding reception and the views

expressed on your questionnaires served only to support my initial impression, received during our first

meeting, that you would be extremely worthwhile additions to the membership of the Church of Satan. It is

indeed refreshing to find people in your age group who can reject the follies of outmoded beliefs while still

recognizing the need for established social structure.

I found your parents and friends to be very gracious and charming, and thoroughly enjoyed the evening

spent with them. Please give my best regards to your parents when you next communicate with them. I wish

you and your lovely wife all the delights of the Elysian Empire. 75

With the letter came membership packets consisting of copies of the Church's newly-started newsletter

(*From the Devil's Notebook*), black-&-silver-on-red membership cards proclaiming the holder a "Citizen

of the Infernal Empire", and a mimeographed page of ritual magic instructions.

Those familiar with medieval grimoires or the magical texts of modern fraternal occultism know how

confusing, involved, impractical ("get the left hand of a hanged murderer"), and frustrating ritual

instructions can be. And the ceremonies which can be performed are generally for such childish purposes

as to insult if not disgust the post-adolescent mentality.

On the other hand Anton's instructions were so straightforward that one felt initial disappointment at

the lack of suitable mumbo-jumbo. In essence he said:

1. Furnish a room with certain necessary implements and designs. These include an altar, a bell for the

symbolic banishing of outside influences, a sword for focusing the attention and will, a goblet or chalice for

a drink in communion with the Powers of Darkness, black candles for illumination, a white candle for

destruction or curse workings, and the Sigil of Baphomet above the altar to provide a visual focus for the

celebrant's invocation of Satan.

2. Dress in attire suitable to the ritual atmosphere. As is the case with the ritual chamber, such

preparation is as much to disassociate the celebrant from the reminders of mundane existence as to impress

a diabolical audience.

3. Shut out the outside world by sealing the ritual chamber. Cover external light sources. Overpower

external sounds with the ringing of the bell and controlled music.

4. Invoke Satan and such other Infernal entities as are appropriate to the specific working. Acknowledge

your alliance with them ceremonially by drinking from the chalice.

5. State your desire or convey it by nonverbal means.

6. Ennoble it by the utterance of an appropriate ceremonial passage.

7. Renew your devotion to Satan.

8. Ceremonially end the working. Depurify the chamber by allowing natural phenomena once more to

enter its atmosphere.

Somewhat self-consciously I constructed a makeshift altar in the spare bedroom in my Army officer's

duplex at 156 North Dougherty Street. The room, otherwise bare and "government issue", was hardly as

exotic as 6114's ritual chamber; even the Sigil of Baphomet was a simple painting on black felt. I closed

the door and did not reenter it until the late evening.

When I did reenter the room, I received a most unexpected surprise. The whole had become more than

the sum of the parts; there was now … "something" … about the place that had not been there before. I

75 Letter, Anton LaVey to M.A. Aquino, April 8, IV/1969.

turned to Janet; she had sensed it too without a word passing between us. We donned black garb, returned

to the room, and commenced an initial ritual whose object was simply an affirmation of our commitment

to Satan and the Powers of Darkness.

For the first time I experienced that curious sensation which has since become so familiar to me:

It is next to impossible to describe the sensations of Black Magical ritual to someone who has not

participated in it - and it is unnecessary to do so to those who have. But I shall venture this approximation:

It is as though the individual undergoes a form of "mental displacement". The physical environment is

unchanged, the celebrant remains alert and in control of himself, but … **something** is different. The mind

is suddenly aware, if only by a sort of peripheral perception, of forces

and influences in the atmosphere

which are undetectable under normal circumstances. Moreover the mind is sensitive to a **link** which it

opens with these forces and influences - a link which may be nebulous but which quite definitely exists.

Basic magical ritual, then, becomes an exercise in which one struggles to define, strengthen, and apply

that link.

It was exhilarating, intoxicating, and - I will admit it - unnerving. I have made tactical parachute jumps

at night with Special Forces teams that weren't half so electrifying. Physical danger is at least something

concrete which can be accepted and addressed by the mind in a logical or emotional manner, but the

atmosphere of a ritual is a danger far more profound and primal. Yawning pits of infinite darkness seem to

open before the naked consciousness, and the magician struggles desperately for a law upon which the

normal, natural functions of his mind can grasp. It is not hallucination or madness in the vulgar sense,

because one's normal perceptions and thought-mannerisms are neither abandoned nor distorted. It is rather

that something **else** is added to them. A citizen of the country of the blind acquires an eye.

Walpurgisnacht (April 30) was not far away. I invited two fellow Lieutenants to join us in a modest

Black Mass - not the *Missa Solemnis* (which had not yet been composed) but a simple psychodrama

satirizing the more ridiculous taboos of Western religious tradition.

No toads were crucified that night, no virgins violated with turnips, but Mussorgsky would not have

been disappointed with our thunderous declarations and incantations. The experience proved too much for

our guests; although seasoned military veterans, they were shaken by what they had unexpectedly aroused

within themselves and refused to return. But I was even more intrigued; I had discovered the subjective

power of psychodrama. It cleared the *psyche* of obsessions both conscious and subconscious, leaving one

supremely refreshed and invigorated. It was a thrilling sensation which did not dissipate for days

afterwards. Anton LaVey commented:

Your Walpurgisnacht ceremony was a good step forward, as it held a threefold purpose. First it gave

you an opportunity to introduce a couple of others to our philosophy (which I'm sure must have prefaced

the ritual), and you were able to observe their reactions to Satanic ritual. It also gave you a chance to act in

the capacity of Priest and test your dramatic ability. I'm glad to hear it went well, as will, I'm certain, any

further meetings with select individuals. You are wise to choose your initiates well and desensitize a few at

a time, for they will open the way for other, perhaps less brave individuals. 76

The Church of Satan, I now knew, was not a church in which I could be satisfied as a lay member.

Having awakened something in my consciousness whose existence I had never suspected, I now - like Dr.

Frankenstein - wanted to see it "at its full power". I turned to a mimeographed sheet of red paper that had

been included with the membership packet. It was entitled "Requirements for the Satanic Clergy" and is

reproduced in full as Appendix #8.

I wrote to Anton that although I aspired to the Priesthood, I was doubtful that the Army would be very

comfortable with even a single Satanic chaplain. Therefore it seemed prudent to undertake such a Satanic

office in addition to my secular profession rather than in lieu of it. He replied:

76 Letter, Anton LaVey to M.A. Aquino, June 16, IV/1969.

I am pleased that you have found Satanism to be in accordance with your own opinions and needs, and

am highly impressed with your comments concerning the Satanic philosophy.

I can certainly sympathize with your position in the service and in your community, and fully agree that

it would be folly for you to indiscriminately “preach” Satanism to closed-minded individuals. I do,

nevertheless, sincerely appreciate your desire to further the cause.

You mentioned that upon your return to San Francisco in June 1970 you would like to study for the

Satanic Priesthood. As I think you know, the *Satanic Bible* will be released this fall; so with the basic

knowledge of Satanism it will provide, it will greatly help to start you on your way to becoming a Satanic

Priest. The material contained in the *Satanic Bible* will, of course, be public knowledge. But the degree to

which people will benefit from it will vary a great deal. People such as yourself will derive much

knowledge and understanding from the book and - what’s more important - will be able to put into practice

what they have learned. This will lay the much-needed groundwork for the advanced training I will give

you, and even before we arrive at that point, the approximate six months between the time the *Bible* is

released and you return to San Francisco will give you an excellent opportunity to absorb and test the

doctrines of Satanism. Naturally this will make my eventual personal tutoring of you far more meaningful

and beneficial.

I think your idea of becoming the first Satanic chaplain is delightful, and even though I look upon this

eventuality with the utmost seriousness, I also can see many amusing aspects which will undoubtedly result.

Not many people are aware of this, but when Jayne Mansfield (who was a member of the Church of Satan)

was on tour in Vietnam, she was asked which type of chaplain she wished for Sunday services. When she

replied that she was a Satanist and a Satanic chaplain was the only kind that would do, they actually sent

out a search-party to find one! Needless to say, they did not succeed - but it certainly stirred things up for

awhile.

Until the *Satanic Bible* is released, you might find my weekly column in the *National Insider* to be of

some value. Although the *Insider* is a rather lurid tabloid, I still try to produce some useful information. It

must, of course, be written in terms that are conducive to selling that kind of paper; but in some ways this

can be an asset rather than a detriment since I don't have to mince words. It also allows me to write in a

contemporary style without having to concern myself with whether it

will be dated in twenty years. This

was the most difficult part of writing the *Bible*. It is next to impossible to expound on current situations and

the need for change without becoming specific to such a degree that would make the comments seem dated

in a very short time. The *Insider* is also valuable because the editors don't alter my work and will print any

material I give them. 77

From April through June I had been undergoing specialized training as a Psychological Operations

(PSYOP) Officer, and in June I was assigned to the 6th PSYOP Battalion in III Corps Tactical Zone, South

Vietnam - first managing quick-reaction propaganda production for U.S. and Vietnamese units, then flying

combat air-support PSYOP missions with the Air Force, directing the tactical PSYOP teams of the 1st

Infantry Division, and working on classified Special Operations projects. My ambitions to qualify as an

official Satanic chaplain, however, were frustrated by Army policies assigning chaplain slots by

percentages of soldiers professing those denominations. Anton was conciliatory but far from pessimistic:

I can readily understand what you are up against concerning the Chaplaincy in the Armed Forces. As

I've said in the past, I wouldn't consider asking, much less expecting you to place yourself or Janet in a

position which could be injurious to your reputation or status in the military or in your personal life. So for

now it is best for you to continue any desensitization of others in an "underground" manner. It is obvious to

me that I need not caution you as to when it is best to open up and

when to remain silent. Much as it would

appear otherwise, though, I anticipate a rapid disintegration of the *status quo* of religious intimidation, even

in areas such as the military.

77 Letter, Anton LaVey to M.A. Aquino, May 17, IV/1969.

To sum up our political doctrine: Satanism is Americanism in its purest form, with only the outdated

moral codes altered to fit the times and with recognition of the fact that only if man's most basic instincts

are satisfied, can a nation receive his best.

When it becomes common knowledge that we do not advocate or even approve of denial or desecration

of such sacred American traditions as home, family, patriotism, personal pride, etc. but instead **champion**

these things, our one-time opponents in the "establishment" will not have a leg on which to stand.

Actually, in view of the vast numbers of religious leaders defending and expounding the extreme liberal

philosophy of the hippie or drug culture, conservative organizations will find [and already have found]

Satanism far more compatible with their doctrines than they now think it to be. I feel rather sorry for - but, I

must admit, also amused by - the poor old "dyed-in-the-wool" conservatives who consider The Flag and

God to be inseparable institutions, because the "New Christianity" is composed of the drug-befuddled

wretches they find totally reprehensible. It looks as though one is going to be forced to choose between God

and The Flag or else become part of a dying society.

I realize most would think me far too optimistic, but I simply can see the change coming. I've been

ridiculed all my life for my "crackpot" notions and outrageous actions, but have invariably had the last

laugh on those who have stuck around long enough to see the manifestation of those so-called crackpot

theories - and this is no exception!

Think back just three and a half short years ago when I formally founded the Church. How many

theologians were admitting to the irrationality and inconsistencies of their religions? Practically none! And

once the stern, unyielding Christian churches have admitted their errors, they might as well admit to defeat.

Considering the vast change that has taken place in the past three years, it is brain-boggling to think of what

the **next** three will bring - especially now, since the floodgates have been opened.

Enough of the Satanic discourse. I merely want to impress upon you that the mighty roar of the basilisk

will resound with noisome mirth when the temples of self-denial come tumbling down and his fatal glance

stills the wagging tongues of those who would have man grovel before an image of martyrdom and demean

himself by praying to one who cares not about him. Yes, the time is nigh!

May the Dark Forces within and without you bring you increase. 78

I couldn't help wondering whether the basilisk might be warming to the task by encouraging

Vietnamese Buddhists to set fire to themselves. But the more I thought about Anton's "political doctrine",

the more I empathized with it. The Vietnam war had fueled the

cynicism and disillusionment of many

young Americans towards the morals of their government; and organized religion, instead of spearheading

the quest for greater honesty and compassion, had evaded the issue with cheap rationalizations. The

comparatively few religious leaders who had dared to take more than a rhetorical stand against the *status*

quo, such as the Berrigans, were brusquely dismissed as “rebels” and “renegades” by their superiors. It

was discouraging and disgusting, and I for one was not surprised that the drug culture had arisen as a form

of spiritual suicide. If Anton LaVey were a crackpot, I thought, then we could do with a few more

crackpots - and I said so. His reply was not long in coming:

I thank you for your gracious compliments and am pleased that you found my “diatribe” in accordance

with your own thoughts. Yes, I am quite accustomed to being labeled a “crackpot”, but it is with fiendish

delight that I have found the name “madman” is rapidly replacing the former. I find it far more satisfying to

be considered a villain than a fool, as the transition from villain to hero is more easily accomplished than

from fool to hero. [See Orrin E. Klapp’s *Heroes, Villains, and Fools*.]

Incidentally I found that Satanism was very well received - actually championed - at the sociology

convention which was held in San Francisco a couple of weeks ago. With noted sociologists proudly

sporting buttons “Pray for Anton LaVey” and “Satanism is Alive and Well in San Francisco” during the

78 Letter, Anton LaVey to M.A. Aquino, July 28, IV/1969.

two-week run of the convention, it became most evident that this particular group of trend-setters will do us

justice in the months and years to come. 79

The “Pray” button - being a takeoff on the “Pray for Rosemary’s Baby” slogan that had accompanied

that movie’s release - reminded me of the circumstances under which I had first seen him. I wrote him an

account of that evening at the Marina Theater, commenting on the crowd’s behavior from a PSYOP point

of view. He replied:

I was amused by your description of the crowd’s reaction to my presence at the opening of *Rosemary’s*

Baby. I must admit I rather enjoy striking terror into the hearts of those mild-mannered souls whose

collective unconscious produces that reaction.

I’ve been accused of having a jaded, Machiavellian sense of humor, and I suppose I do. As one reporter

once wrote when commenting on various props in my house which are obviously there for fun: “A grim

sorcerer would be unbearable.” I agree, even though I realize there is a time for decorum and a time for

letting one’s hair down; and I am a near fanatic when it comes to separating the two.

At any rate I’m pleased that the theater incident led you to the Church, even though I have no doubt that

you would have eventually found your way here anyway. It seems that the right people do, one way or

another.

I was highly intrigued by your description of PSYOP and noted with

particular pleasure that you

referred to “**weaknesses** of the mind”, which of course evokes much Satanic rumination on my part. Were it

not for the only-too-obvious weaknesses of mind prevalent in the popular majority, past religions could

never have achieved the stronghold they have had for far too long.

It somewhat saddens me to realize that even when you offer the masses something better and a choice

between freedom and bondage with regard to religion or even just a way of life, most will choose bondage.

My only consolation, though, is that **now** people have a **choice**, and those worthy of consideration and

capable of emancipation have somewhere to turn. As far as the rest are concerned, if they need a villain to

fulfill their masochistic psychological needs, then I’m glad to oblige! 80

On August 9 Sharon Tate and her guests had been murdered by the Charles Manson “family”, and the

cryptic scrawls left by the murderers and the ritualistic aspect of the killings themselves had much of the

press speculating that “Satanism” was to blame. I had asked Anton whether he knew anything the media

didn’t, and now he replied:

Yes, I have very definite views on the Sharon Tate case, but none I care to state in a letter. Suffice to say

it was a case of several people playing ball on the wrong team and not acknowledging the coach. When you

return to San Francisco next year, I’ll elucidate further on this. I will say, though, that there are many

strange coincidences surrounding the case which I’m certain have escaped recognition by those concerned

with the investigation.81

I doubt that Anton LaVey knew anything more than anyone else about the killings before Susan

Atkins' surprising revelation of responsibility the following month (11/6/69). More likely he was simply

worried that if some crazy cult had done the murders, public backlash might impact the Church of Satan.

Once the Manson Family was identified and arrested, of course, he had much more reason to be upset.

Not only had Susan Atkins been involved with the Church, but another Family member, Bobby

Beausoleil, had been a close associate of Ken Anger. Beausoleil had been introduced to Black Magic by

Anger in 1967, when the two of them were living together in an old San Francisco house called the

79 Letter, Anton LaVey to M.A. Aquino, September 13, IV/1969.

80 Letter, Anton LaVey to M.A. Aquino, October 14, IV/1969.

81 *Ibid.*

"Russian Embassy".82 After filming the Crowleyesque *Inauguration of the Pleasure Dome* at Samson

DeBrier's 6114-like salon in Los Angeles in 1956, Anger had become increasingly fascinated with

Crowley's legacy, even traveling to the Sicilian town of Cefalu to seek out and restore the exotic murals

which "the Great Wild Beast" had painted on the walls of his Abbey of Thelema. 83 Now Anger invited

Beausoleil to play the Devil in a new Satanic film entitled *Lucifer Rising*, which was eventually released

in 1969 as *Invocation of my Demon Brother*. Anton LaVey also made an

appearance as High Priest in that

film.84

Beausoleil may also have participated in Church of Satan activities. Said Ed Sanders in *The Family*:

"Robert Beausoleil, who would later murder Gary Hinman, had extensive contact with a Devil-

worshipping cult operating in San Francisco in 1966 and 1967." 85

In October 1967, two months before he would assist Anton at the funeral of Edward Olsen, Ken Anger

traveled to Washington to assist in the famous "exorcism of the Pentagon" by conducting a ritual beneath

a truck parked in front of that worthy [and still rather possessed] edifice. Relates Sanders:

While various Diggers and exorcists were standing atop the flat-bed truck screeching "Out, demons,

out", Anger, bare from the waist up, revealing what appeared to be a tattoo of Lucifer upon his chest,

burned a picture of the Devil within a consecrated pentagram, shouting oaths and hissing as he flashed a

magic ring at inquiring reporters thrusting microphones at him hunched down in the gravel. 86

While Anger was thus preoccupied, Beausoleil supposedly absconded with equipment and footage

from *Lucifer Rising*, so infuriating Anger that he concocted a cursed locket to transform him into a toad. 87

Shortly after the funeral of Olsen, Kenneth Anger also parted from the Church of Satan. 88

Yet another murderer had attended the Church of Satan in its very first year of existence. Tom Creech

had not joined the Church, but he would later state that in 1974 he and two others provided eight young

girls for a cult in the Seattle suburb of Burien that practiced human sacrifice. In October 1975 Creech was

convicted of first-degree murder and sentenced to hang. 89

On June 21, 1975 - the day before the North Solstice - a 16-year-old Terra Linda, California girl

named Marlene Olive murdered her parents. Although never a member of the Church of Satan, Marlene

had become fascinated by the *Satanic Bible*'s strong statements concerning human sacrifice and revenge.

To her friends she had remarked that she was indeed an initiate of the Church, and her room had been

decorated with candles, incense burners, and pentagram. 90

Such incidents dramatized a problem which the Church of Satan would never completely succeed in

solving, though it certainly tried. While Anton LaVey conceptualized the Church and its philosophy as

something positive and constructive, unchained to old definitions and stereotypes, many of those who

sought out the institution did not draw that distinction. For them Satanism was the Satanism of *La-Bas* or

82 Sanders, Ed, *The Family*. New York: Avon Books #M110, 1971, page #49.

83 Lamparski, Richard, *Lamparski's Hidden Hollywood.* New York: Simon & Schuster, 1981, pages #104-105. Photographs of Kenneth Anger

at Cefalu may be seen in Francis King's *Magic, the Western Tradition*, New York: Avon Flare Books #20727, 1975, pages #124 & #126-127.

84 Bugliosi, *op.cit.* , page #472.

85 Sanders, *op.cit.* , page #75.

86 *Ibid.* , page #50.

87 *Ibid.*

88 Wolfe, *op.cit.,* page #95.

89 Reynolds, Michael, “The All-American Death Angel” in *Oui* magazine, February 1977, pages #125-134.

90 Levine, Richard M., *Bad Blood*. New York: Signet Books #AE-2548, 1983, pages #133-134.

Dennis Wheatley novels - a glorification of negative, destructive values. They saw in Anton LaVey what

they wanted to see in him - a god-figure who would not only forgive “Helter Skelter” but encourage it.

Thus Anton learned that he would have two hurdles to surmount: First he would have to build and

sustain the integrity and reputation of the Church of Satan itself, and secondly he would have to combat

the old, Christian stereotype of Satanism.

For every Susan Atkins or Tom Creech who might enter the door of 6114 California Street, many

psychotics, criminals, and destructive deviants would be pinpointed and denied entrance. As the Church

became more sophisticated, the problem lessened, but was a constant concern of the Priesthood during the

Church’s entire span of existence.

Letters from Anton LaVey were no less exotic than anything else connected with his lifestyle. A good

third of the space on the red or purple stationery was occupied by a spiderweb (inhabited), the alchemical

symbol for brimstone, an ornate rendering of the name of the Church, a trident, and a dragon curled

around the Sigil of Baphomet.

Receiving such missives at combat outposts in the Vietnamese jungle - an environment also unlike that

of polite American society - was a somewhat surrealistic experience. The stresses of the war had the effect

of placing me at a psychological as well as a physical distance from Western cultural norms. I felt moved

to comment on them in light of my investigations and experiences of the past few months, and so - on a

battered old typewriter in the village of Ben Cat - I composed a position paper which I decided to title *The*

Satanic Ultimatum (Appendix #9). Off it went to San Francisco, and back came a reply from the ghostly

host of our evening lecture:

It was with the greatest pleasure and admiration that His Excellency the High Priest received and read

the essay which you forwarded to him. He graciously passed it on to me, and I can but add my

commendations to his.

The synthesis you provide is obviously the result of many years' study and thought encompassing

philosophy, history, literature, anthropology, and politics. Its statement was pithy and clear; its message was

heartening and inspirational.

You comprehend Satanism with rare understanding, and you express your thought with equally rare

incisiveness. For this reason we hope to present your essay in the newsletter dispatched to all our members,

though it will necessarily be in installments. It is to be hoped that this in turn meets with your approval.

There is no doubt but that our members will profit by your essay, and it will reflect well upon the Church to

publish such material.

The High Priest is most pleased with your progress and your work, and he has directed me to convey

those sentiments to you on his behalf. He considers you an eminently qualified candidate for the Satanic

Priesthood and has taken unusual personal interest in your development. Needless to say, your letters are

always received with pleasure and satisfaction…

In the service of the Prince of Darkness,

Reverend John A. Ferro[91]

Such was my first epistolary encounter with John Ferro, at whose melodic command of English I

would never cease to marvel. Writing to thank him, I commented:

Of course the *Ultimatum* is only an initial outline. Each component area merits a more thorough

examination, and my next project is accordingly the designing of an extensive doctrinal paper. With a

measure of luck I hope to finish this work by the time of my return to the United States this coming June -

provided the North Vietnamese rocket attacks aren't overly enthusiastic! It disrupts one's train of thought

when one must dive for a bomb shelter. [92]

91 Letter, John Ferro to M.A. Aquino, November 22, IV/1969.

92 Letter, M.A. Aquino to John Ferro, December 10, IV/1969.

As recounted in Chapter #3, the Church of Satan came into being almost by accident. The organization

was not the result of a preexisting belief system or inspirational written manifesto by anyone involved in

its founding. Once it **was** organized, holding activities, and giving public voice on behalf of the Devil's

philosophy, it obviously became somewhat pressing to codify what that philosophy might be.

Anton LaVey's first attempt at this was a 1968 mimeographed monograph (Appendix #1), along with

an assortment of polemical essays on multicolored paper - what were colloquially known as the "rainbow

sheets". These were issued to new Satanists as well as to curious representatives of the press.

That same year an Avon Books editor named Peter Mayer heard about Anton and his strange Church,

and decided that, in the wake of the spectacular sales success of *Rosemary's Baby* and the consequent

revival of popular interest in the occult, the time was right for a "Satanic bible". He proposed that Anton

author it.

The LaVeys gathered together and revised the monograph and the

rainbow sheets, as well as the

Church handout describing ritual magic instructions. “I pounded out the *Satanic Bible* on a $29

typewriter,” recalled Diane. “I edited it and added to it.” 93 But more was needed in order to produce a

sufficiently-fat paperback, and Mayer’s deadline loomed.

Therefore to the beginning of the book Anton added an extensive diatribe from an obscure, turn-of-

the-century political tractbook called *Might is Right*, and to the back of it tacked on a series of Elizabethan

magical incantations known in Thelemic and Rosicrucian circles as the Enochian Keys.

The Satanic Bible was born. In December of 1969 it went to press as Avon paperback #NS-44, and in

January of V (1970) it was published.

Despite the implications of its title, the *Satanic Bible* was not represented as a revelation authorized or

authenticated by the Prince of Darkness - at least not in a way readers could be expected to understand. At

face value it was rather a statement by Anton of the principles and practices **he** championed. In his preface

to the book, he stated bluntly that it had been written to expose and correct the sanctimonious fraud of the

old grimoires and classics of magic as well as to present Satanic philosophy from a Satanic perspective,

and in the text he proceeded to do both.

As was the case with so many other features of the Church of Satan, however, the *Satanic Bible* was

somehow “more than the sum of its parts”. Its argument was an argument of common sense, assembled in

part from preexisting concepts, but the excellence of the book lay in its integration of these into a code of

life meaningful to the average individual - not just to occultists and/or academic-level philosophers. In this

Anton LaVey followed in the footsteps of writers such as Thomas Paine, Marshall McLuhan, and Eric

Hoffer, who understood that the idiom in which ideas are communicated is as important as the ideas

themselves.

93 Hegarty, Diane in “What the Devil? It’s Divorce, Satan-Style”, *Globe* newspaper, Boca Raton, Florida, November 1, 1988.

A **philosophy** requires precise, sophisticated reasoning on the part of the philosopher. An **ideology**, on

the other hand, is merely a simplified statement of goals and means which requires only blind belief and

emotional enthusiasm on the part of the adherent.

Conventional religions, save for the influence of comparatively few philosophers at their conceptual

levels, are ideologies in fancy-dress. Unlike their political counterparts, they do not bother trying to

rationalize or justify their pronouncements and prescriptions, since these are proclaimed to be by divine

authority, hence beyond the ken of poor mortals.

The *Satanic Bible*, while exposing this scam, nonetheless drinks at the same well by clothing itself in

the supernatural authority of the Prince of Darkness and his dæmons. Less this element, the *Satanic Bible*

would be merely a social tract by Anton LaVey - not High Priest of Satan, but just one more 1960s’-

counterculture-cynic atop a soapbox.

The substance of the *Satanic Bible* therefore turns upon Anton LaVey's sincerity in believing himself

to be the vehicle through which the entity known as Satan explains the mysteries of mankind's existential

predicament. To the extent that he did, the *Satanic Bible* deserves the dignity of its title.

As this history should make abundantly clear, there is no question of Anton LaVey's conviction

concerning his literal High Priesthood during the 1966-1975 period. And even thereafter, when he had

locked himself into the Iron Maiden of mere symbolism, the striking difference in his disposition and

manner of expression serves only to emphasize the point.

Despite the haphazard nature of its assembly, therefore, we may therefore consider the *Satanic Bible* in

its totality not as argumentative, but as inspired writing. Thus it assumes an importance by its very

existence, not just by its content. The great books of history have all shared this characteristic: that they

existed, and that this existence in itself catalyzed dramatic reapprehensions of human potential.

In 1971 I wrote an introduction (Appendix #10) for the new University Books hardcover edition of the

Satanic Bible, citing several such critical works and comparing this one to "that obscure, malefic

mythology *The King in Yellow*, a psycho-political work that supposedly drove its readers to madness and

damnation". As Robert W. Chambers wrote:

It is well known how the book spread like an infectious disease, from city to city, from continent to

continent, barred out here, confiscated there, denounced by press and pulpit, censured by even the most

advanced of literary anarchists. No definite principles had been violated in those wicked pages, no doctrine

promulgated, no convictions outraged. It could not be judged by any known standard, yet, although it was

acknowledged that the supreme note of art had been struck in *The King in Yellow*, all felt that human nature

could not bear the strain, nor thrive on words in which the essence of purest poison lurked. 94

With convulsive drama the *Satanic Bible*'s Prologue announces the theme of the volume. Spoken by

Anton on the *Satanic Mass* record to the accompaniment of "Siegfried's Funeral Music" from Wagner's

Götterdämmerung, this vengeful passage concludes:

"Draweth near in the gloom the twilight of the gods." The ravens of night have flown forth to summon

Loki, who hath set Valhalla aflame with the searing trident of the Inferno. The twilight is done. A glow of

new light is borne out of the night, and Lucifer is risen, once more to proclaim: "This is the Age of Satan!

Satan rules the Earth!"

The gods of the unjust are dead. This is the morning of magic and undefiled wisdom. The flesh

prevaileth, and a great Church shall be builded, consecrated in its name. No longer shall man's salvation be

dependent upon his self-denial. And it will be seen that the world of the flesh and the living shall be the

greatest preparation for any and all eternal delights.

Rege Satanas! Ave Satanas! Hail, Satan!

94 Chambers, Robert W., *The King in Yellow*. New York: F. Tennyson Neely, 1895, pages #13-14.

There follow the “Nine Satanic Statements” [see Appendix #1]. Adept George Smith of the Temple of

Set later noted the striking similarity of these Statements, even in their sequence, to the philosophy of Ayn

Rand as expressed in a speech-sequence of the protagonist of her *Atlas Shrugged* [Appendix #11]. And

indeed the works of Rand were cited on an early Church of Satan reading list. Yet it is the essence of art

that it recognizes and accentuates the most critical features of an impression, and here, as elsewhere in the

Satanic Bible, Anton LaVey does just that. His “Nine Statements” are not turgid arguments, but rather

jarring blows from Thor’s hammer, culminating in a subtle, sly afterthought. Thence we come to the main

bodies of the book:

The *Satanic Bible* consists of two comparatively distinct sections of writings: those articulating the

social philosophy of Satanism (the “Book of Satan” and the “Book of Lucifer”) and those giving

instructions for the practice of Satanic magic (the “Book of Belial” and the “Book of Leviathan”). The

names of the four “Books” were taken from an old grimoire, *The Sacred Magic of Abra=Melin the Mage*

(S.L. MacGregor-Mathers, Trans.), in which Satan, Lucifer, Belial, and Leviathan are identified as “the

four crown princes of Hell”. 95

The “Book of Satan” (Appendix #12) is represented as a diatribe by Anton on behalf of the Devil. Not

until XXII/1987 was it discovered that he was not its true author at all. It was in fact authored by a New

Zealander by the name of Arthur Desmond, who wrote it under the pen name of “Ragnar Redbeard” in

1896. 96 [Although Anton includes the name of Redbeard in his roster of names to whom the *Satanic Bible*

is dedicated, he does not explain that dedication, nor credit Redbeard in any way as the true author of the

contents of the “Book of Satan”. 97]

The plagiarisms that constitute the “Book of Satan” are to be found throughout Redbeard’s book *Might*

is Right, of which S.E. Parker has remarked:

Although Redbeard claims to scorn moral codes, stating that “all arbitrary codes of right and wrong are

insolent invasions of personal liberty” and that greatness lies “in being beyond and above all moral

measurements”, he is nonetheless a moralist. He makes plain his antagonism to Judæo-Christian morality,

but his whole approach is shot-through with the perennial moralistic desire to redeem the human race from

“evil”. For him what is “natural” is “right”, and the further human beings get away from “nature”, the

further they depart from “right”. Leaving aside the fact that “nature” is a mental construct, not a fact, and

that “Man” is nothing but an aggregate of individuals, the question remains as to how Redbeard would

square his belief that “every breathing being” is “a differentiated ego” with his demand that all these

differentiated egos accept the common goal of being “natural” - as he defines it. If I am unique, then what it

is in my “nature” to be will not be the same as what it is in the

"nature" of other individuals to be. Indeed

what is "natural" for me may well be "unnatural" for others, and a collision unavoidable. Redbeard's

interpretation of "social Darwinism" clearly allows for this, but his morality of "nature" equally clearly

negates it … *Might is Right* is a work flawed by major contradictions. Like the Christian Bible it can be

used as a source for the most incompatible views; but unlike that venerable collection of idiocies and myths,

it is sustained by a crude vigor that at its most coherent can help to clear away not a few of the religious,

moral, and political superstitions bequeathed to us by our ancestors. [98]

In *Might is Right* Redbeard put his finger squarely on the most central and controversial issue of all

human civilizations: What - if any - consideration does man owe to others with whom he coexists? Should

95 Mathers, S.L. MacGregor (Trans.), *The Book of the Sacred Magic of Abra=Melin the Mage*. Chicago: DeLawrence, 1932, page #104.

96 Redbeard, Ragnar (Arthur Desmond), *Might is Right, or the Survival of the Fittest.* Port Townsend, Washington: Loompanics Unlimited,

1896.

97 LaVey, Anton, *The Satanic Bible*. New York: Avon Books #NS-44, 1969, dedication page.

98 Parker, S.E., "Ragnar Redbeard and the Right of Might" in *The Storm!* #13, Winter 1982-3.

the good of all take precedence over the good of the individual, or should the individual strive cold-

heartedly for his own gain, making at best a "social contract" with the community for expediency?

Socialism and communism, following the lead of Hobbes, Rousseau, Hegel, Marx, Lenin, and Mao,

place the good of the community before individual desires. The capitalist West - perhaps as a consequence

of the influence of Voltaire and Locke on the American Revolutionary leadership - began its modern era

with uneasy compromises between individualism and social contract.

The many unsuccessful individuals tend to resent and envy the few successful ones, and the

democratic vote has enabled demagogues to play upon this dissatisfaction, promising equality of result

rather than that of opportunity. Frequently the actual consequences of such campaigns are aggravating to

the elites (who feel constricted and cheated of the fruits of their abilities) as well as to the masses (who

feel humiliated and useless). The elites lose any sense of social responsibility, and the masses lose their

sense of self-reliance; the relationship becomes antagonistic, adversarial, and mutual parasitical.

Redbeard's ringing endorsement of individualism, coming as it did amidst the social frictions of the

Johnson and Nixon era, was as refreshing to read as Nietzsche's or Rand's. Was it also Satanic? Yes, in the

sense that Satan's great "sin" was ultimately that of **individualism**: In order to follow the dictates of his

own will, he broke away from the collective will of God, regardless of its "social beneficence". Even

when confronted with the horrors of Hell, Satan valued his individualism above all else. "Better to reign in

Hell," he said in Milton's *Paradise Lost*, "than serve in Heaven."

Could absolute individualism be practiced by the Church of Satan,

either internally or against the

fabric of society? Of course not. From the standpoint of the social establishment, the Church of Satan was

weak and not particularly beneficial to anything besides itself. Had the law of the jungle governed San

Francisco, the Church could have been squashed like a bug the moment it seemed more of an

embarrassment than an entertainment. But the climate in the city was liberal - those were the euphoric

days of Haight/Ashbury - and, as I have noted, Anton was very careful to temper his “one part of the most

blatant outrage with nine parts of social respectability”.

Satanists could be invited to prey upon the outside world, of course, but Anton regularly reminded

them that the outside world was inclined to be more than a little Satanic itself. A hunter who brashly

disregarded society’s protective guidelines in the quest for success might well wind up inside of the tiger.

Here he emphasized the realism that the absurdly arrogant heroes of Ayn Rand’s novels had disdained to

consider in their Quixotic crusades for self-aggrandizement.

Another problem with the law of the jungle was that some Satanists, unable or unwilling to ride the

tiger outside of the Church of Satan, elected to try their hand **within** it, preying upon other Satanists. This

tendency was encouraged by the psychological self-confidence accorded insecure individuals by the very

fact of their Church membership, to say nothing of any additional honors or offices held in the

organization.

Since the very concept of an organization implies a degree of social contract for mutual benefit, the

High Priest soon found himself wrestling with a paradox - a clash between ideology and reality. In those

early days he made his decision in favor of the latter, believing that the Church of Satan could encourage a

maximum of individuality with only a necessary minimum of organizational restriction.

A very few Satanists would understand and appreciate this license, but a great many more would abuse

it, and so gradually Anton LaVey would reverse that original decision. It was a process that necessarily led

to the corruption of the principles espoused in the *Satanic Bible*, yet it was a tragedy for which Anton

would not bear sole responsibility.

As a bizarre postscript: After the Temple of Set discovered and exposed the plagiaristic origins of the

"Book of Satan" in the early 1980s, *Might is Right* was reprinted in its entirety first by Loompanics, then

in a more ominous 1996 edition with a red/white/black/skull & bones, suggestively "neo-Nazi" cover by

M.H.P. 99 Anton LaVey was invited to write the latter edition's Introduction. Incredibly he made no

99 Redbeard, Ragnar, *Might is Right.* Chicago: M.H.P & Co., Ltd., 1996.

apology whatever for his now-exposed plagiarism, but instead made the absurd claim that **Jack London**

was "Redbeard", and that he had personally been shown London's *Might is Right* manuscripts in a

"forbidden" collection at the University of California's Bancroft Library by a custodian there named

Virginia Harner. The Bancroft Library curtly refuted all of this:

Thank you for your interesting letter. The details you enclosed about Jack London, “Ragnar Redbeard”,

and *Might is Right* appear completely unjustified. The Bancroft Library has no copy whatsoever of *Might is*

Right either in manuscript or in print. There are no London manuscripts in Bancroft which are “withheld/

unreleased/forbidden”. Our London collection is modest, fully catalogued, open to research, and as it

happens, much of it is available on the Web at http://sunsite.berkeley.edu/ London/. There is no record of a

Virginia Harner as a library employee in any capacity at any time. From the point of view of the Bancroft

Library, Mr. LaVey’s claims are totally baseless. I cannot speculate on his motives for making them.. 100

The “Book of Lucifer” encompasses twelve of Anton’s social diatribes, most of which made their

appearance on the “rainbow sheets” after first being expanded from the original “Satanism” monograph

(Appendix #1). In the *Satanic Bible* the essays were reduced to the indignity of white paper, but they lost

none of their fire for that.

Impudently the first essay begins with a “wanted - dead or alive!” warrant issued for God, who is then

defined as simply the balancing force in nature, a non-conscious principle incapable of taking an interest

in human desires or conduct. Prayer, therefore, is useless. Institutional forgiveness of “sin” is also useless.

It is only as a consequence of one’s own honest appreciation of an injustice done, and of a consequent

resolve to make amends for and not repeat that injustice, that the

situation is corrected.

The second essay is “The God You Save May Be Yourself” [see Chapter #3]. It carries the premise of

the first essay to its inevitable conclusion. If “God” is a human invention, then why should man not invent

the most comfortable god he can imagine? In fact his god should be **himself**, deciding his own values.

If the Satanist views himself as his god, I would often be asked, then where did that leave Satan? Was

he to be considered merely a symbol of the self? In the vulgar sense, yes. It would be senseless for the

Satanist to cast down God just to set up another God in his place, horned or not. Even in an allegorical

sense it would be the destruction of the Satanic principle as well as the destruction of God.

This was beautifully illustrated in Anatole France’s masterpiece *The Revolt of the Angels*, wherein

Satan launches a second assault on Heaven and is victorious. He casts Ialdabaoth (God) into Hell and

assumes his throne …

And Satan found pleasure in praise and in the exercise of his grace; he loved to hear his wisdom and his

power belauded. He listened with joy to the canticles of the cherubim who celebrated his good deeds, and

he took no pleasure in listening to Nectaire’s flute, because it celebrated nature’s self, yielded to the insect

and to the blade of grass their share of power and love, and counseled happiness and freedom.

Satan, whose flesh had crept, in days gone by, at the idea that suffering prevailed in the world, now felt

himself inaccessible to pity. He regarded suffering and death as the

happy results of omnipotence and

sovereign kindness. And the savour of the blood of victims rose upwards towards him like sweet incense.

He fell to condemning intelligence and to hating curiosity. He himself refused to learn anything more, for

fear that in acquiring fresh knowledge he might let it be seen that he had not known everything from the

very outset. He took pleasure in mystery, and believing that he would seem less great by being understood,

he affected to be unintelligible.

Dense fumes of Theology filled his brain. One day, following the example of his predecessor, he

conceived the notion of proclaiming himself one god in three persons. Seeing Arcade smile as this

proclamation was made, he drove him from his presence. Istar and Zita had long since returned to Earth.

100 Letter, Anthony S. Bliss, Curator, Rare Books & Literary Manuscripts, Bancroft Library, University of California, Berkeley, to M.A.

Aquino, May 1, 1997.

Thus centuries passed like seconds. Now, one day, from the altitude of his throne, he plunged his gaze

into the depths of the pit and saw Ialdabaoth in the Gehenna where he himself had long lain enchained.

Amid the everlasting gloom Ialdabaoth still retained his lofty mien. Blackened and shattered, terrible and

sublime, he glanced upwards at the palace of the King of Heaven with a look of proud disdain, then turned

away his head.

And the new god, as he looked upon his foe, beheld the light of intelligence and love pass across his

sorrow-stricken countenance.

And lo! Ialdabaoth was now contemplating the Earth, and, seeing it sunk in wickedness and suffering,

he began to foster thoughts of kindliness in his heart. On a sudden he rose up, and, beating the ether with his

mighty arms as though with oars, he hastened thither to instruct and to console mankind. Already his vast

shadow shed upon the unhappy planet a shade soft as a night of love.

Fortunately for Satan, this was only a nightmare that he was having. He had not yet actually begun a

second war against God. He awoke, bathed in an icy sweat …

Nectaire, Istar, Arcade, and Zita were standing round him. The finches were singing.

“Comrades,” said the great archangel, “no - we will not conquer the heavens. Enough to have the

power. War engenders war, and victory defeat.

“God, conquered, will become Satan; Satan, conquering, will become God. May the fates spare me this

terrible lot; I love the Hell which formed my genius. I love the Earth where I have done some good, if it be

possible to do any good in this fearful world where beings live but by rapine.

“Now, thanks to us, the god of old is dispossessed of his terrestrial empire, and every thinking being on

this globe disdains him or knows him not. But what matter that men should be no longer submissive to

Ialdabaoth if the spirit of Ialdabaoth is still in them; if they, like him, are jealous, violent, quarrelsome, and

greedy, and the foes of the arts and of beauty? What matter that they have rejected the ferocious Demiurge,

if they do not harken to the friendly dæmons who teach all truths; to Dionysus, Apollo, and the Muses?

"As to ourselves, celestial spirits, sublime dæmons, we have destroyed Ialdabaoth, our Tyrant, if in

ourselves we have destroyed Ignorance and Fear."

And Satan, turning to the gardener, said: "Nectaire, you fought with me before the birth of the world.

We were conquered because we failed to understand that Victory is a Spirit, and that it is in ourselves and in

ourselves alone that we must attack and destroy Ialdabaoth." 101

Satan's point is well-taken. Not only should the Satanist not attempt to enthrone the Devil in God's

place, but he must be wary of it himself. He must free himself from God, but simultaneously he must

preserve the innocence of spirit that enabled him to recognize God for the horror that he was.

Satan is a symbol of the self, then, as it should be within the Satanist. But this symbolism is only part

of the truth, because man's very ability to think and act **in disregard of** the "balancing factor" of the

Universe necessitates a source for that ability. And that source is thus the intelligence that made the

Church of Satan far more than an exercise in psychodramatic narcissism. It is the intelligence of what

mankind has personified as the Prince of Darkness himself - no symbol or allegory, but a sentient being. 102

101 France, Anatole, *The Revolt of the Angels*. New York: Dodd, Mead, 1914, pages #280-282.

102 Dr. F.I. Regardie, commenting on this passage in the first edition

of this book, wrote to me on September 30, 1978: "*The Church of Satan*

is fascinating but does not really define what Satan is. It may use the phrase 'Prince of Darkness' and a few other descriptive devices, but

these are not quite enough. The groundwork has long been laid for clearer definitions. For example, the first half of Volume I of Blavatsky's

Secret Doctrine is a remarkable justification, if you like, for the old Satanic boy. The old lady even started a magazine called *Lucifer*. One of her favorite phrases in *Secret Doctrine* is that 'nature unaided fails', implying that for evolution to proceed beyond the production of a dumb,

moronic robot, the Light-Bearer had to intercede. The light-bearers for her were the manasaputras, the 'mind-awakeners'. Anyway you can go

on from there. All this is merely by way of preamble or postscript to my statement that in today's age it is really quite a simple matter to

present what Satanism is without a lot of hogwash and without all the theatricalism that usually goes along with this and which usually

represents the inflated ego. I object to theatricalism in this whole area, whether it proceeds from LaVey, Aleister Crowley, Chogyam Trungpa,

or St. James Carter. There just ain't no real need for it."

This was the central "secret" - and the **heart** - of the Church of Satan. With the irony that so often

accompanies great truths, it was proclaimed in the institution's very title; yet in its simplicity it confronted

such a massive psychological block in the minds of even some of the most dedicated Satanists that it

remained unnamed and unacknowledged. In the discussions and debates which regularly surfaced, it

would be referred to obliquely and in hesitant tones. Eventually Anton LaVey and I spoke openly to one

another about it, but only at times and in places of sacred significance to us. It was the realization that

brought Anton Szandor LaVey into being as a Magus in the precise sense of that term, and it was the

realization, perhaps, which prompted him to inscribe my first copy of the *Satanic Bible*: “To Michael A.

Aquino, who shall become more than can now be stated.”

With the third essay of the “Book of Lucifer”, Anton punched the “seven deadly sins” full of good-

humored holes, pointing out that they all have positive aspects. He then upbraided would-be magicians

who might wish to have their Satanic cake and eat it too under a “safe” name such as “humanism” or

“white witchcraft”. If one acts under illusions imposed by others, then one can plead the excuse of

ignorance or innocence. But if one is free from such conditions and engages in **self-delusion**, one is

simply a hypocrite. Clearly hypocrites were not welcome in the Church of Satan.

In the fourth essay Anton traced the legend of “the Devil” through some of its more prominent

manifestations in Eastern and Western cultural tradition, punctuating the account with a list of seventy-

seven names under which the Archfiend or his close approximations have been known. The point to be

taken was that “Satan” was to be appreciated as something more significant than a mere Judaic-Christian

legend. The following from one of the “rainbow” handouts, later adapted for this essay, catches its flavor:

Satan, as a god, demi-god, personal savior, or whatever you wish to call him, was invented by the

formulators of every religion on the face of the Earth for only one purpose. That purpose is to preside over

carnal, mundane, and so-called wicked activities and situations. Of course anything indulgent or gratifying

of a physical or mental nature must be “evil”; how else can people be assured of feeling guilty without

actually going out and hurting others? 103

As for “selling one’s soul”, Anton dismissed it as a simple fantasy of conventional religious paranoia.

The fifth essay consists of a short, Aristotelian observation on the interrelationship of love and hate.

Quoting from the earlier “rainbow” handout:

You cannot love everyone; it is ridiculous to think you can. If you love everything and everybody, you

lose the natural power of selection and wind up being a pretty poor judge of character and quality. Love is

only one of the most powerful forces of the world. Another is hate. If anything is used too freely, it loses its

true meaning. Therefore the Satanist believes: Love strongly and completely those who deserve your love,

but do not turn the other cheek to your enemy. Resist every evil; be as a lion in the path - be dangerous even

in defeat. 104

The sixth essay is The Great Sex Essay. If, as Aleister Crowley suggested in his *Book of Lies*, the

Universe is the practical joke of the general at the expense of the particular, then sex may very well be the

practical joke of the instinct at the expense of the intellect. If other aspects of Satanism attracted a

respectable amount of interest, the sexual philosophy espoused at 6114 California Street had San

Francisco hotter than it had ever been since the Great Fire. Like the statement about love and hate, Anton's

attitude towards sex was disarmingly simple. It was: If you like it and the other adult [of whatever gender]

does too, then enjoy yourself.

Perhaps Anton once thought that a policy like this would free the Church of Satan from having to

worry about members' sexual preoccupations. If so, I imagine he changed his mind about thirty seconds

103 LaVey, Anton, "Satanism" handout, III/1968.

104 LaVey, Anton, "We Don't Love Everybody" handout, III/1968.

later - because the public, with its usual clarity of perception, translated "tolerance" into "emphasis" and

"lack of taboo practices" into "lurid bacchanalia out there in the Richmond District". [Perhaps Togare was

spirited off to the zoo because the S.P.C.A. feared an attack on his virtue by libido-maddened Satanists

seeking the ultimate experience?105] Be that as it may, *The Devil's Avenger* bears witness to the procession

of applicants to the Church of Satan whose interest was intensively, if not only one of sex.

A lesser man than Anton LaVey might have become disgusted or irritated. But Anton had his own way

of looking at such things. He was interested in humanity as it actually is, not only as it might be idealized.

And if the same persons who were attracted to the idea of Satanism were also extraordinarily interested in

sex, then he would analyze and understand **that** connection - not to purge the sexual ingredient, but to

identify and destroy whatever unnecessary, harmful distortions he might encounter.

And in point of fact he became quite successful at this. *The Devil's Avenger* cites a few of Anton's

more primitive experiments in this area, but these examples are not representative of the sensitivity and

sophistication he would regularly and consistently apply to cases. In 1970 he would write a book (*The*

Compleat Witch, or What To Do When Virtue Fails) outlining and illustrating some of his theories

concerning female sexuality. Like the Church of Satan itself, this work would be publicly assessed

primarily on the basis of its supposed "indecencies" to the regrettable eclipse of its actual themes.

It would be naïve to suggest that Anton had expected otherwise. Back in his Magic Circle days he had

first formulated what he referred to as the "Law of the Forbidden", according to which people will be most

attracted to whatever they are not supposed to see, no matter how intrinsically uninteresting it might be.

Accordingly the aspects of the Church of Satan most offensive to conventional morality would draw

disproportionate attention. He rolled with the punch, wrote the Great Sex Essay for the *Satanic Bible*, and

proceeded to a topic less entertaining, if not less important.

Essay number seven deals with the concept of "psychic vampirism", a term coined by Anton to

describe persons who make a practice of imposing themselves on the good will of others. The solution?

Avoid such types, no matter how honeyed their approach may seem. Before labeling someone a psychic

vampire, however, one should make a fair estimate of the benefits one is receiving from him/her. [If you

are receiving and are anxious to avoid returning benefits, then **you** are the psychic vampire.]

The notion of psychic vampirism adds an intriguing wrinkle to Satanism's general philosophy of

individualism and "rational selfishness". The Satanist is invited to prey upon others for personal

betterment, but he is advised to be chivalrous in the process. He may compete ruthlessly with peers, but he

may not enrich himself by assaulting old ladies and robbing them of their purses. If he is a criminal, then

he is as “evil” a criminal as Zorro or Robin Hood; he has opted for an æsthetic, not a legal code of ethics.

Where does one draw the line? Who can foresee the possible consequences of an unethical or illegal

act in modern society? George Washington committed high treason against his country … and a short time

later found himself immortalized as “father” of a new one. Adolf Hitler attempted to save his country from

what he thought was its almost certain destruction and succeeded twelve years later in ensuring that

destruction. Will you be so bold as to emulate Robin Hood and be your own judge of right and wrong? If

you are lucky, you may become a folk hero. If not, as Al Capone discovered, you’ll just go to jail. [You

can still be a folk hero in jail, but it’s just not the same.]

By now it should be apparent that Anton LaVey was handing the reader of the *Satanic Bible* some

rather formidable blank checks. In effect he was saying: If you want to be a god, go ahead and try - but

don’t think it’s going to be easy. The illusion is easy; the actuality is not. Anyone can play at being a

Satanist, but to really be one is difficult and dangerous.

On that little red card that I saw in the Marina Theater back in 1968, Anton had chosen to summarize

the philosophy of the Church of Satan as “Indulgence Instead of Abstinence”. This concept was the

subject of the next essay in the “Book of Lucifer”. From the original “rainbow sheet”:

105 According to a neighbor of Anton LaVey interviewed in *Satanis*, Togare bit the man from the SPCA en route to the San Francisco Zoo.

The Eastern mystical beliefs, which have been in great intellectual favor in recent years, have taught

people to contemplate their navels, stand on their heads, avoid the use of labels in life, and discipline

themselves against any conscious will for success so they might dissolve themselves into “Universal

Cosmic Awareness” - anything to avoid good, healthy self-satisfaction or honest pride in earthly

accomplishments. I am sure you have seen just as many so-called disciplined yogis with the inability to

control a smoking habit as anyone else, or who become just as excited as a “less aware” person when an

attractive member of the opposite sex [or in some cases the same sex] walks by. Yet when asked to explain

their faith, these people retreat into the ambiguity which characterizes their faith - being that no one can pin

them down if there are no straight answers that can be given.

As a Satanist you will be encouraged to indulge in the so-called seven deadly sins. They all lead to

physical or mental gratification and were only invented by the Christian church to ensure guilt on the part of

its followers, because it would be impossible for anyone to avoid committing these “sins”. As a sop to the

parishioners’ conscience, offerings are made to their god through their church.106

Not surprisingly Anton drew a careful distinction between “indulgence” and “compulsion”. When one

cannot release or express one’s desires through socially-acceptable channels, he said, compulsions or

obsessions will result; their release may then take a distorted,

destructive, or unbalanced form. Moreover,

because of the subconscious guilt felt by the individual at harboring and expressing taboo emotions, the

pleasure of the release will be significantly masochistic.

The unorthodox sexual preferences of some Satanists may serve as a case in point. A transvestite

might be attracted to a Satanic Grotto as the result of its tolerance of such things, but time and again the

transvestite would become frustrated if his habit were accepted as something normal and unremarkable.

Part of the thrill, it would seem, is the masochistic shame involved, even if the person protests loudly to

the contrary to conceal that masochism.

It was something of a Satanic Catch-22: The Church of Satan would deny the stigma of perversion,

thereby seeming a haven for “perverse” persons. These same persons, however, would quickly become

frustrated unless their preferences were catered to, either ritually or socially, **as** perversions.

A somewhat similar paradox was encountered by Anton LaVey himself as Satanic High Priest. He

knew what the title meant to himself, but he soon discovered that it meant many other things to many

other people, and that they would become disillusioned, resentful, and even dangerous if he failed to live

up to their expectations or play to their fantasies. Like Satan himself, Anton became teacher, master,

father, friend, fiend, slave-driver, philosopher, clown, prophet, aristocrat, and god. His carnival studies had

taught him to read his idealized image in others’ eyes and to play to that image [or against it if he were

minded to shock his audience]. 107

In 1928 a man named Abraham Merritt wrote a novel entitled *Seven Footprints to Satan*, not about the

Devil but about a freakish human mastermind who modeled his personality and pleasures after those of

the Archfiend. He commanded a global following of influential and powerful personalities, bound to him

not only by fear but by admiration and respect.

But there was another dimension to "Satan's" character. In an underground dungeon he would

summon before him a ghastly assortment of the ruined, the helpless, and the hopeless of humanity -

pathetic creatures for whom life had lost whatever meaning it once might have had. To each of these poor,

damned souls "Satan" would offer a drink of a drug called *Kheft* in return for an appeal to him as God.

And for a brief moment after tasting the *Kheft*, the suppliant would forget his agony and obtain a glimpse

of some fleeting memory dear to him. If anything were required to make such a scene even more hellish, it

was the wanton, disdainful cynicism with which "Satan" received each obeisance and dispensed each

chalice of the *Kheft*.

106 LaVey, Anton, "We Don't Love Everybody" handout, III/1968.

107 See letter, Anton LaVey to M.A. Aquino, October 14, IV/1969 (Chapter 4).

It was Anton LaVey's fate to administer a type of *Kheft* to those who demanded it of him, and only he

is in a position to know the emotions that gripped him as he answered

each appeal. Pity? Contempt? Or

some terrible combination of the two that, in Merritt's words, would "dissolve his very soul" as it

witnessed the simultaneous salvation and destruction of the souls of others in his Den of Iniquity?

Lasciate ogni speranza, voi ch'entrate.

Satanists of the Dennis Wheatley type are presumed to have a penchant for human sacrifice, so in his

ninth essay Anton addressed the notion of sacrifice in general and of human sacrifice in particular. At its

most elemental level, "sacrifice" implies the giving-up of something precious to oneself in return for some

other benefit or favor. Humans being the selfish creatures they are, it has always seemed preferable to give

up something precious to others in order to obtain the expected benefit. In its most savage form this has

entailed religious mutilation or murder, but civilization has succeeded in refining it to the scale of modern

international wars with little trouble.

And so Anton's first prescription was simply that one should not destroy an animal or an innocent

human being to avenge or appease self-generated insecurities. If a sacrifice is felt to be necessary for a

magical ritual, then the sacrifice should be a true one - involving the magician **himself**.

Lest it be thought that he was advocating suicide, Anton hastened to point out that a true Satanist,

harboring no subconscious hatreds towards himself, would have no reason to seek self-destruction. He

would experience joy and fulfillment through life, not death.

What of the destruction of others per the law of the jungle? After all, the “Book of Satan” seemed to

say that vengeance was not only acceptable but admirable. Here Anton chose his words carefully. A true

god will not draw the line at murder, because his divinity enables him to decide issues of life and death

with absolute justice. But the *Satanic Bible* was written not for gods but for imperfect human beings who,

if licensed to murder, would do so for equally imperfect reasons. [Humans, sensing this imperfection, have

addressed it by legitimizing murder only at the national level. Logically the imperfection remains

uncorrected by such a solution, inasmuch as a great many imperfect judgments do not combine to form a

perfect one even if a consensus of opinion is reached.]

For the fledgling Satanist, then, Anton recommended a ritual exercise in the passing of divine

judgment by the **symbolic** destruction of individuals determined to deserve it. The idea was that the

magician, forced to confront a mock reality of his wishes, would thereby become increasingly more

objective in making them and would approach, if not necessarily attain a truly divine perspective in

adjudging the conduct of others.

It was a tactic that succeeded. Again and again Satanists who began their magical careers reciting long

lists of curse victims gradually decided that they were being rather excessive in their condemnations.

Finally they would become extremely discriminating in wishing any harm at all on others, realizing that

clashes between human beings occur for many reasons besides

unwarranted personal hatred. The most

advanced Satanists, Anton LaVey included, pronounce almost no curses at all. The true Satanist, in

Nietzsche's words, has passed "beyond good and evil" to a level of existence where all interactions of

nature are seen in perspective. This is the law of the jungle in its higher sense, as perhaps Kipling meant to

express it when he wrote his *Jungle Books*.

Satanism glorifies life and rejects forms of abstinence based upon presumed reward or punishment in a

posthumous Heaven or Hell. Does this mean that the Satanist must become resigned to a termination of

his conscious existence when his body wears out, his heart stops beating, and his brain cells decompose?

Anton's tenth essay dealt with this unpleasant proposition.

Life and happiness in life are not favors dispensed by a God or Devil. Life is a biological incident of

non-conscious natural law, and happiness in life is the product of an individual's own desires and his skill

at realizing them. Consequently, suggested Anton, people should enjoy life as much as they possibly can.

Such a statement would seem rather ridiculous were it not for the fact that a great many people work

very hard at **not** enjoying life. In ancient and medieval times, to be sure, the common man confronted an

existence fraught with uncertainty, peril, and poverty. With the vision of a mind that was not wholly that of

a natural beast, he resented his physical prison. He took such modest pleasures as he could, and, desiring

more, he created great fantasy worlds for himself where he could not be oppressed by feudal lords,

ravaged by the elements, or wasted by hideous diseases.

But even this escape was to be denied him, since others, sensing the power of such visions, determined

to control them. They began to dictate the visions and to impose punishments for unauthorized ones, and

so man created religion. That delicate, beautiful quality in the human mind that had enabled it to reach out

to the stars was crushed on the rack of the Inquisition and replaced by the “dense fumes of theology”.

As turgid as they were, the life-after-death religions made the misery of life at least a little less

miserable by holding out the hope of salvation and redemption in the afterworld. It might be a false

promise, but it was comforting - and it could not be exposed as a lie until too late.

As civilization continued its upward climb, the life of the common man gradually became longer,

healthier, and more affluent. It stands to reason that it should have become happier, but this would have

weakened the hold of the great religions. So they told man that he should feel guilty for enjoying himself,

because such enjoyment was supposed to occur only **after** death. By another of those almost incredible

ironies of history, this idiotic proposition was believed across almost the entire range of modern

civilization. There were those who denied it, and there were those who exploited it, but on the whole it

prevailed. Only in the most recent times, when it has become so difficult to avoid having fun that most

people have given up the battle [and the guilt], have the life-after-death religions begun to lose their grip

and their power.

Anton LaVey did not start this revolution, nor did he lead it in a demagogic sense, but he did articulate

it far more succinctly and essentially than anyone else had managed to do. In magical terminology he

Uttered a Word - **Indulgence** - which shattered all philosophies and theologies not incorporating this

principle, and thereby he became a Magus. [The magical title of "Magus" identifies those magicians of

history who have conceptualized and defined successive stages of mankind's non-natural evolution.]

But, Anton continued, there was more to "life" than mere terrestrial existence. As the mind increased

in power and self-awareness, it became less a prisoner in its physical shell and nature-governed mode of

existence. Could it be that this process might continue to a stage at which the ego could break free

altogether and become entirely self-contained? Maurice Maeterlinck had raised just this hypothesis in one

of his essays [see Chapter #25], and the entire thrust of Satanism seemed to lead in this direction.

Unable to make a conclusive prediction concerning the outcome of this experiment, Anton contented

himself in the essay with restating the hypothesis. Yet it was not a passing interest on his part. In the years

to follow he conducted many strange and exotic experiments to test the theory. In some I participated.

The eleventh essay of the "Book of Lucifer" merely serves to identify the principal holidays on the

Satanic calendar - one's own birthday [as one's own god!], Walpurgisnacht, Halloween, and the

approximate dates of the annual Equinoxes and Solstices.

In the twelfth and final essay, Anton exposed the traditional stereotype of the Black Mass as an

exercise in anti-Satanic propaganda. Were actual Satanists to perform such a ceremony, he said, it would

be for psychodramatic, illustrative purposes and not because of any intrinsic magic in the satire.

He concluded the essay with a brief account of some of the more abortive attempts at Satanism which

had taken place since the seventeenth century: the *Chambre Ardente* scandal of Versailles, Sir Francis

Dashwood's Hellfire Club, and the quasi-Rosicrucian offshoots of turn-of-the-century Europe such as

Britain's Hermetic Order of the Golden Dawn (G.'.D.'.), Germany's Ordo Templi Orientis (O.T.O.), and

Aleister Crowley's Order of the Silver Star (A.'.A.'.). Crowley's significance as a magician was rather

condescendingly dismissed, probably because Anton's chief exposure to him at the time had been through

John Symonds' unflattering biography *The Great Beast*.

Following the "Book of Lucifer" is the "Book of Belial", in which Anton outlines the theory and

practice of magic as employed by the Church of Satan. In his classic *Magick in Theory and Practice*,

Aleister Crowley defined magic as "the science and art of causing change to occur in conformity with

will". Anton narrows this definition slightly by excluding the use of "normally accepted methods". For

him, magic is a court of last resort to be used when more direct means fail, whereas for Crowley the

concept embraced his entire philosophy of existence.

A successful magical working, says the *Satanic Bible*, incorporates five basic ingredients: a serious

desire for results, timing of the ritual to coincide with the magician's greatest strength of will [and the

recipient's least resistance], effective use of imagery to focus attention, direction of the working into a

concentrated sending, and maximum utilization of the balance factor [not expecting magic to compensate

for too great a difference between the *status quo* and the desired objective, it being most effective when

employed, as it were, to "tip the balance"].

Next are outlined the sequential steps for a "basic" ritual, adapted from the earlier instructions

provided to new members of the Church [see Chapter #4]. After preparing the chamber and robing himself

appropriately, the magician purifies the air by ringing a bell nine times [which, through the process of

suggestion, lessens subsequent distraction by outside noise]. He intones the introductory invocations to

Satan and the specific Powers of Darkness he wishes to invoke, then establishes a magical/physical link

with them by the act of drinking from a ceremonial chalice [which may contain any pleasing, exotic

essence; I favor fresh blackberry juice]. The four *Abra=Melin* princes are invoked at the four cardinal

points of the compass: Satan at the south, Lucifer at the east, Belial at the north, and Leviathan at the west.

At this point in the ceremony, if there is a congregation present, an

artificial phallus is used by the

celebrant to perform a benediction. For serious rituals of operative magic, a fairly unremarkable,

sculptured device might be used. In rituals of an illustrative nature, however - particularly those with

satirical or humorous intent - it was another matter. A dildo of the most outrageous size and shape would

appear; I recall an enormous, gold-leafed penis which would steal the show at California Street, as well as

a day-glo rubber monstrosity at one midwest Grotto which would invariably reduce its audience to

helpless laughter when produced and waggled piously. *Io Pan!*

Next the actual object of the ritual would be pursued, whether curse, blessing, psychodrama, or

communion. When brought to a close, this part of the proceeding would be punctuated by the word

“Shemhamforash!” and then “Hail, Satan!”.

[The] *Shem ha’Meforash* is the so-called “Name of 72” (the number of syllables in the name) of the

Judaic/Christian god, used in non-ceremonial Jewish conversations wherein “YHVH” or “Adonai” would

be considered blasphemous. Like many obscure features of Judaica, it became an object of confused and

suspicious speculation with the advent of Christianity. By the 1500s it was considered a device of Black

Magic, which Martin Luther accused the Roman Catholic of using to deceive the faithful. A century later

it appeared as the title of a magical text claiming to contain Jewish Cabalists’ spells to invoke spirits and

attack their enemies. And that text later resurfaced as part of the *Sixth and Seventh Books of Moses*, whose

mere possession was alleged to doom one to Hell. It was in this book that Anton LaVey came across it and

decided to appropriate it as a “word of power” for his eventual Satanic ritualism.

“Hail, Satan!” would be accompanied by all rising to give the Sign of the Horns [made by the

clenching of the upraised fist with index and little fingers extended].

The ceremony would normally conclude with the pronunciation of one of the nineteen Enochian Keys

comprising the latter half of the *Satanic Bible*, followed by a second ringing of the bell and the words “So

it is done!”. And the Enochian Keys have a story of their own:

On April 13, 1584 John Dee, mathematician and magician to the court of Queen Elizabeth I, undertook

a series of magical workings in Cracow, Poland. With the assistance of Edward Kelley, he wrote into his

diaries nineteen incantations in what he called the “Enochian” or “Angelic” language. With each

incantation or “Key” Dee provided an English translation, also communicated by the angel Nalvage to

Kelley. In 1659 a slightly inaccurate version of the Dee diaries containing the Keys was published by

Meric. Casaubon as *A True and Faithful Relation of What Passed for Many Years between Dr. John Dee*

and Some Spirits.108

In the late nineteenth century the Casaubon Keys were adopted into the ceremonial inventory of the

Hermetic Order of the Golden Dawn (G.'.D.'.), a London-based successor to the older Societas

Rosicruciana in Anglia (S.R.I.A.). The Golden Dawn's flamboyant leader, Samuel L. MacGregor-Mathers,

modified the spelling and construction of the Keys to make them more pronounceable. And, while he was

at it, he wove round them a complex interpretation bound up in the "Hebrew Cabala" and the Osirian

Egyptian lore beloved of the G.'.D.'..109

A few years later, following the disintegration of the G.'.D.'. as an effective organization, Aleister

Crowley published Mathers' version of the Keys in his magical periodical, *The Equinox* (Issue #I-8). In

1900 and again in 1909 Crowley used the Nineteenth Key to obtain a famous series of experiences known

as *The Vision and The Voice* [also first published in *Equinox* #I-5], considered by many to be one of the

most beautiful and powerful of his writings.

Since it contains many references both to the magical degree/grade system of the G.'.D.'. and A.'.A.'.

and to Crowley's personal progress through that system, *The Vision and The Voice* cannot be fully

understood or appreciated unless one has first made quite an extensive study of Crowley's life and

philosophy. [The single most helpful presentation of the text is *The Vision and The Voice* by Aleister

Crowley (F.I. Regardie, Ed.), Dallas: Sangreal Foundation, 1972. It contains both Crowley's own notes on

the sequence and Regardie's comments on certain more obscure points.]110

As beautiful as the Keys were, they never attracted much attention or interest outside of traditional

occult circles until Anton Szandor LaVey chose to add them to the

Satanic Bible. Taking the modified

Keys from the *Equinox*, he further altered them by replacing their Heavenly references with diabolical

ones, producing a set of Keys that was virtually a “Black Mass” variation of the G.'.D.'. version.

Predictably the LaVey Keys, bastardized though they might be, radiated an atmosphere of sheer power

completely unapproached by the older texts. And somehow the translations incorporating Satanic

terminology also seemed more appropriate.

There was, as one might expect, a row in traditional occult circles. For the aforementioned Sangreal

book Regardie wrote an introduction lashing out at the *Satanic Bible* as a “debased volume” presenting a

“perverted edition” of the Keys. He went on to attack Anton’s substitution of names and “several other

pieces of similar stupidity”. 111

On May 3, 1974 I brought the Regardie introduction to Anton’s attention during an evening at the Bel

Air mansion of actress Elke Sommer; he was disappointed [because he and Diane had counted Regardie a

friend] but not entirely surprised. 112 The Church of Satan’s response was an article (“Caucus Race”) by me

in its *Cloven Hoof* newsletter pointing out the historical inauthenticity of the “Hebrew Cabala” and the

108 Deacon, Richard, *John Dee*. London: Frederick Muller Ltd., 1968, pages #138-156. See also Stephen Skinner’s introduction to *Dr. John*

Dee’s Actions With Spirits. London: Askin Publishers, 1974.

109 Regardie, Francis I., *The Golden Dawn* (Volumes III & IV). River Falls: Hazel Hills, 1970, pages #260-345.

110 Crowley's original manuscript, with many interesting marginal notations not reproduced in any book version, is in the Special Collections

of the Library of the University of Texas, Austin.

111 Regardie, Francis I., Introduction to Aleister Crowley's *The Vision and The Voice.* Dallas: Sangreal, 1972, page #10.

112 Discussion, Anton LaVey and M.A. Aquino, home of Elke Sommer, Bel Air, California, May 3, IX/1974.

irresponsible liberties that had already been taken with Dee's original Keys. A copy was sent to Regardie,

who presumably found it as palatable as Anton had found his introduction. 113

Two features of the *Satanic Bible* remain to be discussed: its dedication page and closing inscription.

Until the 1980s the hardcover and all paperback printings of the *Satanic Bible* included an opening

page containing an extensive list of dedications. Heading these was the overall book dedication: "For

Diane". After Diane left Anton and moved out of 6114, however, he apparently instructed Avon Books to

delete this dedication from all future printings. Evidently the publisher interpreted these instructions to

include **all** dedications, because not only Diane's name but the entire list following it vanished.

This is regrettable, because that list was one of the most interesting things about the *Satanic Bible*,

containing many clues to its contents and to the orientation of its author. In the chapter on Anton LaVey

and the Church of Satan in his 1997 book *Lords of the Left-Hand Path*, Stephen E. Flowers provided a

concise summary of them, reproduced here as Appendix #13.

At the very end of the *Satanic Bible* were the enigmatic words "YANKEE ROSE". Anton purposely

left them unexplained, and the wildest theories came to be advanced regarding them by curious Satanists

around the country. I am afraid that, during my 1971-5 Editorship of the *Cloven Hoof*, I maliciously added

to the confusion by attributing garbled versions of the words to eldritch Egyptian sphinxes or finding their

"innermost secret" in an ancient rock-temple on the Micronesian island of Ponape.

At one point, when the topic came up during a conversation of ours, Anton somberly told me that the

Yankee Rose was an American clipper ship that disappeared under mysterious circumstances and

reappeared a number of times just as freakishly, after the fashion of *The Flying Dutchman* or the *U.S.S. Eldridge*. 114 Hence the name at the "stern" of the *Satanic Bible* implied yet another "surfacing" of the

Powers of Darkness. While this is a deliciously-exotic story, I have never encountered any nautical

histories to substantiate it, so [regretfully] conclude I was merely having **my** leg pulled!

Recently Zeena Schreck cleared up this famous mystery. When playing the organ at the "Lost

Weekend" nightclub, Anton liked to finish with an obscure popular tune from the 1920s - "Yankee

Rose".115 There is nothing at all "Satanic" about the words116 or music to this song, so presumably its

placement at the end of Anton's first book was in the nature of a private joke: his "signature sign off", as it

were, to this extraordinary Avon paperback “in which the essence of purest poison lurked”.

113 In a letter to me dated September 30, 1978, Dr. Regardie remarked: “My reference to the *Satanic Bible* as a debased volume was

predicated on my opinion that LaVey here was dishonest. There are specific words in the Enochian language for ‘God’, etc. To translate them

as ‘Satan’, ‘the Devil’, etc. I say now as then is dishonest. It would have been better to have appended a footnote or whatever to say that the

name ‘God’ had been deliberately replaced by ‘Satan’, etc. That was the essence of my criticism and still is. Honesty among modern Western

occultists does seem to be quite a hidden quality.”

114 The U.S. Navy destroyer *Eldridge* was the famous disappearing ship of the fabled “Philadelphia Experiment”, a 1943 attempt by the U.S.

Navy to employ massive electromagnetic fields to deflect and distort radar and sonar waves in order to make a ship undetectable. The

experiment failed because of unforeseen physical damage to the crew within the fields, after which the Navy denied it had ever occurred. One

of the wilder rumors thereafter was that the ship vanished entirely from the Philadelphia Navy Yard and reappeared moments later at Norfolk,

Virginia - then bounced back to Philadelphia!

115 “Yankee Rose” by Sidney Holden & Abe Frankl (Irving Berlin Music, 1926).

116 (1) We’ve seen roses grow almost ev’rywhere / But you’re one we place apart, / For there is none we’ve found who is half as fair, / As our

own sweet heart: / YANKEE ROSE so true, / How we all love you, / And we’re proud to say / You belong to the U.S.A. / YANKEE ROSE

we

call / Sweetest rose of all, / And thru' strife and care, you're always there, / That's why we'll always love you YANKEE ROSE. YANKEE

ROSE. (2) Where the Hudson flows, there's a diff'rent rose, / And they call her "Liberty", / Let me say to you she's Red, White, and Blue, /

You'll agree with me: / YANKEE ROSE so true, / Million beaus love you, / To the world you say / Welcome to the U.S.A. / They salute

YANKEE ROSE, / She's a beaut' in that pose, / Here's my hand, my heart, I'll play my part, / And so will ev'ry Yankee, YANKEE ROSE.

YANKEE ROSE.

The Cloven Hoof, the Church of Satan's newsletter, had a modest beginning in 1969 as *From the*

Devil's Notebook - a periodic bulletin of news briefs and letters mimeographed on the familiar "rainbow"

paper. A quote from one of the letters included in a 1969 issue is both amusing and illustrative of the

distance between Anton and a membership to whom Satanism was something yet unintelligible:

Since getting the Eye of Horus (a hand-crafted health amulet sold by the Church), I have not been

afflicted by a single disease, not even so much as a cold; and, what is more, I have been able, by pressing

the amulet upon the afflicted member, to cure myself of headaches, toothaches, backaches, bellyaches, and

the pain in the joints I get from cracking my fingers and toes; and only the most callous of abuse and

neglect has been sufficient to break out my face. 117

“Good work,” replied California Street a bit lamely. “You’re learning fast.”

By the following year the now-renamed *Cloven Hoof* had sobered up considerably. Anton LaVey

deigned to reveal the Universal Truths he had received from the Great High Llama [not “Lama”] in the

mysterious Katmandu Monastery, among them:

- A bird in the hand is useless when you want to blow your nose.

- Don’t ever sit on a stone bench with a glass bottle in your back pocket.

- If you are a lady, do not wear patent leather shoes because men will see your underpants reflected in them.

- A crowded elevator smells different to a midget.

- Never shove your mother while she’s shaving.118

An attempt was also made by “a group of the Church’s wizards” to create a calendar of Satanic themes

and events. The four *Abra=Melin* Princes - Satan, Lucifer, Belial, and Leviathan - were accorded summer,

spring, autumn, and winter respectively.

The magical year was begun in December with the Winter Solstice on the 22nd. The month was

dedicated to Set as Lord of the Wasteland, and an invocation was made to the “unconquered Sun” at its

moment of rebirth. [There is an amusing error, as in ancient Egypt Set governed the six months from the

Summer (North) Solstice.]119

Further dedications were: January - Loki, Destroyer of Valhalla; February - Thoth, Lord of Wisdom;

March - Ishtar, Goddess of the Flesh; April - Pan; May - Cybele, the Great Mother; June - Melek Taus, the

117 Letter, Big Dave Weinstein in *From the Devil's Notebook*, IV/1969.

118 LaVey, Anton in *Cloven Hoof*, February V/1970, page #2.

119 Carus, Paul, *The History of the Devil*. New York: Land's End Press, 1969, page #17.

Peacock King; July - Sekhmet; August - Hecate, Goddess of Witchcraft; September - Mars the Avenger;

October - Anubis; November - Pluto, Lord of the Underworld. 120

In the March Hoof Anton decreed that distinctive medallions would henceforth designate the various

membership degrees of the Church. Novice members (I°) would wear the Sigil of Baphomet in black

against red. The Baphomet in black against white denoted Witches and Warlocks II°, while Wizards (the

Priesthood of Satan III°) wore white-on-black Baphomets. Sorcerers (Masters IV°) were entitled to a

black medallion with white inverted pentagram, and a Magus V° (LaVey himself) would be distinguished

by a red lightning bolt through the IV° pentagram. 121

In an editorial entitled "The Shame of the New Witch Cult", Anton lashed out at the cowardice and

hypocrisy of neo-occultists who affected the trappings of the Black Arts without acknowledging the true

tradition and force behind them:

They play at the games which caused our forebears to be slaughtered and tortured as agents of Satan.

And what do they do, now that it is safe to use His Great Infernal Name? **They deny him**! They have the

very opportunity to cast the very creed of defamation, which killed their brothers and sisters of the past -

cast that creed before the world in triumphant mockery of its age of unreason! But no! They do not thrust

the bifid barb of Satan aloft and shout: “He has triumphed!” His Art and Works which brought men to the

rack and thumbscrew can now be learned in safety. But no! He is **denied**! Denied by those who cry up His

Art and ply His Work!

Satan’s Name will **not** be denied! Let **no** man shun or mock His Name who plays His winning game -

or Despair, Depletion, and Destruction await!122

Aspiring members were invited to take an examination to become Witches (female) or Warlocks

(male) II°. The examination consisted of a series of essay questions concerning the Satanic Bible’s

contents and the requirement that the aspirant submit the draft of a lust, compassion, or curse ritual. Fired

by Anton’s call to arms, I composed the curse included here as Appendix #14. Back in the United States

Janet took her examination as well. In February we were confirmed as a Warlock and a Witch of the

Brotherhood of the Cauldron II°.

The publication of the *Satanic Bible* had spread the doctrines of Satanism far beyond San Francisco.

Letters began to pour into the Central Grotto, among them the following [from a future Master of the

Temple]:

My dear Anton LaVey, Reflection of my Redeemer:

My name is Robert J. DeCecco. I have long been a follower of the Left-Hand Path. I have seen, and do

as you do the false moral enigma to which man, through lies and propaganda, has adhered for many

centuries.

I have been searching for many years for a way in which I can help my fellow man who believes as I do

to see his misconceptions and do something to correct them by any means humanly possible. I have recently

stumbled upon your *Satanic Bible*. Never in all my life have I been so enlightened by a man, or any person,

as you have enlightened me. Your book is the answer to what I have been searching for all these years. I

have never thought of Satan as evil, only as the one to whom my body and mind must answer. And if I must

answer, I will answer to the pleasures which only Satan can offer. "Indulgence instead of abstinence."

I have studied your book from cover to cover many times over. Each time I seem to receive a new

revelation. The "Book of Satan" and the "Book of Lucifer" are filled with truth and wisdom. The "Book of

Belial" and the "Book of Leviathan" are filled with answers and means by which I or any other seeing

person can achieve total happiness and "power through joy".

120 *Cloven Hoof*, February V/1970, pages #5-7.

121 *Cloven Hoof*, March V/1970, page #1.

122 LaVey, Anton in *Cloven Hoof*, March V/1970, page #2.

The main purpose of this letter is to ask for your blessings in continuing your good work in allowing

man to adhere to his earthly desires. I would like - no, I beg for your permission to conduct classes in my

home for as many people as I can, to carry on your work. I am sure of myself and of your doctrines. I swear

to consider you as my Pope and redeemer and carry this to those who will listen. I would also like to

perform organized ritual in a manner respectful to you. Please hear me and recognize me, for I am truly a

Satanist!123

In December of 1969, after my exchange of correspondence with John Ferro, I wrote my father-in-law,

who had expressed concern over this peculiar interest of ours:

Anton LaVey is an unusual type of person, no doubt about that. The stuff in the *Satanic Bible* sounds

hard-core and not a little brutal, but the man himself is quite congenial. As a theologian he is more

interesting to talk to than most, since he has to be a pretty swift thinker to defend and advocate something

as touchy as Satanism. He reminds me a good deal of Bishop Pike, whom I knew both in San Francisco and

in Santa Barbara.

I don't think that even LaVey is fully aware of the implications of the philosophy he has spearheaded.

Eric Hoffer in "The Unnaturalness of Human Nature" suggested that man's ego separates him from the rest

of the natural Earth. In his frustration he perceives ego as a "weakness", which he then must demonstrate

superior to nature if he wishes to prove to himself his innate worth. This ego/mind struggle against natural

conditions, in my opinion, is merely a more academic way of expressing the Satan vs. God thing.

LaVey's ideas **transcend** the old "good vs. bad" issue by which most people delineate the Satan/God

relationship. Goodness and badness, I think, are qualities independent of religion [or at least what **I** consider

religion]. The point at the bottom of the whole thing is that Satanism is not so much a rival religion as an

anti-religion. Which sounds pretty esoteric, I'll admit, but I believe there's a merit to it.

In any case there are a number of things which I don't like about the *Satanic Bible* too. But it

establishes a base upon which to build; and it yanks the reader by his nose, hard, which is something most

theological works don't do. In response to having my nose yanked, I am now working on a Satanic-doctrine

book of my own, which I'll probably have ready in a few months. Maybe it will yank noses on its own

merit. 124

When leaving for South Vietnam in June 1969 I had taken with me a copy of John Milton's epic

Paradise Lost, which I considered then, as now, one of the most exalted statements of Satanism ever

written. Satan is its true hero; its Christian moralisms are so pale and watery in comparison that I am

surprised it and its author were not summarily burned upon its appearance in Cromwellian England. That

it not only survived Puritan censorship but was actually lauded as a compliment to Christianity is yet

another of those titanic ironies which have accompanied the Prince of Darkness on his tortuous journey

across the eras of human civilization.

As much as I admired *Paradise Lost*, I was annoyed at its ever-present, if *pro forma* bias. The die was

loaded against Satan; he might put up a good fight, but in the end he was doomed to defeat. It was not so

much that I wanted to see him triumph. Rather I felt that his power and position were equal to God's if not

more potent, and I wanted to see a contest that would more accurately represent the struggle between the

Powers of Darkness and those of Light.

In early 1970 I took pen in hand and, during the moments when I was not occupied with military

responsibilities [at the time I was based in the village of Lai Khe, directing PSYOP teams for the 1st

Infantry Division], I began to write a restatement of certain themes from *Paradise Lost*. It was hardly an

"ivory tower" meditation. I wrote in old, bombed-out buildings dating from the French occupation, in

helicopters, in tents, and in the midst of underbrush in the "Iron Triangle" and "Trapezoid" (!) fire zones.

Part of the text of the "Statement of Beelzebub" had to be reconstructed from notes at one point when an

123 DeCecco, Robert J. (Amn) in *Cloven Hoof*, April V/1970, pages #9-10.

124 Letter, M.A. Aquino to Frederick F. Forbes, December 23, IV/1969.

incoming rocket blew a packet of papers [and the storage room holding them] to atoms. Often, as I had

remarked to Ferro, I would be interrupted from my musings by the sudden necessity to dive for a

sandbagged bomb shelter.

Slowly but inevitably, however, the manuscript crept towards completion. I say “inevitably” because I

began to develop a most peculiar feeling about it. As I wrote the sequential passages, I seemed to sense,

rather than determine what they should say. And if I penned words or phrases that “didn’t fit”, I would

experience continual irritation and impatience until I had replaced them with the “correct” combination. It

was as though the text had a life of its own; and even when it was done, I found myself unable to type it as

I had originally intended to do. Instead I took another month to copy it into a finished book of two

volumes in an odd calligraphic script of mine that, once more, “imposed itself” on the project. By about

the middle of March it was done, and I sent it off to Anton LaVey in San Francisco. Its title was *The*

Diabolicon, and a transcript is enclosed as Appendix #15. Anton’s response was not long in coming:

I received *The Diabolicon* safely. It is indeed a work which will have a lasting impact. It is done in an

ageless manner and with complete awareness. So impressed am I that I have selected passages from it for

my own personal reading in this evening’s ceremony, which pays homage to the writings of the Satanic

Masters of the past, such as Machiavelli, Nietzsche, Twain, Hobbes, etc., who will be portrayed by

members of my Council reading their respective works. This will be the first exposure to your work, outside

of my wife and Reverend Ferro, and I am certain the reaction will be as I expect it to be.

You have my sincere gratitude for the fine gift you have so graciously bestowed upon us, and you may

be assured that it will assume a meaningful place in the Order.

When you return to San Francisco in June, I look forward to spending as much time as possible with

you, as there is much I have to impart concerning your future role in the Church of Satan. 125

Two days later a letter arrived from John Ferro:

The High Priest has graciously decided to comply with your expressed desire and will ordain you to the

Satanic Priesthood this next June. However, it is his wish that you be elevated to that office in a private

ritual prior to your presentation to the members of the Council of the Order of the Trapezoid. The reasons

for this decision will be made known to you in due time. We do wish you to complete the usual test for

aspirants to the Priesthood, but merely as a formality. The nature, execution, and mode of delivery of your

manuscript so exemplified every quality to be desired in a Priest of Satan that it has been decreed that there

be no further delay in your ordination save that necessitated by the time that must elapse before you may

present yourself to the High Priest. This too fits well into the magical plans and workings of the High Priest,

and it will afford you an opportunity to prepare yourself for the event and to experience that intensity which

only elated anticipation can produce. The ceremony will be as awesome as any public ordination, indeed

more so by the nature of its exclusiveness and secrecy.126

Back in San Francisco the film *Satanis: The Devil's Mass*[127] had just been released. *Newsweek*

magazine had something to say about it in its April 13th issue:

125 Letter, Anton LaVey to M.A. Aquino, March 27, V/1970.

126 Letter, John Ferro to M.A. Aquino, March 29, V/1970.

127 *Satanis* is available as DVD #ID1615SWDVD from "Something Weird Video", Seattle, Washington. The box cover cheerfully states: "'A

religion based on man's carnal needs' is how 'Satanist Minister' Anton Szandor LaVey describes his Church of Satan in the fascinating

documentary *Satanis, the Devil's Mass*, an up-close look at LaVey and the Satanic shenanigans filmed inside his famous San Francisco 'Black

House' in 1969 (sic). From the nude women decorating the altar to the man dressed as a bishop who gets his fanny whipped before climbing

into a coffin with a naked gal, we're treated to interviews with LaVey and his flock ('We're maybe more normal than normal people!') as well

as various startled neighbors ('He has completely sold himself to the Devil!'), all of which is sandwiched between scenes of a Black Mass

featuring hilariously-corny B-movie booga-booga and LaVey wearing silly little devil horns. Regardless of your take on Anton or the Devil,

Satanis is a wonderfully-oddball look at one of America's darkest pop-culture curiosities."

San Francisco's Church of Satan has a reputation for orgy and mad perversity in the middle-class

neighborhood where it is located. It shows interested outsiders a film called *Satanis* which purportedly

reflects the Church's rituals - black-robed men and women conducting a Black Mass (a mocking inversion

of the Christian Mass) with a nude woman for an altar. Members

proclaim their hate and lust, and leader

Anton LaVey blesses them: “May all your lustful thoughts reach fruition. Hail, Satan!” A trouserless man is

flagellated on a coffin lid; then the coffin opens to reveal a nude girl, the man descends into the coffin, and it

is closed - or almost closed, for it is now a bit crowded.

So things go in the film. But a few weeks ago *Newsweek*’s Nick Kazan was screened for membership in

the Church of Satan by seven black-hooded members in a candlelit basement decorated with human skulls.

He found the whole ritual “not only unfrightening but comically reminiscent of fraternity initiations”. Then

he attended the mass itself. The service, he reported, “contained very little of the film’s drama or nudity and

in fact was a highly stylized, arcane bore”. The flagellant in this mass not only wore trousers but had placed

a copy of *Playboy* inside them for padding.

The air of anticlimax continued as Satanic High Priest LaVey, a 39-year-old former lion tamer and

police photographer, delivered a calm and learned exposition of his religion of indulgence and “controlled

selfishness”. Although his cult is inexpensive to join ($20 for a lifetime membership), LaVey claimed that

with 7,000 fee-paying members it was highly prosperous. The only hints of extremism about LaVey himself

were a swastika and a Confederate flag beside his desk. “These are symbols of aggression and power,” he

explained, “that may be used in later rituals.” Perhaps significantly, too, no blacks or Jews were at the

mass. 128

Anton wrote to *Newsweek* pointing out that the Church's membership included both ex-Jews and

Negroes, and that membership screenings were not intended to terrify. He added:

If one cannot see the sardonic element implied by the placing of the *Playboy* magazine inside the seat

of the flagellant's trousers, then I suppose the viewer would consider just about anything an "arcane bore"

short of a Doris Day or John Wayne movie.

Regarding the swastika and Confederate flags which were observed by your reporter beside my desk,

surely he also must have noticed in the same room the collection of torture implements from the Inquisition

which were representative of Christian "justice". Why were **these** artifacts not mentioned in your article? 129

As it turned out, *Newsweek* had editorially altered the reporter's actual account without his consent.

Kazan wrote to Anton saying that the final story did not reflect his true opinion of him or the Church: "I

have warm feelings toward both. I hope you know that - even if I should be cursed and excommunicated -

I will remain, in spirit, a disciple of Satan." 130

The May 1970 *Cloven Hoof*, in which this exchange was recounted, also contained some of Anton's

words of wisdom on the Church of Satan's infamous nude altars. He stressed the honor and solemnity of

the office and cited dedication, awareness, belief in the power of magic, and faith in Satanism as essential

qualities for the altar. He continued:

It is for this reason that "professionals" seldom make good altars. The topless dancer or stripper is too

accustomed to using her body as a livelihood to become enthused about displaying it for overt magical

purposes. Hence she will often feel she is giving it as a form of charity to the Grotto should she “consent” to

serve as an altar. Her awareness during the ceremony becomes one of a volunteer performer, and she might

as well be holding forth on a U.S.O. stage, dancing for G.I.s. If such a girl is dedicated enough, however,

her professional background should not stand in her way. Of course a bored or blase attitude is a sign you

have chosen the wrong altar.

128 “The Cult of the Occult”, *Newsweek*, April 13, 1970.

129 Letter, Anton LaVey to *Newsweek*, in *Cloven Hoof*, May V/1970, page #5.

130 Letter, Nick Kazan to Anton LaVey, in *Cloven Hoof*, May V/1970, page #5.

It is far better that the woman serving as altar be self-conscious, nervous, even downright embarrassed

than to swing up to the altar platform like a zoo monkey who then proceeds to peel a banana and watch the

crowd.131

The underground newspaper *Berkeley Barb*, long a counterculture anchor in the bay area, had kinder if

equally irreverent comments concerning the documentary:

I began hearing about LaVey and his nude altars and roaring lions right after I came out here in 1966.

Which is about the same time that everyone else began hearing about him too. In fact I heard so much about

him that I figured he was nothing more than a slightly sulfuric Jim

Moran, or perhaps a not-so-merry

prankster… LaVey never even says “hell” without capitalizing the “H”. He won’t let his 17-year-old

daughter Karla (Yummy!) attend services. And as for the magic itself - Well, Black or not, it’s kind of nice.

You can either use it to get laid [Pardon. “To summon one for lustful purpose or establish a sexually

gratifying situation.”], to help someone, or to destroy an enemy. Now don’t get me wrong; I’m not knocking

LaVey or his productions. The film is skillfully made and thoroughly entertaining. Even the *Satanic Bible*,

despite the vaguely Zarathustran air of the “Book of Satan” and the extreme liturgidity of the nineteen

Enochian Keys, has a lot of good advice and a few flashes of insight.

It’s just that, behind all those Satanic trappings, this particular Devil seems like a hell of a nice guy. 132

The *Berkeley Tribe*, the Bay Area’s other underground newspaper, also reviewed *Satanis*:

This has been a hard piece to write because the subject is so crazed …

It’s a documentary. One cat in a dark suit and shoes with white socks says, “Yeah, before I joined the

Satanic Church I masturbated once a day and was very unhappy about it. Now I masturbate three or four

times a day and really dig it.”

During one ritual a naked woman takes a large snake and rubs it over her body, up and down in her

crotch, passing her hands over its length and wrapping it around her. Then she gives it to Anton, who’s

dressed in an open-front hood with horns, all in black. He takes the snake over to a plump blonde, bound

naked to a post, and proceeds to touch its head to various parts of her body, around each breast and down to

the cunt. 133

An old man who lives in a house neighboring the all-black Victorian on California Street says he's not

too sure what goes on there, but he wishes they'd keep up their back yard better because it brings property

values down.

Anton seemed like a nice dude, although his appearance was consciously Devil-like. Later I found out

he worked on the premise that he'd be nice to you as long as you were nice to him, but he isn't into turning

the other cheek if you cross him.

Anton's not a nut. In many ways he's beyond the Church that he's heading. He's got a pretty good base

for what he is, but it seems off to me. I just believe that man can get higher than he's shown he can, but

whether he will is another thing. It ain't been goin' too well lately, and Anton may prove right in the end. 134

A reporter for the John Birch Society's *American Opinion* magazine, who visited 6114 in May. He too

was greeted by the irrepressible Ferro:

After a considerable time the door was opened cautiously by an ashen-faced man dressed in the flowing

robes of a priest. He was clearly not a priest in any good sense, for about his neck hung a silver medallion in

the shape of the Goat of Mendes.

131 LaVey, Anton in *Cloven Hoof*, May V/1970, page #13.

132 Ogar, Richard in *Berkeley Barb*, March V/1970.

133 The snake was a boa constrictor named Julius Squeezer.

134 Sundog, “Go to Hell” in *Berkeley Tribe*, March 13-20, 1970, page #6.

He scanned the bookcase of the Purple Room in horror:

There were books by assorted Fabian conspirators and by identified Communist Howard Fast. Copies of

Mein Kampf and *Das Kapital* were slotted amidst dozens of expensive volumes on Satan worship and

sexual deviation. There was a well-thumbed copy of the *Communist Manifesto*.

And he didn’t care for Anton LaVey:

As we discussed the various divisions of membership in his Church, the telephone rang and my host

took a call from someone he identified as Melvin Belli. I remembered that Belli has long been a member of

the Communist Front National Lawyers Guild and was the attorney who initially defended Jack Ruby - the

man who “executed” Communist Lee Harvey Oswald. I noticed that LaVey wore a medallion with a

superimposed lightning bolt, a symbol like that displayed by the National States’ Rights Party … I peered

into the cellar and caught a glimpse of something red hanging on the wall. It was the flag of the U.S.S.R. 135

A charming contrast to Anton LaVey’s actual views as expressed to me [Chapter #4]. On the III°

examination I was taking in South Vietnam, there was a question: “If someone were to attack the Church

of Satan on the grounds that it is inclined towards fascism in its political implications, name two

philosophers you might cite to justify the Church's position. Explain your choice." I answered:

Fascism is more or less synonymous with totalitarianism, i.e. a political system requiring strict

adherence to proclaimed doctrine. Nothing could be more repellent to the Satanist! In effect fascism is

merely the repressive dogmatism of theist churches removed to a secular setting. As such it would be

irreconcilable with Satanism, which advocates unrestrained enjoyment of human freedom.

Two theorists I might recommend to the Satanic student are Johann Fichte and Georg Hegel. Fichte, an

18th-century German metaphysician, authored the theory of **subjective idealism**, an elaboration upon

Berkeley's more theist-oriented **idealism**. Central to Fichte's thesis is the contention that mind is a

continually creative and evolving entity, generating the various features of the external world. This is

simply the antithesis to **materialism**. Fichte's philosophy is further differentiated from simple solipsism -

which portrays the Universe as just "my self, my mind, and its ideas" - by hypothesizing a more impersonal

ego, a creative agency from whom each individual mind is derivative (an idea closely akin to our concept of

Satan). Hegel's philosophy is a more pragmatic, less ethereal variation upon this same theme, contending

that the Universe can only be understood in terms of an **objective** or **absolute mind**, which has been

evolving throughout the world's history into a transcendent, self-contained being. All historical events,

according to Hegel, represent the inner struggle of this **absolute** to achieve complete self-realization, the

process of this struggle being Hegel's famous thesis/antithesis-synthesis sequence. Hegel's original

dialectic idealism should not be confused with Marx' **dialectic materialism**, which is quite unSatanic and

indeed adaptable to fascist/totalitarian doctrine. 136

One question on the examination called for the aspirant's definition of the Priesthood. I wrote:

The Satanic Priest is the vital personification of the Will of Satan and of the ideals represented by the

Infernal Pantheon. He is dedicated to the ultimate ennoblement of man, and to the destruction of all

artificially-created barriers to this goal. He recognizes no moral restrictions upon his modes of action, yet he

accepts full responsibility for all consequences of his designs. He is a creature of ego, to whom the only

"sin" is hypocrisy.

Within the medium of the Satanic Church, the Priest concentrates his efforts in such directions as will

most effectively promote the growth of Satanism in all of its manifestations. In this he is guided by the High

135 Gumaer, David, "Satanism: A Practical Guide to Witch Hunting", *American Opinion*, September 1970.

136 Aquino, M.A., III° Examination, May V/1970, page #6.

Priest and advised by the Council of the Order of the Trapezoid. His most immediate concern is the

membership of the Church, who have explicitly pledged their desire to explore the mysteries of the Left-

Hand Path, and he encourages them to realize their most exotic ambitions. He is an Adept of relationships,

not of absolutes, and he is quick to challenge any standard by which one man presumes to dictate the

judgments of many. He recognizes that elusive line between coordination of effort and the strangulation of

individual genius by mass dogma, and he spares no effort to bring about the dissolution of all institutions,

spiritual and secular, which regard the societies of man as mere machines for the pleasure of a select few.

As a wizard of Black Magic the Satanic Priest is entrusted with both the creative and the destructive

powers of Hell; he is charged to wield these forces with precision and judiciousness, that the Prince of

Darkness not be forced to bear the consequences of his error. And finally he must never cease to probe his

own intellect for the inconsistencies within, for a static existence is the Satanic anathema. 137

Looking over my answer to a question on the meaning of lycanthropy, it occurs to me that the

gentleman from the Birch Society might be a prime werewolf candidate:

Lycanthropy is a form of acute schizophrenic panic in which an individual, psychologically constricted

by what he understands to be his “human” condition [including, by the way, the “seven deadly sins”],

achieves emotional emancipation by believing himself a non-human animal. Superstitious tradition and

ignorant fear of mental abnormalities caused such psychotics to be popularly identified as “werewolves” [or

bears, tigers, etc.], and the proliferation of such tales often inspired the afflicted psychotic to fancy himself a

genuine werewolf. Lycanthropy is a particularly ugly consequence of the doctrine of abstinence and ego-

denial which the theist churches have forced upon their adherents. It is all the more irritating since the

theists impudently pronounced lycanthropy to be a symptom of Satanism and devil-worship. In fact the

encouragement of rational self-indulgence practiced by the Church of Satan renders an occurrence of

lycanthropy - or irrational self-indulgence - extremely unlikely. 138

The two extended essays required on the examination are at Appendices #16 and #17.

Anton LaVey, I was to discover, had a “thing” about astrology himself. A year or so previously he had

written a “rainbow” sheet essay entitled “God in Sports Clothes -or- The Stars: A Vitamin Supplement for

Weak Egos” (Appendix #18), ridiculing the [re]growing astrology craze. The essay was later adapted for

and included in *The Compleat Witch*.

On the evening of June 21-22, the North Solstice of the Satanic Year Five, I entered the main ritual

chamber of the Central Grotto and, with John Ferro and Janet as witnesses, was ordained by Anton

Szandor LaVey to the Priesthood of Mendes III°. Although I have since attained higher states of Initiation,

none compares in significance to the Priesthood - the moment at which a human being ceases to be

energized solely by his own Will and partakes of a stronger, purer, infinitely more ancient essence - the

Will of the Prince of Darkness himself.

It is a consecration so profound, so ennobling that to compare conventional religious priesthoods to it

is the most pathetic of mockeries. Hence one’s initial elation upon experiencing the true Priesthood soon

gives way to shock and consternation at the woeful condition of profane humankind. Only his recognition

of the hatred and fear with which humanity reacts to alien states of consciousness prevents the Priest from

immediately resolving to blaze a path of illumination through the darkness surrounding him. I withdrew

into my Self to contemplate this bewildering new perspective upon existence.

In the July *Hoof* John Ferro emphasized this realization to the general membership:

That each of us has certain capacities and limitations cannot be denied. That each of us, as a Satanist,

has the duty and obligation to develop to the extent of those capacities and to recognize his limitations

137 *Ibid*., page #3.

138 *Ibid.*

cannot be denied either. Some would find this harsh, saying that the individual must be cushioned against an

awareness of his limitations - that we are all nourished by a little illusion. There is but one response to such

a doctrine. If you fear the truth and if you wish to live a life of illusion, then take your place among the

over-schooled but undereducated masses, accept the camaraderie of the commonality, but do not call

yourself a Satanist.139

After the ceremony I was informed by Anton that I was henceforth to be a member of the governing

body of the Church, the Council of Nine. This Council had taken its name from the legend of the Nine

Unknown Men, recounted by Louis Pauwels and Jacques Bergier in their *Morning of the Magicians* as

follows: Asoka, Emperor of the Maurya Kingdom of India from approximately 274 to 236 BCE, became a

follower of Buddhism in about 260 BCE. He became famous for administering the nation according to the

most enlightened principles of nonviolence, and before his death he selected nine great sages to form a

secret, protective society to carry on his work. Each One of the Nine would select nine deputies known to

him alone, and each of those nine would select an additional nine, etc. The legend was popularized in

Talbot Mundy's 1925 novel *The Nine Unknown*. 140 The Church of Satan's Council of Nine - also known in

its early days as the Council of the Trapezoid - was explained by "John M. Kincaid" (a pseudonym for

Anton or Diane LaVey) in the December 1970 *Cloven Hoof*:

The Order of the Trapezoid is the "Board of Directors" and security staff of the Church. Its functions

are many and its members are chosen by appointment, according to each's special abilities and attributes.

All Priests and Priestesses are automatically admitted into the Order, although the identities of most

members of the Order are unknown even to each other. Members of the Governing or Grand Council of the

Trapezoid are known only to the High Priest, who solicits their aid when required. 141

"Kincaid" hinted darkly of the magical significance of the geometric figure comprising the Order's

name and insignia. The curious and the resourceful, he said, would be able to derive important clues from

William Mortensen's *The Command to Look*[142] , Louis McCarty's *The Great Pyramid Jeezeh*[143] , Chapter

27 of Sheila Ostrander & Lynn Schroeder's *Psychic Discoveries Behind the Iron Curtain*[144] , Frank

Belknap Long's *The Hounds of Tindalos*[145] , and H.P. Lovecraft's *The Haunter of the Dark*[146] .

139 Ferro, John in *Cloven Hoof*, July V/1970, page #6.

140 Pauwels, Louis and Bergier, Jacques, *The Morning of the Magicians*. New York: Avon Books #N-192, 1960, pages #67-70.

141 LaVey, Anton "John M. Kincaid" in *Cloven Hoof*, December V/1970, page #4.

142 This obscure book was tracked down and analyzed by Stephen Flowers, Grand Master of the Order of the Trapezoid, in a 1986 article for

the Order's *Runes* newsletter. It is reprinted here as Appendix #19.

143 An early "exposé" of the geometric peculiarities of the Great Pyramid of Giza. The most fact-filled, sensible, and concise book on this

topic I have yet encountered is Wm. R. Fix' *Pyramid Odyssey* (New York: Mayflower Books, 1978, ISBN 0-8317-7160-7). See also Appendix

#35 and the "truncated pyramid" symbolism in the "Ceremony of the Nine Angles" (Appendix #72).

144 This 1970 book stunned the West (6 hardcover printings in its first 6 months!) with its revelations of Soviet & other Eastern Bloc research

into parapsychology. [Not mentioned in the book was the fact that the KGB operated four secret laboratories for such studies, of which the

most closely-guarded (M4, under D.G. Mirza) was concerned specifically with Black Magic. The Temple of Set would later explore this

research through Michael Murphy's Transformation Project.] Chapter #27 of *PDBIC* was an early discussion of "pyramid power" as the

ability of certain geometric shapes & solids to act as “resonators” for various types of cosmic energy.

145 See Appendix #5 (Die Elektrischen Vorspiele) and Frank Belknap Long’s comments to M.A. Aquino in Chapter #22.

146 A 1936 story in which the mischievous HPL “killed” his friend & fellow author Robert Bloch (“Robert Blake”) in retaliation for Bloch’s

earlier “killing” of him in his *Shambler from the Stars*. A central feature of the HPL story was a “Shining Trapezohedron” which acted as a

gateway to other dimensions. Bloch would later re-retaliate in *The Shadow from the Steeple*. All of these stories would be republished in book

collections by Arkham House, and are probably available in various HPL/RB anthologies.

Soon after my ordination I attended my first meeting as a member of the Council. After a brief review

of the Church’s program for the coming months, the Councillors assembled in a room used to interview

prospective members of the Church in San Francisco. We donned black hoods and robes and seated

ourselves about a coffin that served for the moment as a table. The aspirant, a young woman, was led

before us, whereupon we asked questions of her designed to bring out her motives and interests. We then

voted by one or two blows on the coffin-lid with our fists. It may have been a touch theatrical, but I’m

certain it was an evening that the lady herself would not soon forget.

The tenth of July was Diane LaVey’s birthday, and Anton invited me to design and conduct a

commemorative ritual. How to match, much less surpass the flamboyance of a 6114 California Street

ceremony? Janet and I put our heads together, then dashed south to Western Costume, that giant repository

of wonders in Hollywood. Janet gold-leafed herself from head to foot, donned one of Anne Baxter's

outfits from *The Ten Commandments*, and arose from a mummy-case to greet the startled Diane as the

Egyptian goddess Nepthys, consort of Set and the first of the "Devil-queens" of historical mythology.

During a private meeting at the Central Grotto in late June, Anton showed me the manuscript of the

Missa Solemnis (Appendix #7), researched and written for him by a new Warlock II° in Michigan named

Wayne West. It was now to receive its first performance at the Central Grotto, and I was to officiate.

It was, of course, an opportunity too unique to miss - Priest at **the** first High Black Mass at **the** Central

Grotto of **the** Church of Satan! Even though my own approach to Satanism wasn't particularly anti-

Catholic, I determined to give the *Missa Solemnis* my utmost.

The great evening arrived, and I entered the ritual chamber feeling blatantly blasphemous. Present at

the stone altar to assist me were two other Priests, James Moody (who had not yet left for Ireland) and

Lawrence Green (who would later head San Francisco's second Grotto).

There had been only a slight emergency prior to the ritual: The Satanist who had been charged to

acquire a holy wafer for desecration had failed in his mission. The Age of Satan ground to a momentary

halt while this crisis was considered. Finally Diane came to the rescue with a Euphrates cracker from the

kitchen, and the *Missa Solemnis* got under way.

Generally the Church of Satan's famous nude altar girls reclined just below the Sigil of Baphomet with

the grace of ancient Greek statues. The altar for this Black Mass, however, was a Whore of Babylon

straight out of an Aleister Crowley mural. Garishly painted and powdered, she sat brazenly and

immodestly atop the stone fireplace, her legs spread wide in preparation for the violation of the Host.

From his medieval throne across the chamber glowered Anton, looking his most royal rotten. On his right

was Diane, trying to look stern despite the ever-present twinkle in her eyes. To his left stood Janet, holding

the silver sword that Anton had consecrated for me and obviously enjoying my inability to concentrate on

the text Larry Green was holding.

We commenced the ritual. In a short time the Central Grotto congregation [carefully screened for such

an "extreme" event] was captivated. All went smoothly until the desecration of the Host. There I had

determined to add my own accent to the proceedings by a liberal dose of Dragon's Breath in the fire

brazier below the altar. I flung the Dragon's Breath and got my effect, all right - a blaze that not only leapt

out into the chamber but singed, as it were, the dignity of the altar girl as well. 147

147 All right - In the interests of full historical disclosure: The altar's response to having her pubic hair set on fire was "Ow! God damn

it!" [While arguably thematically blasphemous, this was not in the *Missa Solemnis* script.] She promptly swatted the fire out while I stood

there paralyzed and Diane and Janet both dissolved in laughter.

Anton, to his credit, maintained a completely straight face. I don't recall any

particular response from the assemblage; perhaps they thought it was an especially dramatic highlight of the ceremony. I guess it was,

although this never happened to Roman Castevet or Mocata. As for Satan, he probably just rolled his eyes.

Chapter 7
Through a Glass, Darkly
- Part I

Satanism will undoubtedly continue to conduct its perverse ceremonies and practice its sex orgies in

dark and secret places. It has nothing valid to offer contemporary society, and its particular emphases

would hasten our culture's social destruction rather than assist in its social evolution.

Brad Steiger

Sex and Satanism (1969)

* * *

But hold! It's not really heresy and rottenness after all, folks. It's just good old Anton Szandor LaVey,

the Sassy Sorcerer of California Street, up to his usual tricks. Topless dancers, horny boa constrictors,

whippings, and Gallo Port. Something for everybody.

John L. Wasserman

San Francisco Chronicle (March 1970)

* * *

[White] Witches tell me they consider LaVey an exhibitionist and a publicity-hound. They are

perfectly willing to accept his announced allegiance to the Devil while at the same time considering him

some sort of dingbat. No one wanted to spend any time talking about him. It is not that anyone expressed

fear. Rather, one by one, they tended to shrug him off as just another caterer to “fad-mad hounds wanting

to cash in on a new kick”.

Susan Roberts

Witches U.S.A. (1970)

* * *

Unquestionably the most extraordinary figure in Satanism today is Anton Szandor LaVey, a former

circus artist, who has founded the First Church of Satan in San Francisco. LaVey calls himself the “Black

Pope” and the successor to Aleister Crowley’s position in the hierarchy of Black Magic. Sinister or a kind

of weird “black” joke? In our anything-goes society, it may not be easy to decide.

Peter Haining

Witchcraft and Black Magic (1971)

* * *

Lavey’s (sic) name would crop up from time to time in San Francisco

newspapers. He was an actor for

awhile; then he was with a circus. One day he hit on the idea of forming a church for Satanists. Almost

certainly 60 to 80% of these self-styled Satanists had no belief in the Devil or wished to pay him homage.

They joined for “kicks”. Even Lavey himself was more interested in the commercial side of his church …

Obviously he realizes that however much fun it is to play at Satanism, he still must stay within the law. He

falls far short of Aleister Crowley. Although Crowley did not call himself a Satanist, he was actually far

more of one than Lavey could ever be. Crowley lived the part, while Lavey acts it.

Raymond Buckland

Witchcraft - Ancient & Modern (1970)

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The dark path is by no means devoid of all value. After all, it must be a practical cult to maintain the

loyalty of those who follow it. But the danger lies in the application of perfectly workable techniques to

basically evil purposes. In appealing to the baser instincts in man, as Anton LeVay (sic) does with his

Satanist church, these people make no attempt to reconcile the fleshly nature within man with the higher,

spiritual element. Only witchcraft does, and in some ways represents the most balanced religious approach

of all.

Hans Holzer

The Truth About Witchcraft (1969)

* * *

Dr. LaVey yields to no warlock, Satanic priest, or Devil as a colorful and inspired innovator and leader

in the revival of black magic. He looks and dresses the part, presenting a tall, dramatic figure. He has a

shaven head and a carefully groomed black beard. His officiating garments include a black, priest-like suit

over which he wears a long black robe lined with purple satin, a horned cap, and a Satanic medallion.

Emile C. Schurmacher

Witchcraft in America Today (1970)

* * *

In the dim light [LaVey's] bald head and carefully sculpted mustache and beard, and the dark circles

under his small, weak eyes, produced in me an effect of more discomfort than I would care to admit. His

handshake was limp and clammy and he soon seemed ridiculous in his theatrical outfit ... In fact, as he

settled comfortably into a barber's chair propped in a corner, folding his hands in his lap, he appeared

entirely too effeminate for comfort.

David Gumaer

American Opinion (1970)

* * *

LaVey himself, whom I expected to be a bombastic, evangelistic carnival trickster, running about

screaming that he was the Devil incarnate, actually is a personable, highly intelligent man. Although he

cuts a rather awesome figure, sporting a shaved head and a rather devilish Van Dyke beard, in

conversation he is uncommonly perceptive and displays a keen sense of humor … Despite his accusers, he

is a sincere and dedicated man, demanding sincerity and dedication from his members. He is mobilizing

for a purpose: to control, to gain power through the already existing social channels. “I visualize a day,”

he told me calmly, “when tridents and pentagrams are thrust into the sky from church roofs instead of

crosses. I have a legacy to fulfill, and it will be fulfilled.”

Arthur Lyons

The Second Coming: Satanism in America (1970)

* * *

In all Dr. Anton LaVey seems a bit more reminiscent of John Wellington Wells, Gilbert and Sullivan’s

sorcerer, than of Cagliostro or Crowley. It is not without significance that among those to whom the

Satanic Bible is dedicated appears the name of Phineas Taylor Barnum.

Father Richard Woods, O.P.

The Occult Revolution (1971)

* * *

He can raise you hosts of ghosts

And that without reflectors;

And creepy things with wings,

And gaunt and grisly spectres.

He can fill you crowds of shrouds,

And horrify you vastly;

He can wrack your brains with chains,

And gibberings grim and ghastly.

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Then, if you plan it, he

Changes organity,

With an urbanity,

Full of Satanity,

Vexes humanity

With an inanity

Fatal to vanity -

Driving your foes to the verge of insanity!

Barring tautology,

In demonology,

'Lectro-biology,

Mystic nosology,

Spirit philology,

High-class astrology,

Such is his knowledge, he

Isn't the man to require an apology!

Gilbert and Sullivan

The Sorcerer

* * *

[LaVey] has been a hypnotist, and this too is in his light, easy

melodious voice: not the melodramatic

basso one might expect of a High Priest of Satan, but warm and good-natured and all the more beguiling

for that reason. As he spoke, he effortlessly picked up threads of this and that - a little physics, a little

psychology, a little Nietzsche, a little Norman Vincent Peale. [Next to the organ] lay a musician's crib

book, full of tunes and songs like "Chinatown, My Chinatown" and "They Can't Take That Away From

Me". [LaVey said]: "I've dabbled around in the arts myself, so music means a great deal to me. I like the

romantic things - Lehar, Strauss, Verdi, Wagner of course. And I like music with warm melodies, charm,

heroism, Sousa marches, Stephen Foster, Victor Herbert, Rodgers and Hart. I mean, I'm just a cornball."

Judith Rascoe

McCalls (March 1970)

* * *

Oh, yes, one more thing. There is some talk in *Satanis* of casting spells on enemies. And I would just

like to take this opportunity, Anton, to state unequivocally that I am not your enemy. I am your friend. Oh,

sure, I do feel that Mr. Laurent's film gets rather tedious rather fast. But that's got nothing to do with you,

Anton, or the fine people in your church. No sirree. In fact, I can honestly say that I view the Church of

Satan with as much respect as I view any church. Pal.

John L. Wasserman

San Francisco Chronicle (March 1970)

Chapter 8
Cogito, Ergo Est

In July of 1970 Janet and I left San Francisco for Kentucky, the Army having assigned me to the

Armor Center at Fort Knox. 148 We rented a small white house in the rural village of Brandenburg, about

thirty miles from the nearest major highway and about fifty miles south of Louisville. Brandenburg was

about six blocks long and about three blocks wide, and its chief claim to fame was that the local hotel (the

Doe Run Inn) had been started by Daniel Boone's father.

I looked at the white house in exasperation. I would have preferred an ancient, burned-out Gothic

abbey, but this would have to do. The living area of the house remained pristine, but the attic soon became

a jet-black ritual chamber dominated by a glowing red Sigil of Baphomet. 701 Bland Street was on its way

to becoming Brandenburg's second landmark, if one that would be talked about only in furtive whispers

by the local population. Anton LaVey offered some decorative advice in the *Cloven Hoof*:

Room size: If your area is no bigger than a closet, just limit the length of your sword. It is far better to

have a small dagger with a tastefully decorated but miniscule chamber than to own a grand sword with no

place to swing it.

Soundproofing: There's no point in conducting a secret ceremony if everyone else can hear you, so

consider this when you construct your chamber. It is not necessary to scream your invocations at the top of

your lungs; it is the deliberation of your delivery that counts.

Color: Black is limitless in perspective when properly lighted. Contrary to popular belief, black is less

confining and therefore more conducive to the expulsion of the will. [He went on to suggest such

alternatives as scarlet, silver, orange, blue, purple, and the use of hangings and mirrors.]

Lighting: So long as candles are employed, **tastefully** dramatic artificial lighting may augment them.

Murals: Some suggestions are: Demonic landscapes, nightmare visions, eccentric and confusing

angles, wraiths, gnarled and twisted trees, storm- and lightning-swept skies, volcanic peaks, broken ruins,

flames, broken battlements against a night sky, the Sigil of Baphomet superimposed on a full Moon

centered over a storm-tossed or quietly rippling sea, Egyptian/Roman/Greek/Norse, etc. design motifs,

nymphs and satyrs in a bacchanal, etc. Let's see a stained glass window crammed with saints stand up to a

wallful of the aforementioned for sheer drama!

Gongs: Gongs that don't sound like a hub cap when struck are often hard to come by. Rather than do

without the brazen sound so highly desired in ceremonies, substitute a good crash cymbal.

Musical Equipment: The emphasis should be on **solemnity** and **dignity**, however tribal. Avoid bongos

like the plague; this is a Satanic Temple, not a coffee house.

148 During this tour one of my additional assignments was to update the classified plan for the land defense of Fort Knox in case of invasion.

I'm not sure whether this was a Civil War leftover, a World War III contingency, or, more charmingly, a paranoid reaction to *Goldfinger*. What

it did do was give me, unlike all civilians and post military personnel, access to the sacred grounds and shrine of the U.S. Bullion Depository.

[Not even the *Goldfinger* film crew had been allowed this; Eon had to build its own full-scale replica at Pinewood Studios in England.] I was

disappointed to discover that the interior looked nothing like the dazzling chamber of the Bond movie; all of the gold bars are protectively

wrapped because of their softness and stored in closed rooms.

Miscellaneous Artifacts: Appropriate wall hangings (not posters), sconces, chandeliers, masks, studded

doors, weaponry, vials, retorts, stuffed animals, skulls, mummified remains, coffins - in general, all things

you'd expect to see in an old Boris Karloff movie! Don't worry about being "phony". The idea is to make

you feel like what you are supposed to be, so let any harmless but well-established imagery work for you. 149

In August, while we continued our unhallowed renovations in Brandenburg, a copy of the *Satanic*

Bible was acquired by a raven-haired fashion model in New York City. She decided that it made sense to

her and applied for membership in the Church. She was particularly annoyed by the tone of media

coverage at the time, and she voiced her indignation in a letter to the *Hoof*:

I've been noticing that when Satanism is mentioned on television, usually in the course of some movie

made for television, the statements made about it are outright distortions or garbled facts and ridiculous

myths. It really incenses me that the writers of these programs feed this nonsense about us to the public,

most of whom don't bother to investigate but take it all in as fact. I urge all members to keep aware of such

things and to voice their objections either verbally or perhaps through letters to editors or some other such

method. Lest we fall into a habit of sitting back and being Satanists in name only, we should actively

practice our religion, not only now and then but on a day-to-day basis.

Rege Satanas!

Lilith Sinclair I°150

At the University of Louisville a tall, scholarly-looking occultist named Clifford Amos had been

giving a series of seminars on witchcraft of the "White" variety. In September, after visiting one of these

seminars, I was invited to present a guest lecture. The seminars usually drew about 20-30 students, but on

the evening of October 7th over two hundred came to the campus auditorium to sample a genuine Satanic

Priest.

Somewhat to my surprise - inasmuch as Louisville lies in the heart of the "*Bible* belt" - the lecture

went smoothly and pleasantly, with no heckling of any sort. At its close about twenty persons came

forward to inquire about Church membership, and of that number I endorsed about ten or twelve of the

most suitable applications for forwarding to San Francisco. “We’re ecstatic over your progress,” wrote

Diane LaVey. “From the sounds of it, it would appear that you’ll soon convert the entire U.L. campus to

Satanism.” 151

Cliff Amos, who was among those applying, proposed that the new Grotto be named “Nineveh” after

the capital of the ancient Assyrian Empire. [The Assyrians had been famed for their cavalry, and

Louisville, site of the Kentucky Derby, is very horse-conscious.] A charter for the Nineveh Grotto duly

arrived, and on All Hallows Eve the little white house in Brandenburg was the setting for nameless rites

and unspeakable orgies of appropriate celebration. As I wrote to Anton:

For this occasion Satan himself was invoked, and I spoke from the first Statement of the *Diabolicon*.

The candidates for Initiation were then led one by one before the altar. I administered the enclosed oath,

then touched him upon the forehead with my ring [a miniature III° Baphomet]. Upon the altar was set a

small brass chalice which, when ritually ignited, emitted a dark blue flame; and each of the Baphomet

medallions was held above the flame in turn. Dragon’s Breath caused each medallion to be momentarily

enveloped in the fire, after which it was presented to the new member. The ceremony was closed by my

149 LaVey, Anton, “Helpful Hints on Developing a Satanic Ritual Chamber in the Home -or- The Family that Preys Together Stays Together”

in *Cloven Hoof*, November V/1970, pages #3-6.

150 Sinclair, Lilith in *Cloven Hoof*, October V, 1970, page #6.

151 Letter, Diane LaVey to M.A. Aquino, October 27, V/1970.

reading of the Eighteenth Enochian Key. The subsequent party - including a large devil's-food cake with

Baphomet icing - continued until three or four in the morning. 152

Until that evening no oath had accompanied Initiation into the Church of Satan. The oath that I wrote

for Nineveh was subsequently adopted by the Church and appeared in a modified form in the *Satanic*

Rituals as part of the Satanic Baptism. Here is the original text:

I, [name], having forsworn the divine mindlessness, do proclaim the majesty of my own being among

the marvels of the Universe. I reject oblivion of Self, and I accept the pleasure and pain of unique existence.

I am returned from death to life, and I declare my friendship with Lucifer, the Lord of Light who is exalted

as Satan. I receive the Sigil of Baphomet [here the Baphomet medallion is touched to the Initiate's brow],

and I embrace the Black Flame of the Order of the Trapezoid. [Here the medallion is passed through the

Flame and then placed around the Initiate's neck.]153

The following year Anton LaVey wrote and distributed to Grottos a Ceremony of Satanic Baptism

(Appendix #20). The details of the text are illustrative of the seriousness **and the literal authenticity** with

which Anton regarded his office and his trust. The text is identical to the later version that appeared in the

Satanic Rituals, with the exception that this original text included the adjuration “under severe penalty of

destruction and ruin, to safeguard the secrets of the Church of Satan and its membership from any and all

persons who may seek information as to the structure, ritual, magical teachings or any other workings of

the Church which are not a matter of public knowledge”. Since the *Satanic Rituals* offered “sanitized”

versions of all of the included rituals - assuming that members of the uninitiated public could then

experiment with them - mention of the Church of Satan or of its internal operations was omitted from the

published Baptism.

In the November *Cloven Hoof* “John M. Kincaid” discussed the degree-system of the Church,

elaborating particularly upon the IV° and V°:

The IV° is that of Satanic Master and is conferred upon those who have served in the capacity of Priest

or Priestess for a considerable time, developing and enlarging their Grottos until other Priests are needed in

their area. Depending upon the magnitude of their authority, those of the IV° are called Magister Caverni

(=bishop), Magister Templi (=archbishop), or Magister Magnus (=cardinal). Because these are appointed

positions, much more than examinations or obvious attributes are considered as qualifications. All IV°

members are automatically Knights or Dames Templar.

The title of Magus V° is conferred upon members of the IV° who have discovered and brought forth a

new magical principle and utilized it in a manner that profoundly affects the activities of the world. The

position held by Anton LaVey as High Priest is monarchical in nature, papal in degree, and absolute in

power. His exalted position is the result of doing what no other man has done in the span of a millennium:

bringing Satanism into the world as an organized, legitimate, aboveground persuasion - and with it restoring

the dignity of man's own godhead. 154

Comparing the degree-system of the Church of Satan to those of earlier initiatory occult groups, I had

encountered the name of Aleister Crowley. In 1970 not too much material was available on this curious

character - a Castle Books edition of his *Magick in Theory and Practice* and his autobiographical

Confessions. Crowley's protests to the contrary, I detected in him the essence of a Black, not a White

152 Letter, M.A. Aquino to Anton LaVey, November 2, V/1970.

153 Aquino, M.A., Nineveh Grotto Initiation Ceremony, first used October 31, V/1970.

154 LaVey, Anton "John M. Kincaid", "An Explanation of the Various Degrees of the Church of Satan" in *Cloven Hoof*, November V/1970,

pages #7-8.

Magician. I offered my thoughts in an essay which was published in the *Hoof* (Appendix #21). Anton

commented:

I am delighted with your essay on Crowley for the *Cloven Hoof*. It will surely help to clarify the many

misconceptions about him that the members have undoubtedly read - now that he's become fashionable.

It doesn't amaze me as much as it used to that those supposedly

interested in exploring the unknown

and traveling the uncharted regions of the dark realm never consider reading a book that hasn't been touted

as a great o-c-c-u-l-t masterpiece. They ramble through life expecting to uncover the mysteries of the

universe and are totally convinced of their unexcelled perception, but they disregard anything which doesn't

fit within their narrow frame of reference.

Then, when someone else happens to make the discovery for them, they (each one in turn) inform

others of their great insight in recognizing the value of a man or validity of a thought, with much sage-like

smugness.

For years *Magick in Theory and Practice* sat gathering dust on bookshelves until exasperated dealers

relegated the faded purple volumes to the "remaindered" tables. Now that A.C. has been "approved" by the

"learned ones", the masses have, of course, become all but hysterical over the poor old boy. Since most of

his disciples accept every word that is written about him as gospel, no matter how conflicting the various

accounts may be, your essay will help to set them straight. 155

The month of November also saw the Nineveh Grotto further publicized by two outside events. Arthur

Lyons' *The Second Coming: Satanism in America* hit the bookstores - which alerted Louisville to the

exciting/disturbing news that it too was hosting the insidious Church of Satan. Secondly a film profiling

contemporary occult movements, *Witchcraft '70*, arrived in town. The most prominent segment of the

movie had been shot in the ritual chamber of the Central Grotto, with Anton and his assistants performing

a cameo ceremony for the benefit of the cameras. I wrote to Anton:

I certainly hope that you find Witchcraft ’70 more acceptable than we did. As a consequence of the

film’s local engagement, we have had to rebut repeatedly the charge that the Church is a mere device for

financial exploitation. 156

He replied:

It is regrettable but not surprising that we do not fare well in Witchcraft ’70. I’m sure the film has

disintegrated into something far different than the original production, and I have every reason to believe

that the translation and perhaps even re-editing by whoever is responsible for turning foreign productions

into films which will be palatable to American audiences has turned it into the typical, sensationalized

documentary so beloved by our fellow countrymen.

I have had many favorable comments from friends and associates in Europe who saw it in its original

form. I have not yet seen it, but I’m not expecting to be pleased. If you were as upset about it as Janet told

Diane you were, then I doubt that I’ll be ecstatic over it.

I have, however, become somewhat hardened to the sort of sensationalism prevalent in most coverage

of the Church. It doesn’t infuriate me as it used to, because we have received some of the best response as a

consequence of several of the most lurid, biased reports on us, incredible as it may sound.

It seems that the **right** people will see through the sham and extract

and retain only the best particles of

what might be totally offensive to those on the inside who know the true situation. 157

The *Cloven Hoof*'s review of *Witchcraft '70* was curt and to the point:

155 Letter, Anton LaVey to M.A. Aquino, November 22, V/1970.

156 Letter, M.A. Aquino to Anton LaVey, November 19, V/1970.

157 Letter, Anton LaVey to M.A. Aquino, November 22, V/1970.

Sadly, *Witchcraft '70*, once it reached our shores, fell victim to the shoddy exploitation in which this

country has no peers. It is difficult to decide which is more repugnant - the American additions to the film

(both of which include animal sacrifice and blood feasts) or the ignorance of the derisively moralistic

narrative. Perhaps the only individuals more disgusted than ourselves with the American version were the

fine gentlemen who made the original European version, which was critically acclaimed but bore little

resemblance to the American bastardization. 158

In pondering such presentations of the Church, Anton LaVey decided to say a few words to the

membership not only about Satanic morality, but about the virtue of the organization itself:

Any minority group is a target for vicious Christian “love”, alias repressed hate, alias unwarranted

bigotry. It is only through numbers and organization that stigmas are broken and respect is enforced. Yes,

you read right. Then, if the person demanding respect is worthy of it, it will be sustained. Most Satanists are

basically kinder, more considerate people than their Christian detractors. Class will tell, and when it has

been observed that a society of Satanists is a more just, stable, and self-realized society than that which has

gone before, the Satanist will become an exemplar.

I become angered whenever I am confronted with complaints from a practitioner of the Black Arts thus:

“Your philosophy is okay, but why do you have to have a ‘church’ and ‘organization’? Why not let people

do their own thing? Why all the red tape?”

To even the most naïve, fledgling witch the answers to these questions should be obvious. The

“independent” spirits who raise such objections have no business calling themselves magicians if they can’t

see the rudimentary logic in the need for organization, especially to overcome an unjust situation. While it

is true that great movements start with a handful of people, it takes organized numbers of those who believe

in the original idea to carry it to a formidable position. Once such a position is attained, stigma will vanish

and popularity will ensue, followed by majority acceptance. Then and only then will the once-stigmatizing

label of “witch” become synonymous with “right”. 159

Nineveh was not the first Grotto to be chartered outside of San Francisco. It had been preceded a short

time earlier by the Babylon Grotto in Detroit, headed by Wayne West (now III°), and the Plutonian Grotto

in Denver, headed by a Priest named Adrian-Claude Frazier. West’s personal history was somewhat

obscure. He claimed to be an ex-Roman Catholic priest, and his script for the *Missa Solemnis* certainly

evidenced his firm command of both Catholic ritual and Latin. I would never meet him face to face, but I

did see a photograph of him at a later date - showing an alert, aggressive face with eyes that were

simultaneously smiling and piercing. To me he wrote:

Your curiosity concerning my formal religious background comes as something of a surprise to me,

since I had assumed you were familiar with my priestly ordination in the Roman Catholic Church. Indeed I

rather delight in the knowledge that even though I am persona non grata, excommunicado, and anathema, I

am **still**, under the Law of Melchisedech, a priest forever. This does not take away from my solipsistic

fantasies, but contributes substantially to them. I have found my joy in Satan, and I'd have a Hell of a time

trying to change now. But I shan't bore you with the details of the putrescence of Christian infamy since

you are already well-versed in that particular subject.160

Whatever the facts concerning West's background might be, his hatred for Christianity was almost

pathological. One suspects that as a youth he must have suffered horribly under the Catholic moral and

educational yoke to have become so embittered towards it. Anton LaVey considered Christianity as

158 LaVey, Anton, Review of *Witchcraft '70* in *Cloven Hoof*, January VI/1971, pages #9-10.

159 LaVey, Anton, "Offensive Defense for Satanists" in *Cloven Hoof*, January VI/1971, pages #3-4.

160 Letter, Wayne West to M.A. Aquino, February 1, VI/1971.

“useless lumber and wreckage” - more of an annoyance to be exposed and ridiculed than a real threat to

the modern Satanist. West, on the other hand, regarded it as his mortal enemy and the epitome of

everything hateful. His *Missa Solemnis* is illustrative; one can see why Anton felt it necessary to tone it

down by about 75% for inclusion in the *Satanic Rituals*.

On the other hand, Wayne West’s devotion to the Church of Satan and to Anton LaVey personally was

heartfelt and total - so much so that it seemed to go beyond loyalty to a sort of self-denial. To me he

commented:

May I say that the contributions you have made to the growth of the Church of Satan have indeed

humbled me and relegated my own meager efforts to insignificance. I very much look forward to working

with you in the advancement of our mutual cause. 161

Janet and I looked at each other in some surprise, since by December 1970 West’s Grotto membership

came from all of Michigan, portions of Ohio, and locales as far away as Oklahoma.162 I responded:

If I may say so, you certainly have no right to regard your works as insignificant! Your dedication and

personal accomplishments are among the most highly reputed in the Church, and you have set a new

standard for the image of our Brotherhood. In your past successes you have our warmest congratulations; in

the future our confidence and encouragement. 163

He replied:

The semantic intent attached to my statement anent my “insignificant”

and “meager” contributions to

the Church was meant simply to point out my avowed ambition to contribute even more substantially to the

dissemination of Satanic wisdom throughout the country, and is assuredly not to be construed as being self-

deprecating. I sometimes feel very much inclined to agree with the eminent George Bernard Shaw’s

statement that “England and the United States are the only two countries in the world which are divided by

a common language barrier”. Be that as it may, I am intensely proud of my association with the Church and

shall do whatever I am able to further its causes. 164

Janet was not convinced that West’s understanding of Satanism had gone beyond anti-Christianity. She

suspected that he saw the Church of Satan as a sort of “Devil’s catholicism” after the Dennis Wheatley

prescription. She voiced her concern in a letter to the *Cloven Hoof*. “Please read it carefully,” said the

Hoof, “and then **reread** it”:

Since I joined the Church of Satan two years ago, it has become evident to me that some of our

members have a tendency simply to exchange godheads (Satan for God) while still holding fast to their

previous, Christian methods of worship. I regard this practice as not only wasteful but potentially

dangerous. If this godhead should ever become a purely semantic distinction, our true goal will dissolve.

I contend that Satan should be regarded as the human ego raised to infinite perfection. As Satanists we

should consider Satan and his hierarchy as beings who epitomize all the human emotions, both carnal and

spiritual. They are, in other words, thoroughly aware of our human situation and therefore exhibit empathy

for our various predicaments. Satan deserves scholarship, not worship.

The Christian god cannot display any human characteristics, since its station is impossible for any

human to attain, no matter how angelic he happens to be in this life. Its followers cannot question but, like

161 Letter, Wayne West to M.A. Aquino, December 10, V/1970.

162 *Ibid.*

163 Letter, M.A. Aquino to Wayne West, December 15, V/1970.

164 Letter, Wayne West to M.A. Aquino, December 27, V/1970.

sheep, are led to the slaughter. They must regard it as supreme in all matters. Faith and humility are favored

rather than empiricism and pride.

No true Satanist can regard himself as “insignificant” or “meager”. Those are Christian sentiments and

have no place in a diabolical vocabulary. Neither self-depreciation nor self-abasement compliments the

individual or Satan.

Satan cannot be misrepresented with a God-like image. If this situation occurs, he will be forced to take

his place beside God and spend eternity enveloped in adulation. Satan will lose all relevance to the human

equation - that precise question which distinguishes him from God in the first place. The truth is that we are

the only dynamic intellects in this sadly-misled, guilt-ridden population. Satan is glorified within us and by

our actions. To worship him would only handicap such magical

abilities as we are capable of possessing. 165

Wayne West's thoughtful response was forthcoming in the next issue of the *Hoof*:

The question of Satan as a godhead has many ramifications which are not easily resolved. As Satanists

we recognize the Prince of Darkness as the symbolic godhead of our beliefs, at the same time recognizing

ourselves as the absolute god. Such an admission, therefore, necessarily entails symbolic worship of Satan

as that guiding force which impels this very attitude of godliness. Neither could we call upon the Dæmons

of the Pit or the various gods and goddesses of old without at least acknowledging the existence of the non-

anthropomorphic Satanic deity. It must always be remembered, however, that in worshipping the King of

the Infernal Realm we are but worshipping ourselves and are merely drawing upon the Satanic inspiration

which gives direction to our newly acquired liberation.

Satan must therefore be given a unique position of eminence quite unlike that of the Christian god and

rather more akin to that of the gods of yesteryear. Since most of these deities possessed human qualities,

they were far more compatible with humankind. Yet each was worshipped according to the specific needs of

the individual. The question of faith and humility, then, is even more important to the Satanist than to the

Christian. It is this faith and humility which constitute a partial makeup of the magician's ability to perform

magical operations. Such emotions, however, take away nothing from his empirical and prideful nature. The

Satanist is the god of his own creation and therefore utilizes all

aspects of the emotional scale to his

particular advantage.166

To West I wrote:

Both Jan and I were pleasantly surprised by this latest *Hoof*. It seems that her letter was quite successful

in goading a few individuals to consider the overall question as an issue worthy of resolution. I note an

inclination on the part of one or two of the other commentators, however, to confuse the actual existence of

the Dæmonocracy with the ideal approach of the Church of Satan towards it. The implications that arise

from this may be quite serious, and I anticipate responding directly to this question. I think we're on the

way to synthesizing a very powerful and enduring base for the Church - and one which will merit the

dedication and effort which Dr. LaVey has already devoted to its institution. 167

Here again surfaced the central issue of the Church of Satan: Did the existence of the isolate human

intellect necessitate Satan's existence as the source of that intellectual separateness? Or would the notion

of such a literal source somehow negate or restrict the dignity or freedom of that intellect? Could the

Satanist deny divine influence in his life and yet, through Initiation, come to know not merely his own

higher self, but the source which makes all such Initiation, all such self-ennobling possible? Aleister

Crowley, whose writings abound with his knowledge of, faith in, and understanding of his own higher self

165 Aquino, Janet, letter in *Cloven Hoof*, January VI/1971, page #10.

166 West, Wayne, “Satan as a (Symbolic) Godhead” in *Cloven Hoof*, February VI/1971, pages #7-8.

167 Letter, M.A. Aquino to Wayne West, February 8, VI/1971.

(“Holy Guardian Angel” = Aiwass) and of the source of Aiwass’ self-awareness and power (Horus), had

his moments of uncertainty and materialism too. In his *Magical Record* he reflected:

All gods are protective phantasies born of the sense of inferiority, either to Nature’s power or that of

other men; Freud showed this well enough. They are for use, too, like the bearskin and the war-whoop; they

make me more confident and may frighten the other man. They are the Big Brother to whom the boy

threatens to complain when he is kicked or has his marbles taken. They are in their maker’s image because

man can’t create, but only combine, exaggerate, and so on. 168

Descartes had once attempted to prove his own existence by the famous syllogism: “Cogito, ergo sum/

I think, therefore I am.” But it seemed to me that the syllogism might be expanded: Cogito, ergo Satanas

est. To explore this impression, I wrote an essay for the *Cloven Hoof* entitled “Beyond the

Abyss” (Appendix #22).

168 Crowley, Aleister (Symonds & Grant Ed.), *The Magical Record of the Beast 666.* Montreal: Next Step Publications, 1971, pages #180-181.

Chapter 9
The Compleat Witch

A woman is beautiful to look upon, contaminating to the touch, and deadly to keep - a foe to friendship,

a necessary evil, a natural temptation, a domestic danger, an evil of nature painted with fair colors, a liar by

nature who seethes with anger and impatience in her whole soul. Since women are feeble both in mind and

in body, it is not surprising that they should come under the spell of witchcraft. A woman is more carnal

than a man. All witchcraft comes from carnal lust, which is in women insatiable. Witches satisfy their filthy

lusts not only in themselves but even in the mighty ones of the age, of whatever sort and condition, causing

by all sorts of witchcraft the death of their souls through the excessive infatuation of carnal love.

Sprenger and Kramer

Malleus Maleficarum, 1486

Early in the year 1971 (VI A.S.) Anton LaVey's second book was published, this time in hardcover by

Dodd, Mead. Its name was *The Compleat Witch, or What to do when Virtue Fails*.

Satanists expecting "more of the *Satanic Bible*" were surprised, because the *Compleat Witch* is almost

completely devoid of ceremonial magical jargon. It is rather a woman's guide to successful man-catching,

characterized by an emphasis on soft-core pornographic techniques and based upon the presumption that

every man is a creature of fetishes. All the witch need do, suggests Anton, is discover and play to those

fetishes [if she wants to attract or control a man] or against them [if she wants to repulse him].

The book is less offensive than it might otherwise be by virtue [or vice] of Anton's impudent and

disarming sense of humor. He cuts across almost every conceivable line of "high fashion" and courtship

etiquette, advising women that their sexual appeal to men is largely, if not entirely an animal

characteristic. Consequently their plan of attack should be as animalistic as possible.

Why the emphasis on man-catching? As Anton puts it in his prologue, it is because anything a woman

wants in life is obtained easier through control of men than through other women. Straightforward

enough, save that the book assumes that men can be controlled to a great extent by feminine charm and

their fetishistic weaknesses. This is a view which is debatable, since sex is only one of a number of factors

which influence - but do not necessarily determine - men's behavior. It is also the case that if a man

perceives a woman's approach in terms of a fetish of his, then he may be all the more inclined to consider

her significant only insofar as she satisfies that fetish - as is the case when he seeks out an athlete for

tennis, a musician for piano lessons, or a prostitute for unentangling sex.

As a general response to the *Compleat Witch*'s basic theme, then, I would think that a woman is asking

for disappointment and disillusionment if she tries to present any artificial or disproportionate image of

her personality to anyone with whom she seeks anything more than a momentary dialogue (such as a

business deal or one-night fling). She will find it increasingly hard to maintain the mask as time passes,

and to the extent that she succeeds in maintaining it she will be frustrated and tired at having to repress her

true self. She will come to resent the man for not being attracted to "all of her", and her deception will

prevent him from either understanding her unhappiness or trying to eliminate the cause of it. More than

that, he may very well resent learning that she was deliberately deceiving him and thus end the affair or

marriage - even if he might otherwise have been attracted to her true personality.

Hence at its outset *The Compleat Witch* is an argument for **artificiality**, and in this is one of its

Achilles' heels. What makes the approach of the book attractive and convincing at first reading is that

there is in fact a good deal of "amateur" artificiality and deception in human relationships as they already

exist … accounting, I presume, for many of the failures of such relationships. What *The Compleat Witch*

does is raise the technique from "amateur" to "professional" level; Anton cites professional manipulators

such as carnival operators, film stars, and prostitutes as wise in the ways of this particular "witchcraft".

As an aid in simplifying analysis of the intended victim, Anton offers his "LaVey personality

synthesizer": a wheel or "clock" placing men at or between four general stereotypes:

12 o'clock: (fire) The man of action, whose attributes are those of authority, aggression, and domination -

the most masculine extreme. Color: Red.

3 o'clock: (air) The intellectual man, who is more abstract, critical, and technical in his interests. Color:

Blue.

6 o'clock: (water) The passive man, characterized by generosity, dependability, and consistency - the most

feminine extreme. Color: Green.

9 o'clock: (earth) The emotional man, identified by his sociable nature, sense of humor, practicality, and

emphasis on doing rather than thinking. Color: Yellow.

The first step in using the synthesizer is to pinpoint a given man on the clock. To attract that man, the

woman is advised to personify diametrically opposite features on the clock. Hence *The Compleat Witch*

restates the notion that opposites attract - with one modification: Anton postulates the existence of a "core

self" which is more attracted to similarity than to opposition. The result is a paradox in which an

individual consciously desires a mate with similar qualities but actually attracts - and would probably be

most content with - a mate of opposite qualities.

Application of the synthesizer and the notion of a three-layered, alternating self yields some intriguing

and not-unconvincing hypotheses. The 12 o'clock aggressive male is now shown to be seeking a woman

to dominate him - or rather to dominate his 6 o'clock female demonic self. But a woman who attempts

such domination must keep it in the realm of emotional game-playing, for if the man ever senses that it

has gone beyond that, his 12 o'clock core self will emerge and reject the woman.

Even more confusingly, the type of woman most disposed to answer our male's demonic need for

domination would be a 12 o'clock herself. But **she** would be acceptable to the male only during the

"surfacing" of his demonic self. Otherwise his surface/apparent self and his core self would reject her -

since **they** desire a 6 o'clock woman! [The 12 o'clock woman's demonic self is a 6 o'clock **man**.]

What to do when (a) it is difficult to stereotype any man on the clock in the first place, (b) the woman's

“attractive opposite” approach may be thwarted by the reaction of the man’s demonic self, (c) the

woman’s demonic self is repelled by the surface and core man, (d) one or both individuals may be

sexually immature, and/or (e) one or both individuals may be homosexual or bisexual, thus turning the

personality synthesizer from a clock into a roulette wheel?

This is the problem that emerges from the system, and *The Compleat Witch* does not really resolve it.

Presumably the book’s contribution is simply to expose these stereotypical and opposite-attracting factors

to the light of realization and understanding. But having done so, it does not chart a “best” path through

them. The would-be witch is simply admonished to adjust aspects of her appearance and behavior to

appeal to either the surface or the demonic male, depending upon whether she seeks a “surface/core” or

“demonic” relationship. This is reasonable enough, but it does not address the aforementioned problem.

Leaving the synthesizer, Anton discourses on the personality implications of: names [“‘Michael’ is

serious and romantic”], automobiles [mechanical mistresses which wise women should complement, not

compete with], sleep patterns [dominant individuals sleep on the right side], and sexual fetishes [all men

have fetishes to be discovered and used].

The various senses of the body give clues to disposition and interests which a Compleat Witch may

use. Enlarged pupils indicate interest or arousal, as does a glance focused directly on the recipient.

Strident, ethereal, soothing, or entertaining music suggests 12/3/6/9 clock-position personalities, as do

rugged, natural, smooth, or sweet foods. Even sneezing is a personality cue: masculine types snort loudly

and actively, while feminine dispositions try to contain their sneezes. While each sex may dislike its own

natural odors, the opposite sex will find them - or perfumes suggestive of them - attractive. While there are

no true love- or sex-potions available or usable, alcohol can be used - openly or in disguise - to lower the

inhibitions of a chosen victim.

When considering such factors as dress, makeup, and hair color, suggests Anton, it is important to

consider not merely the synthesizer's guidelines but also the "law of the forbidden". This is the principle

that one will be most interested in something which one is not supposed to see. Thus a man in a burlesque

house, for example, would be more fascinated by a glimpse of thigh of a female patron at a neighboring

table than by the complete and intentional nudity of the professional dancers on stage.

The Compleat Witch has harsh words for the fashion industry, suggesting that its motive is not

enhancement of feminine beauty but rather change of style that is both frequent and radical enough to

force continuous purchases by women who already have closets full of clothes. Moreover, suggests Anton,

much "fashionable" attire seems to be designed according to concave or straight-line patterns which

conflict with the convex, curvilinear female body. Designers of such unflattering styles, he continues, also

use attention-getting designs and/or color combinations which call attention to the dress itself and are not

designed to enhance the beauty of the person inside the dress. Both clothes and jewelry, he stresses, should

complement the wearer - not themselves.

Pantyhose also fall victim to the LaVey wrath; they are seen as a defeminizing alternative to the far-

sexier nylons & garter-belt combination. So much emphasis is accorded this point, indeed, that a reader

may well suspect that Anton has revealed one of **his** principal fetishes.

High-heeled (3-inches) shoes are favored - for an interesting reason: Women who walk in such shoes

are compelled by the angle of their feet to swing their hips and posterior for balance and comfort, and such

motion is a feast for the eyes of onlooking males.

As he turns to the topic of behavior, Anton has some interesting comments concerning the art of lying.

There are two kinds of lies, he proposes: the kind that listeners want to hear and the kind that the liar uses

for purely selfish gain. The former can be used wisely and prudently, but the latter rarely benefits the liar

in the long run because sooner or later the truth will out. Anton concludes:

Lie and give pleasure. Lie and soothe consciences. Lie and supply the food for the ego that the truth can

seldom provide. Lie and become a hero, for whatever lies are popular will always win votes. Lie, but be not

yourself deluded by your lies, lest you lose control, for he who loses control over his own motivations can

never progress to a proficiency in sorcery.169

A Compleat Witch who has her eye on a married man is advised to present herself as an attraction

similar to but more intriguing than his wife. If he happens to be happily married, the best the newcomer

should anticipate is a temporary affair, because the husband's loyalty and guilt will more than likely

overcome a sexual temptation in the long run. Moreover, adds Anton, the Compleat Witch has certain

basic forces of social ethics working against her if she takes the initiative to intrude upon a happy

marriage. Even if her machinations succeed in destroying said marriage, the ex-husband will probably not

want her as a new mate; his guilt and will impel him towards a liaison through which he can forget, not

relive the disruption.

Homosexual men can be used by the Compleat Witch who appeals to them on a purely Platonic basis,

but their commitment to their homosexuality requires so fundamental a decision on their part that attempts

169 LaVey, Anton, *The Compleat Witch*. New York: Dodd, Mead, 1970, page #199.

to coax them back to heterosexuality are probably doomed to failure. The lesbian Compleat Witch,

however, can victimize men as well as her heterosexual counterpart - better, in some ways, because she is

free from emotional entanglement herself. Of course if her lesbianism is evident, cautions Anton, she

should presume that her attraction to men will probably be to their demonic self - which will either relish

the opportunity for a forceable conquest or be seeking whip-mistress

domination.

Finally *The Compleat Witch* offers advice concerning more traditional kinds of magic. Astrology is

debunked through an adapted version of Anton's earlier handout on the subject (Appendix #18).

Prediction and fortune-telling are treated as "Mitt Camp" trickeries to flatter, intimidate, or otherwise

control the gullible. Compleat Witches are rather encouraged towards rituals to bolster their sexual self-

esteem and/or to reinforce their hatred and scorn of enemies or rivals.

Examples of both types of ritual are given. A woman wishing to enhance her projection of sexuality

and vulnerability is advised to take a stroll through public places most stimulating to her - naked under a

coat. To attack enemies she may either build and destroy a traditional Voodoo doll or bake and devour a

gingerbread figure of the individual in question. During the hours of darkness - when most persons are

asleep and their minds are most vulnerable - the Compleat Witch may cast her image into a man's dreams

as a medieval succubus might have done.

Anton describes pets as representing either the demonic or the core self; a visual comparison of pet

and owner is usually sufficient to determine whether there is core similarity or demonic compensation. If a

pet appears demonic, the owner will probably not like a visitor's attentions to it. If it is core, however,

such attentions will be welcomed.

Anton's closing admonition is cryptic and inconclusive:

You can't erase millions of years of human response simply by

knowing why you do the things you do.

Not if they concern the Rules of the Chase. Religions and ideologies will come and go, and the Games will

begin and end, but man's basic nature will remain the same. Yet only through understanding himself will he

be able to embrace and cherish the demon within him. Then he can revel in his nature and, feeling glad,

move on to the Final Solution. 170

What are we to make of *The Compleat Witch*? What are we to make of someone who would author

such a treatise?

The most commendable feature of the book is that it subjects unconscious and instinctive human

mannerisms to the spotlight of logical analysis. It tells you, in Anton's words, "why you do the things you

do" - at least in terms of sexual interactions. Despite some obvious oversimplification, most if not all of

The Compleat Witch's observations are accurate to the point of embarrassment. The unprepared reader,

whether male or female, generally reacts with a mixture of wonder, defensive laughter, and self-conscious

indignation.

If the book's recommendations are not accepted and utilized - and by and large they have not been, if

the publishing history of the book is any guide - it is perhaps because *The Compleat Witch* goes **too** far. It

shatters one's cherished personal fantasies at the same time that it destroys the conniving projections of

others. It may be seen by the reader as a device to **destroy** the conscious personality, although it would be

more accurate to describe it as destroying that reader's **artificial illusion** of conscious personality.

In the human *psyche* there is no clear dividing line between the rational self and this superstructure of

illusion, rationalization, superstition, and general self-deceit. Thus an attack on the superstructure also

seems to damage many of the most noble virtues of the soul - among them love, friendship, admiration,

respect, sympathy, and above all a sense of one's own dignity and nobility as a being. *The Compleat Witch*

implies, if not dictates that these are foolish conceits.

170 *Ibid.* , page #266.

And so, through a mixture of genuine intellectual rejection and animalistic antagonism at being "found

out", one rejects the book. Despite a nationwide promotional trip by its charismatic author, *The Compleat*

Witch faded from bookstores within its first year, the initial hardcover printing unexhausted. A paperback

edition later made a similarly brief and abortive appearance.171 Anton bought up the remaining hardcover

copies and marketed them through the Church of Satan via a flier (Appendix #23).

In Chapter #2 I speculated that Anton LaVey, despite his professed image as Svengali and 12 o'clock

macho-man, is actually wary of women and uncomfortable with those who do not *a priori* acknowledge

the slave-collar of sexuality above and beyond their intellect. Does *The Compleat Witch* substantiate this?

I think so. But the more profound issue is: Is the intellect of woman in fact dominated by conscious and

unconscious sexuality? If men are either comparatively or wholly free from similar sexual domination

[and this may be nothing more than a reassuring male illusion], do women resent their own seemingly

excessive sexuality, hate themselves for it, and lash out at men for being free of it?

Such questions are so sensitive that, like those involving racial equality, they are virtually taboo.

Sloganistic affirmations of equality are fine, but even **asking** the questions in such a context that

unflattering conclusions are **possible** is liable to win the enquirer a suit of tar and feathers.

In such a social atmosphere Anton LaVey necessarily found himself on the horns of a dilemma. If he

addressed such sensitive taboos cold-bloodedly, he might seriously antagonize corresponding activist and

extremist groups - upon many of which he had already come to depend for tacit support of his initial

attack on organized religion and outmoded social customs.

The *Satanic Bible*'s success can be attributed in part to its subjectivity; each reader can assume that it

is attacking the conventions **he or she** dislikes. As for organized religion in general and Christianity in

particular, it has not been a "taboo" question in Western culture since the Enlightenment and the

consequent onset of materialism. This is not to say that a number of people did not take offense at the

espousal of Satanism, but it is to say that they were and are obviously from the fanatic fringes of society

instead of the social mainstream. Were this not the case, creation and operation of the Church of Satan

would have been too dangerous to be seriously considered by Anton LaVey or anyone else.

The Compleat Witch, then, was a testing of the waters of the social mainstream. It was explicit where

the *Satanic Bible* had been vague, and it approached the periphery of a mainstream social taboo. Anton

survived its appearance by (a) the tongue-in-cheek "safety valve" of his humorous writing style and (b) his

focus on women's **capitalization upon** their disproportionate sexuality (which is an unspoken

presupposition of the book).

So while the book ostensibly flatters and encourages women, it also "humiliates" them by its very

existence. This humiliation is sensed, with the result that women find themselves irritated by the book

almost without knowing why it affects them that way.

Hence Anton's wariness of women cannot be cited as sexual maladjustment on his part. As long as the

entire subject of sexual equality remains under taboo, **any** judgment on the subject is simply premature. If

Anton chose to surround himself with women who **would** accept the collar of female inferiority, it is

unsurprising that he would offer them a blueprint for making the most of their weakness.

And his final disclaimer of invulnerability is thus mere rhetoric: **He** has made the rules of the "Game",

and he has admitted to the Game only those who agree to play by those rules. "A 12 o'clock," he writes,

"cannot stand to lose. For this reason the 12 o'clock is the one least likely to engage in any sort of

competitive sport. If he can be the sole or stellar performer, however,

he excels.” 172

Here too, perhaps, we approach the answer to another question which was occasionally asked in

passing when *The Compleat Witch* first appeared: Why not a *Compleat Warlock* for males, or even a

Compleat Satanist spotlighting both sexes?

171 LaVey, Anton, *Compleat Witch* handout, XII/1977.

172 LaVey, Anton, *The Compleat Witch*, pages #48-49.

If the unspoken assumption of *The Compleat Witch* is that women are weaker than men because they

are the slaves of their sexuality, then the corresponding assumption concerning men is that they are

emotionally stronger and more free because they are **not** so enslaved. Men like to think of themselves as

free intellects who can dabble in sex as the mood strikes them but who can just as easily ignore it when

there are more important things to do. [The classic caricature of this, of course, is James Bond, who

repeatedly demonstrates his own strength in this way as he conquers even the “strongest” women, thus

proving to the Pussy Galores that they are doomed to sexual slavery no matter how much they may

struggle against it. Unconquerable women in Bond novels - such as the man-hating Tilly Masterson in

Goldfinger - are portrayed unfavorably and usually killed off quickly.]

What sort of reception, therefore, would there be for a *Compleat Warlock* that even vaguely challenges

the James Bond male standard? Not much. It might be read with avowed interest by the relatively small

cross-section of men and women who admit and understand the bisexual structure of all personalities, but

otherwise its rejection would be, if anything, far more complete and emphatic than that of *The Compleat*

Witch.

And Anton LaVey, who places himself firmly at 12 o'clock, would probably be among the first to

reject such a *Compleat Warlock*. His own personality synthesizer suggests why: The man whose surface

and core selves are the most precisely 12 o'clock is the same one whose demonic self is equally precisely

6 o'clock. As these are masculine and feminine extremes, the tension between them is tremendous, and

only a constant effort on the part of the surface and core selves is sufficient to repress the demonic. As the

surface/core self departs from the sexual extreme towards 3 or 9 o'clock, of course, so does the demonic.

Theoretically there is a minimum of sexual tension at a 3/9 juxtaposition, because the conflicts there are

those of mental vs. physical activity, etc.

The demonic self, says *The Compleat Witch*, may be satisfied either by allowing it to surface

periodically or by selecting a mate to symbolize or sublimate it. The Compleat Witch is admonished

accordingly concerning a male target: "This means that you can approach him as an "outsider" who will

treat him in the manner that his Minority (demonic) Self craves, or you can be his Minority Self, in a

female form." 173

In a relationship between a 12 o'clock man and a 6 o'clock woman, therefore, there would be

subsurface tension in both parties which could be released by the woman being dominant and the man

submissive in the extreme. The alternative to this is constant projection of one's own demonic on to the

other individual. If successfully done, attraction results.

Here is an interesting hypothesis concerning attraction and/or love: If all human beings are

narcissistic, is seemingly "selfless" love for another more precisely the love for one's demonic self

projected on to another? This is the theory espoused by *The Compleat Witch*. It is instantly repugnant to

the romantic mind, of course, but to some extent it is already a well-established psychological principle.

If the demonic is indulged by periodically allowing it to surface, the relief would probably be greater

than that achieved through projection or other sublimation. On the other hand, such a release would be

highly repugnant to the surface/core selves of both individuals - resulting in their continuing frustration

and general unhappiness. [This "demonic surfacing" is presumably the basis for such sexual phenomena

as sadomasochism, transvestitism, and - in its most extreme and psychotic form - lycanthropy. See my

comment in Chapter #6.]

The Pandora's Jar of *The Compleat Witch* is therefore a deep one, containing many horrors and truths

beyond those which appear on the surface. It is perhaps merciful that the box was slammed shut as soon as

it was; humankind is yet too fragile to confront its entire range of contents.

One of the least advertised, most intriguing, and most revealing

sections of *The Compleat Witch* is its

eight-page bibliography. In truth it is more a card catalogue of the tomes displayed in 6114's Purple Room

than a source document for *The Compleat Witch*. Hence it offers a rare glimpse into the Lesser Magical

173 *Ibid*., page #24.

mind of Anton LaVey - the mind that seeks to understand, glorify, and control carnal, animalistic mankind.

Here are no works by Milton or Baudelaire; here is rather the Metropolitan Library in the City of Dreadful

Night.

The books comprising this bibliography are listed in Appendix #24. Although the reader's initial

reaction will probably be that this literary rogues' gallery is merely good for a frown or a chuckle, I cannot

overstress the bibliography's actual significance. The magician who takes the initiative to seek out,

acquire, read, and **apply** the principles expounded here will find that an entirely new, potent, and even

wondrous perspective on the human condition will gradually unveil itself.

It is a mistake to think that humanity's high intelligence capacity manifests itself only in the quest for

enlightenment. In fact such striving is rare, difficult, and discouragingly subjective. But, to expand and de-

sexize the quotation from Sprenger and Kramer, the minds of both men and women seethe and boil with

instinctive, semiconscious, and emotional actions and reactions to the millions of external stimuli and

internal genetic urges that constantly assail them. [Plato referred to such animal existence as *Eikasia*

(imagining), with dogmatic, pseudo-thinking occurring as a superstructure called *Pistis* (believing).]

Against such a “dragon” the mind’s self-consciousness, morality, and philosophy can make only the

most limited attacks; this is particularly so in the non-initiated mind, which is rarely aware of the true

nature of the struggle and is merely under the impression that it is occasionally thinking objectively and

rationally (the level of thought which Plato called *Dianoia*).

Viewed in this context, initiation may be likened to a bucket of cold water thrown over the raging fire

of natural existence. The fire will flare up again, of course, but now the Adept has had at least a

momentary glimpse of higher existence and perspective (Plato’s *nœsis*). Assuming that he finds that

experience stimulating and ennobling, the initiated state will be pursued - and strengthened as higher

states are attained.

Such initiatory effort, unfortunately, does not slay the dragon of *Eikasia*. Paradoxically it **strengthens**

it along with the enlightened mind. This has been the theme of many stories such as Stevenson’s *Dr. Jekyll*

and Mr. Hyde, and it was brought to the screen most dramatically in a 1956 motion picture entitled

Forbidden Planet.

In *Forbidden Planet* the scientist Dr. Morbius, exploring the planet of Altair-4, finds that the

seemingly highly-advanced natives (the “Krel”) were ultimately exterminated by some unknown force.

After undergoing artificial expansion of his own intelligence via one of the Krel machines, the bewildered

Morbius sees the other members of his exploration team horribly slain one by one. The murderer is

invisible; only for a moment are its outlines traced in a blaze of gunfire from the starship sent to rescue the

stranded scientist. Finally Morbius learns that his own *Id* - the strengthened *Eikasia* of his own mind - is

the murderer. He can only destroy it by destroying himself as the Krel did before him.

It is precisely this simultaneous strengthening of the complete intellect that constitutes the greatest and

most unsuspected danger to the initiate, as often as not resulting - as with the Krel and Dr. Morbius - in

intolerable tension and eventual self-destruction. Dr. Francis I. Regardie remarked to me:

Concerning your speculation as to whether Nietzsche was a genius or a madman: As I see it, that is not

the issue. So far as I know, Nietzsche suffered from general paresis. Whatever psychotic symptoms went

along with general paresis are dependent upon the pre-psychotic personality he had. If he were a depressive,

the paretic symptoms would be depressive; if schizophrenic, then schizophrenic, etc. What we do know of

him can be described as an inability to reconcile the Apollonian and Dionysian elements within himself so

that, even without paresis, he could have succumbed under internal pressure to a whole host of psychic

disturbances. Some form of psychotherapy, undertaken early enough in his life, might have saved him from

that.

Much the same is true of Aleister Crowley, though I cannot see that either of them would have

volunteered entering therapy. The therapy of choice, as I see things now, is still Reichian therapy. Diagnosis

of whatever one is plays a secondary role in that scheme of things. The therapy adapts itself to the person

involved and is not directed towards adapting the person to the standards of conventional society, but

towards getting rid of any factor which prevents him from fulfilling his own potential. This, of course, is

where it links up with Magic. In fact they fit hand in glove.

Magic, generally speaking, still does not recognize the ego-inflationary aspect of its own system -

which is why there are so many casualties. If it would incorporate Reichian therapy into itself and make it a

part of Magic, then it would have some kind of objective system to correct its ways and prevent its students

from fouling up their own nests. Mere education in the phenomenon is no answer to this problem. Frater

Achad, theoretically, was educated in the notion of “destroying the ego” by crossing the Abyss, so-called,

but it did not save him from inflationary activities of the ego such as asserting the equivalence of his own

grade of Neophyte (1) = [10] with the supernal grade of Ipsissimus (10) = [1]. This is asinine from the

ordinary point of view and doesn’t make sense. It only becomes intelligible from the viewpoint that the very

process of Magic puffs up the ego. This may be desirable up to a certain point. But this is where a damned

good guru is absolutely essential, so that the necessary psycho-

spiritual corrective processes can be set into

motion. 174

The bibliography of *The Compleat Witch* - the non-initiatory library of Anton Szandor LaVey - is a

portrait of the dragon of humanity's bestial subconscious. It is a blueprint of Plato's *Eikasia*. It is the *Id*-

monster of *Forbidden Planet* illuminated by spaceship gunfire. And it is a damned good guru.

In XXIV/1989 *The Compleat Witch* was reissued in paperback by Feral Press under the title *The*

Satanic Witch. While the text is unchanged in this edition, an introduction by Zeena LaVey and an "About

the Author" postscript by "Blanche Barton" [see Appendix #145] have been added. [Because of the

writing style, tone, and topic/period references, my guess is that the "Barton" postscript was extensively

edited, if not ghost-written entirely by Anton himself. I would assign it the same questionable credibility

as *The Devil's Avenger* and *Secret Life of a Satanist*.]

The only other alteration made by Anton in the 1989 edition is in the deletion of his original 1971

dedication. As I think that it should properly remain with the book, I reproduce it here:

To my two favorite witches - my daughters Karla and Zeena, my wife and High Priestess Diane, and to

all the witches - compleat and incompleat - who, by their lives and antics, made this book possible.

174 Letter, Francis I. Regardie to M.A. Aquino, April 5, 1978.

Chapter 10
The Church of Satan, United States

The rampant dragons leap about the world. All Hell breaks loose, and whitened little singers of spiteful

sanctimony quake, as did their swineherd kin so many years ago. No childe need be a-proffered now, no

waiting game for saviours yet to come. The childe is born, lives, and grows, has learnt to walk the Earth and

talk. And having formed the words, must speak and be heard. The blanched singers have lost their piety, and

their moralisms have grown colder even than their hearts. Their Game is ended, and they are stragglers on

the Field. As the year ends, the rain drizzles down to wash their last remaining sins away in steamy rivulets,

so that they might be made pure for their immolation. The dragons roar, a-leaping and capering in the New

Arena. The childe has learnt to speak, and they await the Word. The trumpets sound. The kettledrums begin.

The banners are unfurled. Our Game is about to continue. It seems the span of moments since the Game

began in 1966 of the common era. Stand proudly, ye Children of Satan! **All hail the Year Six**!175

Thus did Anton LaVey proclaim the Satanic Year Six (1972 CE) in the *Cloven Hoof*. Anton's optimism

appeared very well founded. After five years of existence as a largely San Francisco phenomenon, the

Church of Satan was beginning to reach out across the United States. Membership - both in the four

Grottos and at-large - was well over 100 and was spread throughout almost every state in the country, as

well as Canada, Mexico, and Australia.176 Sales of the *Satanic Bible* were soaring, and there was every

reason to presume that the *Compleat Witch* would follow suit.

In Kentucky the Nineveh Grotto, now twenty strong, was meeting weekly at the Louisville colonial

house to which Janet and I had moved - not because Brandenburg had proved inhospitable, but simply

because we needed more space … and a touch more cosmopolitan culture than Brandenburg could offer.

We acquired a black Persian cat named Nefertum (the Egyptian lion-god, son of Ptah and Sekhmet and

considered Khem's counterpart to the Greek Prometheus) and then a raccoon named Jesus Christ. Jesus

took up residence under the Grotto altar, from which He ventured forth at night to explore and generally

ransack the house, ceasing only when an irate Satanic Priest would grab Him by His ringed tail and pull

Him forcibly from His current enterprise.

Retrieving the ribbon for my typewriter from Jesus' hoard, I sent a letter to Arthur Lyons, I° from Palm

Springs, whose *The Second Coming: Satanism in America* had been published in late 1970. It was an

objective, comprehensive, and readable history of Satanism from antiquity to the present. For example:

Satan did not die with the advent of rationalism, for the need for him

was not rational. His presence has

been doubted only because Western man, trained from birth to discard and smother any belief he might

have in a supernatural realm, extends this field of vision to any of those people he might encounter that do

believe. One must not necessarily postulate the existence of a supernatural realm, however, to acknowledge

the existence of a hard-core, fanatical group that does. The reality need only be accepted that the group

175 LaVey, Anton in *Cloven Hoof*, January VI/1971, page #17.

176 Inter-Communication Roster in *Cloven Hoof* ca. January VI/1971, showing representative size and geographic distribution of membership.

believes, for the group is the force motivated toward action. An atheist might as well attempt to deny the

existence of the Catholic Church simply because he himself does not believe in God. In each case, however,

the man must adjust his outlook and his behavior to the real external situation if he wants to continue his

existence unimpaired. Man renders himself most defenseless when he refuses to believe, when he cripples

himself with a self-inflicted ignorance.177

Lyons concluded with a thoughtful analysis of the Church of Satan's profilr. I wrote him accordingly:

At present there is a sharp distinction drawn between the mechanics of organization and philosophy.

Rituals, meetings, and individual commentaries may take any point of view without encountering censure

of any sort. The management of membership records, finances, and policies, however, is centralized in the

office of the High Priest. This is the most efficient way to run any organization, but, as was the case with the

old monarchies, the Church will stand or fall on the strength of the High Priest. The alternative to this is the

institution of bureaucracy, a corporate governing structure which would continue to function independent of

any one individual.

The dangers of bureaucracy, in my opinion, far outweigh its advantages. Parkinson's Law is a valid one

- that any bureaucracy's first concern is self-perpetuation. Both pressing questions and insignificant

technicalities are subject to being staffed to death, with the result that inertia sets in. Finally change and

evolution become a practical impossibility [witness the Vatican and the pill], and the organization stagnates.

It might be added that there is a financial correlation of Parkinson's Law as well: that the point at which

administrative costs skyrocket is the entrenchment of a bureaucracy and its projected expense accounts.

Accordingly I support most strongly the retention of the existing policy of centralized administration

and policy decision. I would oppose any diffusion of the High Priest's authority to a collective agency. Far

from repressing the membership, I contend that this system would be more conducive to timely action,

reaction, and adaptation than a parliamentary alternative.

The danger of schism or factionalism is minimized in a monarchic structure; disruptive or anarchic

elements can simply be excluded. As long as individuals are informed of the rationale behind any given

decision, they are unlikely to harbor feelings of either resentment or

distrust. The vulnerable occasions are

those at which power is transferred or a major issue resolved by decree. As an example of such an issue in

the latent phrase, note that a large percentage of letters to the *Cloven Hoof* portray Satan as a *de facto* God

to be served, worshipped, and adored - not as an antigod. For such persons the distinction between

Christianity and Satanism is principally semantic. The long-term influence of such a trend could be

disastrous, and I suspect the question may be called shortly. Some people, I suppose, cannot exist without a

master to serve. Erich Fromm is alive and lurking in the ritual chamber. 178

In San Francisco there was no perceived distinction between the Church of Satan and the person of

Anton LaVey. The Church was what **he** said it was, with the Council of Nine serving as an implementation

device and general sounding-board. There were no activities apart from those at his home, and there were

no organizational or policy documents other than those he had written. 2,000 miles away in Louisville I

found that we would have to create and operate a Church of Satan of our own - bound to 6114 by the

ideas, not by the person of Anton LaVey. The Nineveh Grotto perceived the Church not as an

organizational reflection of him, but rather as an organization unified by certain ideas and in which he held

the founding and chief executive office.

This notion was not unique to Nineveh; it characterized the general attitude of all non-San Francisco

Satanists for the next four years. To us it represented a stage of growth

for the Church and thus was a good

sign; Anton himself encouraged it by periodic moves towards decentralization, regionalization, and efforts

to create a viable, standardized operating structure for Grottos.

177 Lyons, Arthur Jr., *The Second Coming: Satanism in America*. New York: Dodd, Mead, V/1970, pages #3-4.

178 Letter, M.A. Aquino to Arthur Lyons, December 3, V/1970.

Arthur Lyons' exposure to the Church had been through visits to 6114. I now wanted his opinion on

the future of the organization as he had evaluated it in his book. He wrote back:

I am in total agreement as to the disadvantages of bureaucracy. Parkinson's Law is not only in effect in

any bureaucratic structure, but also the Peter Principle. Centralized policy in the person of the High Priest is

absolutely necessary, particularly considering that it is Anton's charisma that is holding the whole show

together. One of the principal problems will be to ensure a transfer of authority after his death, although that

eventuality is a long ways away. Probably the best structure to facilitate this would be a council of advisors

modeled after the President's cabinet, which would forward policy considerations but would have no

administrative power. The High Priest could consult with the council when necessary, but also could

disregard any suggestions they might have. The council, which could be a body represented by various

Grotto Leaders across the country, could appoint a new leader after the death of the old High Priest, a leader

who would once again assume the role of independent policy maker. It is necessary to breed a supply of

vital new leaders who will radiate the charisma necessary to attract and hold new members. The primary

force that has led to the spectacular growth of the Church is the personality of Anton LaVey.

As for future structure: Since the cultic response is what has attracted many converts to the Church,

since the in-group secrecy is what holds great appeal for many who feel themselves becoming increasingly

depersonalized by a massive, overwhelming social environment, small, semi-clandestine cults would seem

to be the most desirable structural unit to ensure future growth. Keeping the groups tightly shuttered

[although this does not necessarily pertain to membership] is important in that it provides the members with

a feeling of personal possession, of having something that is denied to outsiders. The exclusiveness of the

Church is a factor likely to add greatly to its appeal. Even if it became a majority religion, a prospect very

unlikely to occur, the feeling must be inculcated in the members that they are participating in a clandestine,

minority religion.

For the time being I see little danger from internal corruption due to infiltrating enemies or of collapse

from external attack. The more attacks on the Church from without, the greater the appeal it will have for

the newly-emerging “counterculture”, which in all probability will be dictating the morality of the ’80s. I

see the present period as crucial in the evolution of the Church, however, as far as publicity goes. I think

[and I have let my views be known to Dr. LaVey] that all publicity apart from the speaking engagements of

the High Priest should be halted. That includes all television and motion picture coverage of rituals and

Church activities. The doors should be closed to peeping toms. The reason for this is that the news media

have the tendency to cut and edit film material according to their own tastes; the Church usually comes out

on the wrong end. The charisma of the High Priest is enough to attract converts. Added to this is the fact

that some of the rituals used in the Church tend to be slightly soporific. If they come off that way when one

attends in person, there can be no doubt that they will emerge that way on film, when narrow-minded

editors get their thrills by cutting and splicing. 179

It remains problematical whether Art was overly dubious on the effects of the Church's ongoing

dialogue with the media. Some of the most objective and insightful coverage we received over the years to

come involved officials other than Anton and Grottos far away from San Francisco. Correspondingly,

some of the worst hatchet jobs [such as Gumaer's in *American Opinion*] focused on the High Priest.

The larger issue is whether the sum total of the Church's ten-year media exposure did it or its

membership any real good - besides padding our egos with "printed page importance" and entertaining a

public chiefly interested in titillation and sensationalism: nude altars and lions and, as Diane LaVey put it,

"stuffed rats and tombstones".

Certainly the Church obtained more members as a consequence of

media exposure, but through its

lifetime it also suffered a high rate of membership turnover and a high rate of current membership apathy -

principally because many affiliated casually and without any clear purpose in mind beyond gaining

cocktail-party notoriety.

179 Letter, Arthur Lyons to M.A. Aquino, December 7, V/1970.

On the negative side, the generally sensationalistic image of the Church conveyed by the media proved

the dominant one; and many an honorable, decent, and ethical Satanist has suffered personal or

professional discrimination because of tabloid newspaper imagery.

As of 1981 - six years after the Church ceased to exist as a functioning organization - its media legacy

was typified by an article in the August 4, 1981 issue of the tabloid newspaper *Globe*:

JAYNE MANSFIELD SLAIN BY THE DEVIL

- Details of Satanic Sacrifice Revealed After 14 Years -

JAYNE MANSFIELD LAID OUT NUDE ON THE DEVIL'S ALTAR

- Black Pope Warned Her Not To Take The Death Ride -180

Lyons' suggested role for the Council of Nine was very close to the one it already appeared to occupy.

There was only one problem, as had been observed and commented upon by Randall Alfred: The Council

had no actual, legal power:

Even in the group's ruling council I was able to avoid undue influence, since it was an advisory rather

than a legislative body. LaVey could and frequently did override the council by means of appeals to his own

charismatic authority or to Satanic tradition. 181

Alfred also echoed Lyons' "6114" opinion on the underpinning role of Anton's charisma:

By no means the least of the major elements of attraction to the Church of Satan is the charismatic

authority of the High Priest and Magus of the Black Order, Anton Szandor LaVey. Charismatic authority

"rests upon the belief in magical powers, revelations, and hero worship" (Weber, *Social Psychology of the*

World Religions). LaVey bases his authority on all three. Most active members of the Church accept

LaVey's magical abilities as demonstrated both by the tales he tells of his own magical workings and by

what he has done for them. As for revelation, he cites his discovery of the magical "Law of the Trapezoid"

and refers mysteriously to the "blinding flash" of his own Satanic dawning. 182

My own confidence in the leadership of Anton LaVey was based upon (1) his level of magical

knowledge being far beyond that of any other individual in the Church, (2) his demonstrated competence

in formulating viable policy for the institution, and (3) a conviction that he was in fact - through the

"blinding flash" of his V° - ordained by Satan to found and guide the Church. One cannot discuss the

office of the High Priest of Satan in the way one can discuss the selection and duties of a president of a

Kiwanis club! If the Church were superior to and more enduring than Anton LaVey personally, however,

sooner or later the problem of legitimizing the High Priesthood would have to be faced. I sai to Lyons:

You have hit a very delicate nail very squarely on the head by bringing up the crucial importance of Dr.

LaVey's charisma and the questions which would arise as a consequence of his retirement or demise. The

problem of succession in any monarchy or autocracy is a painful one, the more so since it seems so ghoulish

to consider it in advance. Nevertheless it would be folly to pull an ostrich act, particularly if we are

interested in forging the Church into an institution that will survive not only Dr. LaVey but Michael Aquino

and Arthur Lyons as well.

There is a very great tendency for occult organizations to be perpetuated primarily on the basis of hero

worship - as is the apparent case with the O.T.O. Two major problems are consequent to this: First, the

180 *Globe*, August 4, 1981, front cover, pages #3 & #4-5.

181 Alfred, *op. cit.*, page #184.

182 *Ibid.*, page #191. The Law of the Trapezoid states that all obtuse angles are magically harmful to those who are not aware of this property.

The same angles are beneficial, stimulating, and energizing to those who are magically sensitive to them.

organizational philosophy ceases to evolve and eventually stagnates. Second, the image of the admired

figure is invariably distorted, representing him to the public as an empire-building egotist. Such a shallow

portrait is hardly deserved by Dr. LaVey, but only consider Crowley to see how such things develop. 183

Lyons and I confessed ourselves at an impasse. We simply didn't know where to proceed from this

point, and it seemed vaguely impolite to be speculating so negatively when everything was going so well.

I think too that we were both conscious that virtually no one else in the Church shared our interest in

organizational structure; we were beating a horse that had never lived in the first place. Today I think it is

regrettable that we didn't press on to try to establish a Church-wide consensus on the subject; many of the

problems that later beset the Church might thus have been avoided or eased.

In mid-December V, while piloting my cherished Lotus Elan +2S along the Brandenburg Road

towards Fort Knox, I was struck head-on by a heavier car which spun out of its lane into mine. The

aluminum and fiberglass Lotus disintegrated, leaving me with a steering wheel, an engine, and two broken

legs. I was taken to the Fort Knox hospital in Brandenburg's hearse, the vehicle most immediately

available. Contemplating the novel picture I would make standing before the Grotto altar on crutches, I

read Anton's letter of encouragement:

I trust that by this time you are well on the road to recovery, despite the aches and pains of the healing

process. My most profound sympathies are with you, and though the substance of your being actuated the

Satanic forces towards your somewhat miraculous survival, I am nevertheless angered that such a mishap

should have presented itself. Even though I can rationalize your collision as one of those inevitable

happenings in the proving ground known as “worldly experience”, it lessens not my concern for your

welfare. You are far too meaningful in the Plan ahead for anything to deter you. Prevail you must, and I

damn well will see to it. My magic is with you and Janet more than even my closest associates realize, and I

work towards your rapid recovery. 184

A short time earlier I had sent Anton a copy of Peter Ouspensky’s *The Psychology of Man’s Possible*

Evolution, which I thought [and still think] a brilliant, concise, and readable treatise. Anton commented:

I received the Ouspensky volume and wish to thank you for your thoughtfulness in having it sent. It is a

masterpiece, and you are to be commended for bringing it to my attention. I am going to make it required

reading for all members and will state same in next month’s newsletter. Perhaps it might explain the

Balance Factor to a few of our more egocentric members who constantly seek new power and wouldn’t

know what to do with it if they had it.185

Diane LaVey added an observation of her own a few days later:

Although I’m not nearly so eloquent as Anton, I do wish to express my sincere sorrow that such a

mishap had to occur, and I feel highly indignant that you had to put up with all the discomfort,

inconvenience, and material loss (your pretty little Lotus), Michael, and trust you’re mending rapidly. Anton

and I were discussing the probable misconception that it’s never the Earth’s excess baggage that is subject

to ill luck, but only the worthwhile people. In reality it’s probably just that the people with much more to

offer are missed more; so that when they're down, one tends to notice the void and therefore recall those

events. Those who contribute nothing to the world around them likely have just as much if not more

183 Letter, M.A. Aquino to Arthur Lyons, January 25, VI/1971.

184 Letter, Anton LaVey to M.A. Aquino, December 18, V/1970.

185 *Ibid.*

hardship in their lives, but no one remembers it, since their presence isn't intensely felt even when they're

in the peak of condition. Your vitality is indeed missed and needed, so hurry and get well.186

By "worthwhile people" Diane meant what the LaVeys had come to envision as the Satanist in practice

- an individualist who asserts a sophisticated life-philosophy politely, prudently, yet uncompromisingly.

Anton had come to feel that much of the social antagonism concerning the Church of Satan derived not as

much from its theoretical challenge to an outmoded religious system as from the masses' fear and jealousy

of individualism in whatever context. In the January *Cloven Hoof* he said:

Ignorant people are only hurt by the threat that they might not be the same as everyone else! The only

reason a good Christian is so smug and obnoxious in his judgment of others is because he thinks **he** is "it".

If something comes along to threaten his security by implying that he (the Christian) is a part of the very

thing he claims to hate most, the once-smug fellow starts to feel like a pariah.

The ignoramus has to be part of his protective herd, or he is powerless. Get enough ignoramuses

questioning their own identity and they're in real trouble!

Satanists who are sincere and dedicated to their religion and who are not breaking any laws of the land

need fear no actual legal persecution; in fact the Constitution is on **our** side. It is the **persecutor** who would

slander us who is in direct violation of Constitutional rights.

The only reason these vermin attempt such slander - and get away with it - is because they take it for

granted that Satanists and witches are not practicing a religion. Since there has never before been an

organized body of Satanists or witches, and the definition of such as been that of the tormentor, it has

always been "open season" for witch-hunting. 187

The Church of Satan was ready to hear this message. Lilith Sinclair's letter in the February *Hoof* was

representative of membership sentiment:

I shall always be grateful to the Church of Satan for enabling me to live as I see fit, for giving me pride

in myself, and for the immense satisfaction in simply being **alive** that Satanism has brought me.

Before I became a member, I'd always been a Satanist at heart, albeit unknowingly; and for years I

endured the most painful guilt feelings and mental conflict trying to live up to the rules of the Christian

doctrines. As a child I was taught to accept and believe anything they chose to ram down my throat, without

question, simply because they said so and that was that.

As I grew older, I began to look around and question the things I saw

and heard, and I finally came to

realize that I had been **used** and **duped** - made to feel “sinful” for nothing more than being my human self!

I say to those white-light religionists that in Satanism I have found a way of life that makes me glad to

be alive, free from guilt and censure, recognized as having needs and desires for which I need not be

ashamed. I glory in Satanism and in the zest for life it has given me! I hurl my Satanic condemnation at

those hypocritical Christ-followers who perpetrate their heinous philosophy, and to those sheep-like,

cowering milksops who follow them blindly I give my unbridled contempt![188]

Lilith, who by now had decided that she was going to organize another new branch of the Church

rather than remain a member-at-large, was elevated [with special commendation] to Witch II° in February

- together with such other rising stars as Joseph Daniels of Indiana, Robert DeCecco of Massachusetts,

James and Dolores Stowe of California, Robert Ethel of Washington D.C., Bettye Fischer of Florida, and

186 Letter, Diane LaVey to M.A. Aquino, December 22, V/1970.

187 LaVey, Anton, “Offensive Defense for Satanists” in *Cloven Hoof*, January VI/1971, page #3.

188 Sinclair, Lilith in *Cloven Hoof*, February VI/1971, page #11.

Spencer Waldron of New York. Together with Spencer and advised by Wayne West, Lilith began to talk to

prospective members about the formation of a Grotto in New York.[189]

Louisville had by now awakened to the Satanic goings-on in its midst. A major policy statement on the

Vietnam War by President Nixon shared page #1 of a February *Louisville Times* with an article on

Nineveh: “Each Friday a group of Satanists meets here to PAY THE DEVIL HIS DUE”. A few days later

Janet was invited to address an enthusiastic crowd of 100 at the city’s First Unitarian Church, and a short

time after that I lectured on the Devil in English Literature to a combined class audience of 200 at a local

high school [with some surprise, I’ll admit, because I had expected the PTA would complain]. The lecture

went off very nicely, and I received my first honorarium: a glass bowl containing a variety of plants and a

miniature vampire statue.190

Anton LaVey was off on a whirlwind tour of the United States to promote the *Compleat Witch*. His

schedule wouldn’t take him to Louisville, said Diane, but could we come to Chicago? We could; the

Grotto piled into the Fosters’ VW bus [how can any organization survive without a VW bus?] and drove to

Illinois. As reported in the Grotto’s newsletter *The Blacklist*:

On the weekend of February 19-21 a delegation from the Nineveh Grotto traveled to Chicago for an

audience and informal meeting with the High Priest. Passing through the Windy City in the course of the

promotional tour for *The Compleat Witch*, Dr. LaVey was kind enough to receive Nineveh’s representatives

in the Sheraton-Chicago Hotel, after which he took them on a spur-of-the-moment tour of Chicago’s

highlights - the “Old Town” area, State Street, and the Loop.

“Old Town” in particular proved to be a veritable warren of small bookstores, curio/miscellanea shops,

and various oddball attractions - such as the House of Horror, wherein medieval torture methods were

depicted in mannequin exhibits whose figures alone were a museum attraction.

The Grotto was also able to visit the John Hancock Center building - the gigantic, trapezoidal monolith

that towers above Chicago’s skyline. On an earlier visit to the jet-colored edifice with the High Priest, Rev.

Aquino learned that the Order of the Trapezoid entertained a subtle but influential interest in the Center’s

design techniques and angular appearances. A glance at the structure’s unearthly dimensions - crowned by

the two horn-like antennae - made it obvious that factors above and beyond those of conventional human

architecture were involved in its conception. In emphasis to the presence of the Center, Dr. LaVey and Rev.

Aquino celebrated a commemorative ritual of the Order in the Sybaris lounge situated atop the building.191

That commemorative ritual was in fact a reading of “*Die Elektrischen Vorspiele*” (Appendix #5). One

must visit the Sybaris (named for the ancient Magna Græcia city renowned for its opulence and

indulgence) during the hours of darkness to appreciate how appropriate this was. At midnight, the two red-

lit antennae of the building rising above like horns, we looked forth from the prismatic viewports over a

panorama of thousands of lights converging in hundreds of trapezoids at the visual horizon. The interior of

Sybaris became hushed as others present fell silent to listen to Anton’s utterance of the great litany; and

the very Tower of the Trapezoid itself seemed to undergo indefinable geometric convulsions as our

perception of time failed altogether. Then it was over, and we were back in the objective universe.

The VW bus “rogue’s tour” of Chicago was, in its own way, equally startling. Anton, in a leather coat

and woolen cap that made him look for all the world like a reincarnation of Lenin, presided as tour guide

from the front of the bus as we tore through the most heinous parts of the city. Haunted houses, famous

prohibition-era landmarks, and sites of particularly unspeakable crimes were pointed out to us as though

we were a Grey Line excursion. Trying to keep my balance as I perched on a coil of rope at the back of the

bus, I wondered how it would all look in some future memoir. [Well, here it is!]

189 *Cloven Hoof*, February VI/1971, page #1.

190 *Blacklist*, Nineveh Grotto, February 15, VI/1971 & March 1, VI/1971.

191 *Ibid*., March 1, VI/1971.

The next day, as the Grotto was recovering from “Old Town” by the sensible means of a return visit,

Anton went to a bookstore across the street from the Sheraton-Chicago to autograph copies of the

Compleat Witch. As he picked up the first one, a woman came running into the store, asked him if he knew

where she could get the *Compleat Witch* “by Anton LaVey”, grabbed a copy off the table he indicated

before him, threw some money at the cashier, and bolted back out the door - obviously completely

unaware she had just met the author in question. He shrugged, adjusted the Lenin hat, and jotted his name

in all of the other copies!

That evening I accompanied Anton to a radio interview he was scheduled to give as part of the

Compleat Witch promotional plan. Participating with him were Curtis and Mary Fuller, Publisher and

Editor of *Fate*, a modest yet surprisingly durable occult magazine. Anton steered the conversation away

from esoterica and towards Satanism as a rational, practical approach to life; this took the Fullers

somewhat by surprise but won him a barrage of favorable telephone calls.

As we returned from the radio station to the hotel, I heard disturbing news: John Ferro had been

removed from his supervisory position at the Central Grotto, and Anton had further directed that he

relinquish the IV° of Magister and return to the III° of Priest. Details were not forthcoming, and not for

several years would I learn the story behind this unfortunate development.192

During the first week of March Anton visited Wayne West and the Babylon Grotto in Michigan, where

the atmosphere was presumably somewhat less crazed than it had been in Chicago. To the Central Grotto

West subsequently wrote:

I do not think I need tell you of the tremendous pride I now hold as a result of my most privileged

meeting with the Magus. I was deeply moved by his kindness to me and can only express my deep regret

that he was unable to stay for a longer period of time. Those members

of the Babylon Grotto who were also

privileged to meet His Excellency have expressed the greatest pleasure and have been inspired to even

greater faith and allegiance to the Church.

I can only hope that the Magus did not feel that the time was ill-spent with us, since he had instilled in

the entire membership an awe-inspiring will to promote the growth of the Church at every opportunity. For

my part, I shall cherish the memory of his visit for all the days and nights to come. I am tired, exhausted,

sore-backed, etc., but I would not have missed the encounter for the Crown of England. 193

From Detroit Anton flew on to New York City for further *Compleat Witch* promotional interviews in

the company of a delighted [and somewhat awestruck] Witch Sinclair, whom he proudly introduced as his

ideal Compleat Witch. Upon departing the city for San Francisco, he said that he had been greatly

impressed with both her work in the Church and her presence on this occasion, and that he recommended

she take the examination for the Priesthood of Mendes. 194

Back at the Central Grotto Diane had just confirmed the I° membership of a Marine Lance Corporal

stationed at the Cherry Point, North Carolina Marine Corps Air Station. To the standard acceptance letter

Diane added:

Dear Mr. Seago:

We were very favorably impressed with your application. We feel certain you will be a most valuable

addition to our Order, and we look forward to a long and mutually-

rewarding association with you. You will

undoubtedly be pleased to know that Lovecraft and Howard are the High Priest's favorites also![195]

192 See letter, John Ferro to M.A. Aquino, December 21, VIII/1973 [in text, Chapter #27].

193 West, Wayne F. in *Cloven Hoof*, April VI/1971.

194 See text, Chapter #13.

195 Letter, Diane LaVey to L. Dale Seago, March 7, VI/1971.

Nineveh resumed its active program of ritual, discussion, and recreation. Sometimes all three were

combined, as on one occasion in March when an aggressive young *Bible* student and his self-righteous

mentor secured an invitation to visit a "genuine Satanic ceremony" - quite obviously so they could

describe it in shocked and lurid stories for the next ten years. The Grotto put its collective heads together

and decided to give these "Daniels in the Lions' Den" their money's worth.

Solemnly they were informed that Nineveh was going to attempt a very difficult and dangerous

Working last performed successfully by John Dee in a London cemetery: necromancy - the raising of a

dead body to life. The ritual chamber was decorated in a really terrible mixture of pseudo-Satanica and

suburban-funeral-parlor, complete with enough carnation incense to make the most stolid undertaker

queasy. The most slender girl in the Grotto received ashen eye and cheek makeup *a la Night of the Living*

Dead and was anointed head-to-foot in corpse-pale powder. Stretched

out on a slab and covered only by a

sheet [we thought we might as well appeal to any latent necrophilia in our visitors while we were at it],

she looked, well, **real** dead.

The Christians [the teacher of whom was slightly drunk, no doubt to gain courage for the evening]

were led into the chamber, shown the “corpse”, and warned of the consequences should they ever reveal

they had seen such an experiment. “Tomorrow we’ll return the body to, uh, where it came from in any

case, so no one will be any the wiser.” Then, our two miserable Daniels huddling in the rear of the

chamber, we did our best Nineveh “thing”, as recounted in the *Blacklist*:

A brief review of some of the monologues involved in the ritual: The opening recital, spoken by

Stephen and Pamela Foster, was taken from the funeral ritual of the Aztec nation and dates back several

centuries before the arrival of the Spanish forces. The proclamation of the “soul” of the body, spoken by

Spider Woman, came from the Golden Plates of the Orphic-Pythagorean Brotherhood of ancient Greece.

The manifesto of Lucifer, spoken by Cliff Amos, derived from a ceremonial sequence of the Order of the

Golden Dawn. Finally the dialogue between Janet Aquino and the Luciferian Presence was transcribed from

the curious Chapter XVII of the *Egyptian Book of the Dead*. This chapter, whose ultimate insinuations still

remain a mystery to Egyptologists, shatters many stereotypical interpretations of the religious and

cosmological systems of ancient Khem. It can be traced back at least

as far as the IV Dynasty, and some

authorities think that this particular portion of the *Book of the Dead* may be the oldest known document of

the human race.

Those attending the ritual will have observed that the authority of this chapter did not accept the soul of

the departed into Amenti - as did the litanies of the later, Osirian death-worshipping cults - but reviled the

state of death and cast the soul back into the world of life. Also significant is the contention of Ra/Lucifer

that his is an existence completely divorced from the natural order - something which readers of “Beyond

the Abyss” may consider in their speculations concerning man’s origins and intellectual capacities.196

As the invocations thundered to their height and periodic blasts of Dragon’s Breath illuminated the

chamber, our fair corpse - who until now had lain perfectly motionless under the sheet - shuddered slightly

and let one arm fall stiffly off her chest onto the floor beside the slab. That was enough for the two

seminarians; they bolted out the front door, whereupon the Grotto collapsed in laughter. The only problem

was that the house had to be aired out for a week to get rid of the terrible pseudocarnation smell.

The elderly teacher had had enough and was never heard from again, but his disciple decided to invite

Janet to address a seminar at the Louisville Baptist Seminary. Apparently, said the *Blacklist*:

… he had it in mind to present our representatives as occultist oddballs rather than as serious theologians,

since he prefaced his introduction with the distribution of a small

pamphlet entitled “Occult Oppression and

Bondage - How to be Set Free!” This curious document identifies said oppression and bondage by the

following symptoms: “Indifference, irresponsibility, unpredictable behavior, delusions, sexual perversions,

compulsive eating, compulsions, obsessions, psychic experiences (not to be confused with genuine gifts of

196 *Blacklist*, March 1, VI/1971.

the Holy Spirit), unscriptural religious beliefs, blasphemous thoughts against God, abnormal loudness,

muttering to oneself, abnormally bright or glazed eyes, sullen or defiant facial expressions, and physical

ailments that do not respond to prayer.” 197

Good insight in summing us up considering that he didn’t even stay for coffee after the ritual.

Janet submitted her Priesthood examination, and a letter came for her from Anton in mi-March:

It is my pleasure to inform you that you have passed the examination for the Third Degree with

commendation, thus resulting in your elevation to the Priesthood of Mendes. Congratulations on your new

role as a Priestess of the Church of Satan. Your graceful beauty and genuine sweetness of nature will, with

your capacity for logic and reason, serve you well in the magic of the future. You are a credit to our

Order. 198

Now that the *Compleat Witch* seemed off to a good start, Anton was impatient to get back to the more

esoteric pursuits of Satanism. The *Satanic Bible*, with six paperback

printings under its belt, was now

scheduled for a seventh - and for a hardcover printing by University Books. Anton was aware that it was

well on its way to becoming not just a best-selling book, but a classic in its field. To me he wrote:

With each succeeding printing of the *Satanic Bible* [with hardcover publication in the offing], the

existing introduction by Burton Wolfe becomes more and more obsolete, casual, and inadequate [especially

the mealy-mouthed last paragraph!]. In short, I would like you to write a new introduction. I have already

spoken with the Editor of Avon Books about your doing this, and he is quite enthused.

He glanced at the *Diabolicon* while he was in S.F. earlier this week and is especially taken with my plan

for getting it into print as per our discussion in Chicago.

The new intro for the *Bible* should bear your name if possible, but if not you may use a pseudonym.

The biographical sketch of myself should be basically the same, but in your own words, of course. Less

space should be devoted to the types of rituals we were doing (psychodrama, etc.), and more emphasis

should be placed on what is happening **now**: how we have become a force to be reckoned with, our

organizational maturity, the various levels of involvement, our magical influence in the world outside the

Church, our growing acceptance and legitimacy, our elitist principles, our seemingly paradoxical support of

law and order and refutation of the drug scene, our objectivistic outlook while placing great emphasis on

ritual and ceremony of the most secret nature - in short, a projection

of enough awesomeness to thrill and

scare the reader, yet not allow him any avenue to which, as a “red-blooded, law-abiding American”, he

could possibly object!

Because of your writing ability, combined with your PSYOP training, I feel that you alone could do the

right job. It appears that the *Satanic Bible* is going to be around for a long, long time, and I want you to

have a hand in it.

The *Diabolicon* can either be re-set in available text-type print or photo-offset from your original hand

printing. It has been decided that it should definitely be presented as apocrypha, *a la* the *Necronomicon* or

Book of Mormon. I will present it as having passed into my hands, and you will be credited with the

transliteration and editing for publication. We envision it as a perfect follow-up for *The Morning of the*

Magicians and the *Satanic Bible*. 199

My Introduction (Appendix #10) was more complex than expected, because it was difficult to write

about Satanic philosophy while not intruding into the text and thrust of the book itself. Furthermore, in my

enthusiastic attempt to write a truly enduring and profoundly sophisticated piece, I plunged into language

so abstract and academic that I daresay most readers had a hard time understanding it.

197 *Ibid*., April 23, VI/1971.

198 Letter, Anton LaVey to Janet Aquino, March 17, VI/1971.

199 Letter, Anton LaVey to M.A. Aquino, April 1, VI/1971.

There are some passages which I still find appropriate, but on the whole I would prefer to rewrite it -

both to make it more readable and to bring it more into line with the analysis comprising Chapter #6 of

this work. [I consider the new Burton Wolfe introduction that has appeared in the 12th paperback printing

of the Bible seriously deficient because of the superficiality and factual inaccuracies contained therein. Its

ultimate impact will be harmful to the volume's credibility and dignity - and authenticity.]

The *Cloven Hoof* celebrated Anton LaVey's 41st birthday with an editorial entitled "The True Nativity

- and Proof Beyond a Shadow":

When our leader's nines are five, with certainty we shall bear witness to the elevation of the Church and

its membership on to a great new plateau. With a fervor born of knowledge, with a joy spawned of wisdom,

let us assiduously strive towards this exalted state and a Renaissance image, that we may fulfill our potential

as individuals, each transformed into the "universal man".

Thus on April 11 we honor the birthday of our leader, His Excellency, the High Priest of the Church of

Satan. In so doing this Easter Sunday, we shall be fashioning our formidable stake in the future - the point

of which grandly impaling once again the ancient, decaying remains of that simpering impostor, the vilest

of all vampires to afflict the Western world! Hail to our Dark Prince and to His Prophet!200

Anton added emphasis to this cheerful forecast with a cover illustration showing a somewhat feline

demon with scaled torso and barbed tail munching thoughtfully on what he had apparently torn from a

nearby cross - now containing only nailed-up hands and feet. There is this about Anton LaVey drawings:

one either loathes them or delights in them - nothing in-between.

In the main hall and Purple Room of 6114 California Street are a number of oil paintings by Anton,

mostly done in the 1950s and early 1960s while he still had time for such leisurely pursuits. [See Plates.]

The subjects are as varied as they are intriguing. In one canvas a monstrous fly (Beelzebub?) wings its

way towards the viewer from the window of an evil-looking tower. In another a livid-eyed skeleton rides a

thrashing, Hellish roller-coaster, and in still another a drab waterfront scene is enlivened (?) by a dead

hand seen in one of the windows of the melancholy buildings. A cliff overlooking the sea becomes

somewhat more sinister by virtue of a small gallows at its edge. In the painting chosen for *The Devil's*

Avenger, a soulless-looking man stands in front of a Victorian mansion, gazing with only marginal interest

at a blood-drenched hatchet he is holding. A small painting shows another Victorian mansion engulfed in

flames that light it with a soft glow instead of consuming it. Diane asked me if I would like anything in

return for the *Satanic Bible* Introduction, "An Anton LaVey original?" I said. But he paintings were not

even allowed out of the house. And her husband was extremely cool to the idea of releasing any of his

other drawings or sketches.

A Diane/Janet conspiracy ensued. Craftily Diane asked Anton to sign

and date a pen-and-ink drawing

he had made of a little chateau, on the pretext of recording its sequence of execution. The unsuspecting

Black Pope complied, and the contraband art was on its way to Kentucky with all the security of a

shipment of White Lightning. It arrived on May 5th, was professionally mounted and framed, and today

remains one of my most fondly-regarded treasures. 201

Janet was herself a skilled artist and art historian, and she now decided that a few words on Satanic art

might be appropriate for an essay. Her "Æsthetic Adversary" (Appendix #25) appeared in the May 4th

Blacklist and remains, I think, one of the clearest and most accurate statements on its subject.

On the eleventh of May Anton again flew east, not to recapture the fugitive drawing but to make a

guest appearance on the prestigious Phil Donahue Show in Dayton, Ohio.

By now the Babylon Grotto, as a consequence of Wayne West's energetic efforts, was actually three

Grottos in one. The two sub-units were centered in a suburb of Detroit [later chartered as the Belphegor

200 *Cloven Hoof*, April VI/1971, page #1.

201 The chateau sketch is dated April VI A.S.

Grotto and led by Warlock Douglas Robbins] and in Dayton, [later chartered as the Stygian Grotto and led

by Warlock John DeHaven]. When Anton disembarked at the Dayton Airport, he was met by a Stygian

honor guard that would have done credit to a Prussian king. His

appearance on the Phil Donahue Show

was a great success, again marking a major departure from the "stuffed rats and tombstones" coverage of

earlier days. 202

On the way home Anton decided to stop by Louisville for a visit and to meet those Nineveh members

who had been unable to come to Chicago. The "Red Flash" edition of the *Louisville Times* printed an

interview (Appendix #26) which he gave to Becky Homan, the pleasant young journalist whose earlier

page #1 story on Nineveh had been so fair and empathetic.

Anton enjoyed an evening of conversation with the local membership at the new Grotto House in

downtown Louisville. Later, at our home, he expressed a desire to see the Patton Museum at Fort Knox

[world-famous for its collection of tanks and other armored vehicles from many nations]. We drove down

to the Fort, but there seemed to be a slight problem: Vice-President Spiro Agnew also wanted to see the

museum, and it had been cleared and closed by the U.S. Secret Service for his visit later that day. There

was a hurried conference with the Secret Service. A few moments later the High Priest of the Church of

Satan toured the exhibits in solitary majesty, signing his name to the guest book just before that of the

Vice-President, who arrived minutes after we departed. [I expect the juxtaposition of those two signatures

has since startled not a few visitors.]203

With membership continuing to mushroom and yet another Grotto (the Typhon Grotto, under the

leadership of Larry Green - the Priest who had been my subdeacon at the 6114 *Missa Solemnis*) receiving

its charter in San Francisco, Anton decided it was time to implement a major restructuring of the entire

Church of Satan. And so here at last the Church ceased to be a San Francisco institution with appendages.

Henceforth it would be a truly national organization with all of the different opportunities, benefits, and

problems commensurate with that status.

The first step in this transformation was the creation of a decentralized system of Regional Agents -

Witches and Warlocks (II°) who would represent the Church in areas not served by chartered Grottos. The

letter sent to those selected as the first Regional Agents is reproduced here as Appendix #27. With the

copy sent to me, Diane added her own comments:

As I think Anton explained to you, these individuals come from all levels of society and all educational

and economic backgrounds. Some are what we would call “real winners” (those who we feel relatively

certain will eventually organize functioning Grottos), and others are just nice, “average” people who appear

to have the best interests of the Church of Satan at heart. Out of the fifty or so letters we have sent out,

probably half will accept the position; and out of those possibly 50% will turn out to be good organizers.

We think this plan will help members on all levels. We will probably seek your help with regard to the

Regional Agents’ individual problems that will undoubtedly spring up in the course of their duties. It is our

intention that Priests and Grotto Leaders who have “proven

themselves" will communicate with Regional

Agents, and the Agents will deal with the individual members in their own respective locations. In other

words, we are trying to ease the workload for everyone, not just for ourselves at the Central Grotto. But

then you already know all this; your capsulation of the new policy in the *Blacklist* indicates that you need

no further explanation.

Who knows what these changes might bring about? Whatever results, it is going to be interesting to see,

and I'm sure we can look forward to an exciting first few months on the new system. If all this only

succeeds in bringing one more couple like you and Janet to the fore, then it will be well worth the effort. 204

202 Letter, Diane LaVey to M.A. Aquino, May 6, VI/1971.

203 See guest register, Patton Museum, Fort Knox, Kentucky, ca. May 15, 1971.

204 Letter, Diane LaVey to M.A. Aquino, June 3, VI/1971.

Chapter 11
The Northglenn Incident

In the 1980s the United States and several other countries would be torn apart by nationwide waves of

"Satanic crime" conspiracy hysteria, which it took almost a decade to

expose as nothing more than an

utterly baseless “urban myth”. One of the ironies in that stupid, shameful, and destructive witch-hunt was

that the legitimate and law-abiding nature of **actual** Satanism had long since been established by the

original Church of Satan during its 1966-75 very-public existence, and more formally if somewhat less

flamboyantly by the Temple of Set in the following decade.

What came to be known in the Church of Satan as the “Northglenn Incident” is a classic example of

just how sensitive the Church actually was to compliance with the law, good community relations, and the

integrity of its own name. Seen in retrospect against the horrors of the 1980s witch-hunts, it also indicates

the naïvete with which the Church trusted in First Amendment protections - although in the idealistic

social climate of the 1960s-70s, there was not a hint of the maniacal Dark Age to come.

By mid-VI/1971 the Plutonian Grotto in Denver was progressing nicely under the leadership of

Charles Steenbarger, otherwise known in the Church by his pseudonym of “Adrian-Claude Frazier”.

Steenbarger’s secular history was quite distinguished. After eight years as a combat B-17 pilot during

the World War II period, he transferred his commission to the Army Medical Service Corps and served

eighteen years as a clinical psychologist. He performed such special assignments as Chairman of the

Intelligence Committee of the Psychological Warfare School, Fort Bragg; and he served overseas with the

7th Infantry Division in Korea and the 8th Army in Japan. He finally

retired as a Lieutenant Colonel to

become Director of a Community Mental Health Clinic in the Denver area. He was published in the

Journal of the American Health Association and held memberships in the American Psychological

Association and the American Association for the Advancement of Science. He enjoyed hunting, writing

poetry, and playing a magnificent Gulbransen Rialto concert organ in his Aurora home. 205

But suddenly, in May of VI/1971, the Plutonians found themselves in the middle of a crisis, the

outcome of which would have far-reaching effects upon the Church of Satan. It began with an article in

the local *Free Dispatch* newspaper on May 13:

Youth Cult Cracked by Northglenn Burglary Arrest

Northglenn: A religious cult in which the blood of slain small animals was drunk by its 20 to 25 teenage

members was broken up here this week when police arrested two Northglenn high school students for

investigation of burglary of the First Southern Baptist Church, 106th Ave. and Washington St., according to

Detective Ray Barr. Barr said one youth signed a statement admitting he and his companion had taken 13

choir robes valued at $174 from the church in the burglary last week.

Arrest of an unidentified “high priest” of the religious cult was expected momentarily Wednesday

morning. According to Detective Barr, the youths told him between 20 and 25 students at Northglenn High

205 Letter, Charles Steenbarger to M.A. Aquino, January 17, VII/1972.

School and Northeast Junior High were members of the cult, which practiced religion taught in a “satanic

bible” confiscated when the boys were arrested.

The “Black Magic Cult”, as it was described by the boys, conducted ceremonies in a field near

Northglenn. Small animals, such as rabbits and chickens, were “sacrificed” to obtain their blood for

members to drink, said Barr. “One teaching of the cult was that every young girl should sacrifice her

virginity to male cult members. This is no kids’ game - it is real,” Detective Barr related.

Ceremonies were held using the stolen robes for members and the high priest, who wore the maroon

robe and a neck piece of red velvet trimmed with white, Barr said. “Use of drugs was not preached by the

cult, but members were told they could use them prior to ceremonies if they wished,” the detective said he

was told. No drugs were seized when the youths were arrested, Barr said.

“This thing is absolutely bizarre,” said Chief Ray Marzoch Wednesday morning. “There are at least two

cults, and I would guess they involve 35 to 40 young people each. They use private residences when the

parents are not home, but most ceremonies are held in the open. They drive their cars to a spot, set up an

altar, and hold ceremonies. This is a drug oriented sect, and we have been told of instances where drugs

were forced upon another young person. One kid was held down, got a punctured artery, and almost bled to

death. We have had thefts of guinea pigs and gerbils from schools, and

personally I think they are raising

their own gerbils for use in sacrifices. This thing can lead to the slaughtering of a human. We must put a

stop to it."

Marzoch added that police will inform parents when young people are suspected of taking part in the

bizarre ceremonies, and it is hoped that parents will cooperate in helping their young people find more

healthy activities. 206

The "satanic bible" found was in fact **the** *Satanic Bible*. On May 31 Steenbarger wrote to Anton:

The reaction to the "Satanic" cult reached critical or hysterical proportions on Denver's talk program,

which features the rigid crackpot Bob McWilliams. The theme was: "Satanism has finally reached Denver!

How can we protect our children?" The Birchites got in on the act and introduced the pamphlet "Satanism -

A Practical Guide to Witch Hunting", justifying the hunt on the basis of the "radical socialism" involved.

Diane said you are all aware of Gumaer's article from *American Opinion* magazine.

Well, after several days of this nonsense on the news media, including the **association of your name**

with the cult in Northglenn, the noise came to a screeching halt and has completely died out as far as

publicity goes. My contacts tell me, however, that an intensive investigation is going on to find the leader,

who is believed to be an adult. Also, since many prominent families are involved, the whole matter has had

to be hushed up. One source told me that they are also concerned about selling Satanism by making too

much noise about it. One of the articles, you will notice, promises religious freedom for the religious part of

it as long as it does not violate the law.

The Grotto is taking it well but is a bit uptight, concerned that the investigation will reach us. On

Friday, May 28 we held a general meeting at which time I laid the matter before the general membership.

Their reaction was to favor Diane's suggestion that we run a double program here: an open Grotto and a

clandestine Grotto, Pluto appropriately being underground. There were a few dissenting votes indicating

that if this happens we will lose some members but probably retain the majority.

My pitch to them was: The country is being overtaken with a lust for religion. The substratum of the

movement is paganistic, unique, and diversified. The perversion of our source book, the *Satanic Bible*, is to

be expected as a function of this diversification accompanying the disorganization of organized religion.

This social phenomenon is probably going to advance so that sooner or later some kind of investigation will

get to us, unless we propose the open Grotto, which will be in a position to offer disclaimers and stand up

for the organization. **The social climate is right for coming out into the open.**

Accordingly I recommend that we look for a leader - Priest of Mendes - for the Denver area who would

be willing to divert attention from the underground movement. The members of the Plutonian Grotto would

like:

206 *Denver Free Dispatch*, May 13, 1971.

(1) Complete anonymity even from the Priest of Mendes. The only exception would be me. I would be

known to the Priest but not to the public.

(2) Both Grottos would support one another recruitmentwise through the Priests and highly select

membership committees.

(3) The underground group would probably consist of more prominent people with sensitive career

positions and would accordingly be charged with carrying Satanism to high places without the label. In the

long run this ought to be the most important function. The aboveground group could mass-recruit, establish

more levels of membership, and deal with the public while acting as diversion for the Plutonian Grotto.

(4) The aboveground group should defer to the underground group, who will support them from behind

the scenes and from high places.

(5) The underground [Grotto] will absorb members of the open Grotto if their status should change so

that this is demanded.

Getting back to the current scene, we feel that a letter to the persons listed in the postscript (the police

officials, the principal newspapers, and the local radio station) would be helpful should the investigation

reach us. The members requested the following:

(1) That attention not be drawn to the existence of a Grotto in Denver - rather that the source of

information about the Northglenn cult be “a member of the Central Grotto visiting relatives in Denver”.

(2) That the letter specify that children cannot join the Church without parental consent.

(3) That the Church of Satan welcomes the prospect of such legal violations being prosecuted by the

establishment.

(4) And, most important of all, that the High Priest's name be disassociated from the cult, with attention

drawn to passages of the *Satanic Bible* which refute the cult's practices. I am sure Mr. Kincaid will be able

to think of other things which could be said.

The Plutonian Grotto continues to be strong, cohesive, regular, and infernally inspired, and becoming

imbued with Satanic pride. We are currently upgrading our ritual environment and intensifying organization

preliminary to starting another group. We are currently recruiting by **word of mouth only**; that is, new

members will already be known to existing members - at least until the present crisis is over, because we

are trying to avoid infiltration. 207

As may well be imagined, Anton LaVey wasn't too terribly pleased by the "charge to the rear" of

Steenbarger and his Plutonians. He had received an initial briefing from Diane before Steenbarger's letter

arrived, and he responded to the Denver Priest with a missive of his own:

Lady Diane related the events of the past week in Denver and their bearing upon the Church. Needless

to say, I am appalled at the lack of reaction on the part of the Denver membership to this flagrant example

of "guilt through association". I and the worthy organization which I represent have apparently been cited

as part and parcel to the tomfoolery of irresponsible youths, and not a single local voice of Satanic authority

has been heard from.

I request that each and every member of the Plutonian Grotto who has the price of a phone call, a piece

of paper, and an implement with which to write communicate with every accessible form of media and

disclaim whatever aspersions against the Church and its followers may have ensued. Aliases may or may

not be used, depending upon the requirements of each responding member. The main thing is to **respond**.

Let it be known, in no uncertain terms, that the culprits cited are **not** Satanists, the Church is

diametrically opposed to crime against persons or property, and the Birch pamphlet is a mass of lies written

by a hysterical young man who didn't print a single word which was told to him by the High Priest of the

Church, inventing his story whole cloth instead.

We **must** make our position clear. Contradiction of cherished lies and enlightenment from admitted

Satanists' mouths is our most potent weapon. Whatever we say that violates their preconceived notions is

far more confounding and shocking than the stuff they have been fed. They'll listen! Remember the parable

of the sadist and the masochist: "Beat me!" "No, I won't!"

207 Letter, Charles Steenbarger to Anton LaVey, May 31, VI/1971.

"Stop the way of them that would persecute you. Let those who devise thy undoing be hurled back to

confusion and infamy. Let them be as chaff before the cyclone; and

after they have fallen, rejoice in thy

own salvation.” 208

Steenbarger wrote back:

It would be helpful if at this time we could achieve clarification as to the future status and nature of the

Plutonian Grotto, i.e. whether it is expected to operate in an underground manner. It has been my

understanding all along that the Grotto was to operate clandestinely **only**, under the assumption that my

responsibilities for the Satanic Priesthood were limited by a busy professional schedule and a sensitive

position with the public sector in Denver. Moreover all 12 active members now attending rituals are

similarly limited and consequently cannot afford the risk of affirming their membership to the public, nor

are they comfortable in even affirming the existence of the Grotto to the public until an **open** Grotto can

assume that position.

Your letter hurt a great deal because it conveyed the message that we lacked courage and concern to

speak up in defense of your esteemed person and the Church of Satan. I can assure you as your devoted

friend and Priest of the Black Order that this is not so, but that instead our silence followed a great restraint.

It would have been easier for most members to blurt out their indignation **as many wanted to do**. Our

restraint developed, however, on the basis of an impeccable Satanic logic, given that we were all vulnerable

to public hysteria and disclosure: **If our careers and reputations are scuttled, so then are we scuttled as**

a resource to the Church of Satan, since our positions give us a very useful base of power and

influence within the establishment. Hence the justification for Pluto remaining underground.

I respectfully submit that the [2-Grotto, above/underground] arrangement is wholly compatible with our

original understanding about the nonpublic nature of our operation in Denver and which I assumed was in

accordance with my title as Priest of the Black Order. At the present time our membership has accordingly

been composed of persons who have signed a Grotto oath and been guaranteed in return that his or her

identity and the existence of the Grotto would remain protected from publicity until another Grotto could

assume a diversive, public position. If I now force them to contact the news media, even under the use of

aliases, this would violate the original agreement with them and probably alienate them permanently.

Please rest assured that, as our Grotto has stabilized and gained substance, your image has become

stronger and stronger. While we regret that we are the most quiet and non-expansive of all the Grottos **at**

this time, I firmly believe that with the [2 Grottos] plan fulfilled we could outdistance all of them except the

Central Grotto. That is the nature of our **Satanic pride**. 209

With this letter our B-17 bomber pilot included three letters from members of his Grotto - one in

compliance with Anton's request and two disdainfully refusing. I presume that when this little package

arrived at 6114 California Street, the neighbors wondered whether Togare had come back and was again

tearing the place apart.

Anton, however, faced a problem: Chuck Steenbarger was an old friend from pre-1966 days, and he

was reluctant to let that friendship be jeopardized. Moreover there were only five members of the Satanic

Priesthood outside of San Francisco at this time [Moody, West, Steenbarger, Janet, and myself], and Anton

didn't want to lose one of those Priests and one of his four local Grottos if at all possible. His eventual

response to Steenbarger displayed admirable composure where Steenbarger himself was concerned, but

things did not go so easy with the outspoken Grotto members:

It appears that I have been "told off" and served an ultimatum by these two "excellent" members. I shall

concede to these lovely ladies and refrain from making further requests that they subject themselves to

public ridicule and ruination by insisting, "with insults", that they "defend my **book**"!

208 Letter, Anton LaVey to Charles Steenbarger, May 27, VI/1971.

209 Letter, Charles Steenbarger to Anton LaVey, June 5, VI/1971.

Thanks to Miss Rich, I now realize that it was rather silly of me to raise a ruckus over a mere paperback

book, knowing she would not have acted in such an irrational manner were her own *Sunday Afternoon*

Astrologer implicated in "some adolescent sensationalism". You may assure her that I no longer cherish the

preposterous notion that the *Satanic Bible* - and the Church of Satan - represent the most drastic change in

the field of religion in almost two thousand years.

And do tell Miss Dill that **Mr**. LaVey brightened considerably upon reading her encouraging suggestion

that it is a “bit Satanic to say ‘pay your money and do as you please with it’”, for fear I have not been living

up to my mercenary image resulting from a certain portion of media coverage on the “Church of Satan” and

myself.

Curious, isn’t it, that it hadn’t even occurred to me that I might be cutting myself out of “further dues

checks” from certain members by writing that unreasonable letter? Miss Rich made a very good point; I

shall take care to consider such eventualities if I ever again dare to request assistance from my devoted

followers. Yes, I do most humbly concede. But, you may be assured, **theirs is a Pyrrhic victory**!

I am not in the habit of tolerating the sort of peer-level criticism as has been directed towards me by

these two women. They are out of their league; it is the Church of Satan they are dealing with now, not the

local coven of half-baked psychics, mystics, astrologers, and other assorted fans of occult academia. They

had best learn that we are **devils** - not saints! The “Church of Satan” as they know it - and most of the

membership, I must admit - represents but the tip of the iceberg in a plan that will succeed and a future that

is ensured.

If Mesdames Rich and Dill wish to maintain their status in our Infernal Brotherhood, I would advise

them to toughen their hides so as to withstand any future “insults” which may come their way. If they

expect to be treated as peers, then they’d be wise to confine their

occult pursuits to the minor league, where

they can while away their time in puerile, democratic debates with other academicians of the unknown. But

if they presume to call themselves Satanists and wish to benefit from the knowledge and experience of

masterful practitioners of the Black Arts, I strongly suggest that they rally together every fragment of

Satanic wisdom which they have been privileged to receive and utilize same to compose a letter of apology

… Pardon shall be granted only if due humility is evidenced. This is **my** ultimatum!210

Anton added a letter for Steenbarger to read to the Plutonian membership:

Members of the Plutonian Grotto:

It has been brought to my attention that many of you are disturbed over my recent **request** that you

clarify the misconceptions about the Church which have evidently arisen from the arrest of youths who

were seemingly practicing “Satanic rites”.

My request was prompted by a call from Rev. Frazier, who seemed genuinely agitated and distraught at

what he felt was a gross campaign of misinformation and hysteria concerning Satanism. Rev. Frazier stated

that certain of his members had to be restrained from sending rebuttals to the media, basing his cease-fire

upon the premise that it was not to be known that an actual branch of the Church of Satan exists in the

Denver area.

The reason for not allowing knowledge of such a group is to avoid any subsequent investigation which

might expose members who wish to remain anonymous. This is and always has been an approach with

which I concur.

Apparently my request was not read by the Denver members, for nowhere did it state that any member

had to identify himself using his actual name. Nor did my request even mention that the respondent reply as

a representative of a local chapter. My prime concern was that the **record be set straight**, rebuttal and

clarification coming from whatever isolated source possible, with anonymity exercised by the responding

member should he or she so desire.

It appears to me that some of our Denver members would like to be as ostriches, assuming that if no

"real" Satanist is heard from, it will be thought that Denver is "pure" and "clean" and unique among

American cities for being devoid of members of the Church of Satan.

210 Letter, Anton LaVey to Charles Steenbarger, June 18, VI/1971.

Just as every city has its share of juvenile hooligans (who **might** read the *Satanic Bible*), each city must

be expected to have its small coterie of real Satanists. It is up to the genuine article to set the record straight

by whatever means may be necessary. A single, powerful, clarifying voice, if properly applied, can reach as

many people as the original misinformation. If something is vital enough to raise an issue, the other side is

sure to be heard, if only to maintain media time and space.

I will not accept the lame excuse of some who have whined that they cannot afford to risk all they have

by exposure and that the carrying out of my request can only lead to such ruination. One needn't sign a true

name or address when writing to an editor. Talk shows do not ask for identification from each caller.

Our **greatest** weapon lies in our ability to utter words and phrases that, once heard, will leave the

listener with grave doubts as to his own philosophical commitments. If Satanism is to flourish, we must sow

the seeds of doubt in the minds of the benumbed. Then, when the proper time arrives, the masses will

accept what we have said. It can be said nefariously. It can be said anonymously. It can be said insidiously.

But it **must** be said.

The most powerful thing in the world is an idea whose time has come round. 211

Anton sent the draft first to Wayne West and myself for our comments:

Please read the enclosed correspondence regarding recent difficulty in Denver and its subsequent effect

on the Plutonian Grotto under the leadership of Rev. Frazier.

[Enclosed] is a draft of a letter I had intended to send to Rev. Frazier to be read to members of the

Plutonian Grotto. Before doing so, however, I had second thoughts on the matter. It might be too strong - or

not strong enough. It was then that I decided to solicit diverse opinions before proceeding further. Rev.

Frazier has been a good and loyal associate for several years, and it is my main concern to spare his feelings

while still doing what must be done. Being in somewhat the same position of leadership as Rev. Frazier,

what would you consider fair? 212

Where Wayne West was concerned this was rather like waving a red flag before a bull. He was

infuriated by the behavior of Steenbarger and his Grotto, and he pulled no punches in saying so:

I am deeply distressed anent the Denver situation and cannot pretend to leniency insofar as concerns the

obvious cowardice of those members of the Plutonian Grotto in failing to speak out in defense of the

Church of Satan. One is **loyal** or one is **not** to those doctrines and philosophies upon which the Order is

founded.

Nor can I suppose that my own civil employment is so unimportant that my overt alliance with the

Church could present serious problems. Such is **not** the case, however, and I have found such overtness

generally acceptable to the masses once our doctrines have been properly expressed.

For the Plutonians, therefore, to cower in terror and fear, and to **fail** to uphold the tenets of our

philosophies is, in my personal opinion, tantamount to treason; and those responsible for such negligence

are most assuredly unworthy of continuance in our Order and should forthwith be excommunicated.

I am not at all certain that I can approve of the “underground” attitude expressed by my esteemed

Brother, Rev. Frazier. It is recognized, of course, that there **are** certain select individuals who may better

serve us if veiled with a cloak of secrecy, but I cannot feel that this is the prerogative of a Priest of the

Church of Satan. The Denver area is certainly not so unique that it will not listen to logic and reason if

properly presented by competent authority.

Nor do I presume to “toot my own horn” in saying that it is due to my own willingness to expose

myself that the Church of Satan has become increasingly acceptable to the masses in this area of the

country. Neither am I unaware of the several consequences of public exposure, all of which will be

immediately recognizable to Your Excellency.

211 Letter, Anton LaVey to the Plutonian Grotto, June 18, VI/1971.

212 Letter, Anton LaVey to M.A. Aquino & Wayne West, June 18, VI/1971.

It is the inherent responsibility of every **Satanist**, and more especially the Priests of the Church of Satan

to constantly and perpetually “set the record straight” by whatever means are at his disposal - or do we have

members who are unaware of the sometimes necessity for artful deception?

The concept of an “underground” and an “aboveground” Grotto is indeed pointless and can only serve

to cause great division in the Church. It would be entirely illogical to assume that the “underground”

membership of such a separate Grotto should be accorded the same dignity and respect as those who have

“put it on the line”, as it were; for such a situation would serve as a seething outrage.

I also fail to see the reasoning behind Rev. Frazier’s request to establish regional conferences [such as

that currently being planned by Rev. Aquino], since such a conference would necessarily entail open

exposure, albeit to a controlled degree, of the membership in the Denver area which, at the moment at least,

would appear to cherish its secrecy more than life itself. Those who profess to “live and breathe” Satanic

theology should do precisely that or accept the slings and arrows of public hysteria.

I am aware of the indignities heaped upon Your Excellency as a result of public exposure, since I have

priorly suffered these same indignities. The forthright presentation of Satanic logic and reason, however,

have lessened the burden to an almost incredible degree; and in this highly Roman Catholic area of the

country I continue to be called upon for television, radio, and other public appearances with great

frequency. This, then, is the **duty** of each and every Priest of Satan if he is to be worthy of the title.

There are, I fear, those amongst us who maintain the attitude that we are all “fun and games” and that

our “serious” intent is merely a cover-up for our “nefarious” activities. No, Excellency, I cannot condone

the actions and attitudes of those Plutonians who are interested in nothing more than being party to an elite

little astrological society [which I am given to understand on competent authority is rather much the case]

to the detriment of the overall Master Plan of our Order.

Your Excellency is fully aware of the training efforts currently being put forth by Rev. Aquino and

myself, and I fail to understand Rev. Frazier’s request that the Church institute special training and

indoctrination devices for potential leaders since this is precisely what he should have been doing all along.

While I can appreciate Jill Kirkpatrick's apparent concern, I am obliged to take exception to the remark

in her letter that "I personally go along with Adrian's ideas of an open Grotto made up of people who have

nothing to lose". Each of us who has overtly proclaimed affiliation with the Church of Satan has lost some

aspect of the old life, but each of us has **gained** through such overt declaration.

I believe it should be made manifestly clear to Mrs. Kirkpatrick that an avowed Priest of the Church of

Satan probably suffers greater indignities - if he allows himself such suffering - than any other member of

the Church. It is only through his courage and determination that the Priest surmounts all obstacles and

becomes **acceptable** to the public at large.

It must appear to Your Excellency that I am exaggeratedly hard and callous in this matter, but I must

make bold to say that I find it exceedingly difficult to tolerate any breach towards your own person and the

Church of Satan. Therefore I can forgive neither Priest nor "commoner" for any such breach. And I am

highly intolerant of any action which brings discredit to the Order. 213

My own response was to recommend that the Plutonian Grotto designate one spokesman, preferably

Steenbarger himself, who should initiate official contact with the local police and mayors' offices to

establish the legitimacy and ethics of the Church and its local branch. If the Denver media were already on

an anti-Satanism campaign, I reasoned, they would be unlikely to reverse themselves in mid-charge and

would more probably give the Grotto unfavorable coverage. Then in my letter to Anton I turned to the

more general issues raised by the incident:

I think an additional point might be made here. There is not a single thing wrong with the doctrines or

practices of the Church of Satan. They are often radical from a philosophical standpoint, but they are not

illegal. If they were, I would not be a member. It is time for our members to stop behaving as though they

were engaged in an illegal activity. If they are ashamed of their membership, then they should damn well

get out. Our work is hard enough without having to carry such "sunshine Satanists" on our backs.

213 Letter, Wayne West to Anton LaVey, June 30, VI/1971.

Privacy is all very well, but there are ways to retain one's privacy without being paranoid about it. My

own policy is one of privacy, but I did not hesitate to provide the Commanding General of the Armor

School with full data on my activities when official concern was expressed. I'm sure there was some ire at

higher levels, but my **expressed** willingness to clarify matters indicated my integrity. There has been no

repercussion whatever, and the Army has respected my right to privacy and freedom of religion.

I doubt that the idea of having two Grottos in Denver would work in the long run. The "aboveground"

Grotto would have to take all the abuse, while both could share in the rewards. No one in his right mind

would join the aboveground group if he could enjoy the same benefits in a protected environment.

I find no grounds to criticize the draft of your open letter to the Plutonian membership. The point should

be made that the Church wasn't designed to offer anyone a free ride. Those who can't endure the heat ought

not to be so close to Hell, as it were; the good Dr. Buckland offers an alternative for the more delicate. 214

No further word was forthcoming from either San Francisco or Denver on the Northglenn Incident,

nor did Wayne West and I feel that we need concern ourselves further with it unless asked. [We had

provided one another with copies of our responses.] I assumed that Anton had sent his open letter and that

the Grotto had complied to his satisfaction, for neither Plutonian's charter nor Steenbarger's Priesthood

was revoked.

The Northglenn Incident brought to the surface the question as to just how adamantly each Satanist

was expected to embrace the philosophy and defend the institution of the Church of Satan. Should

everyone be expected to be as publicly outspoken as Anton LaVey himself? Or should a member - or even

a Priest - be permitted to remain silent and hidden while the reputation of the Church and of Satan himself

were slandered in public?

Wayne West sought to emulate Anton's own aggressiveness and zeal, and he, like Anton, managed to

ride the crest of public opinion quite successfully - at least for the year during which he held the Satanic

Priesthood. What he failed to emulate was the warmth and sense of humor with which Anton LaVey could

cushion even his most "socially shocking" statements. West's utterance of Satanic philosophy was rather

like cold steel; if he had been in Steenbarger's place, he might well have dispelled the Northglenn

misunderstanding about the Church of Satan - but he might have left the community fearing the reality

more than the fantasy. The inescapable difference in numbers between Satanists and non-Satanists made

this an undesirable option.

Charles Steenbarger took the diametrically opposite view - that all the risks were to be taken by Anton

Szandor LaVey. For years I assumed that he and his Grotto had been cured of this by Anton's open letter,

but as it turned out I was wrong.

Worse yet, Anton eventually came to decide that Steenbarger's neat plan dividing the Church

membership into those who were expendable and those who were not was acceptable to him. The

announcement of this policy, when it came, was perhaps the beginning of the end of the Church of Satan;

for those who mounted the barricades felt an increasing disgust for those who either feared to do so or

who were considered too "precious" to risk. When the avowed

Satanists finally turned their back on an

Anton LaVey who had betrayed them in favor of his “underground” disciples, not one of those disciples

spoke a word or lifted a finger on his behalf - and so it has remained to this day.

Our experiences in Nineveh had taught us that there was a viable middle road between fanaticism and

cowardice. That middle road was simply a reasoned approach to the problem of explaining and defending

a complex philosophy to a public which could be expected to be curious about it - if somewhat

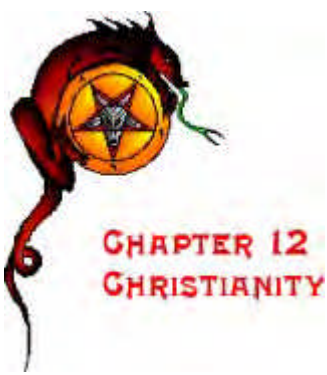
apprehensive about its mythological image. Crucial to our approach was an inherent faith in the desire of

all intelligent humans to understand who and what they are - and what they can be. And we had learned

that, to discuss such matters credibly, one must first offer the example of one’s own state of being. To be

or not to be: that is indeed the question.

214 Letter, M.A. Aquino to Anton LaVey, June 24, VI/1971.



[On January 28, VI/1971 I was invited to participate in a radio talk show on station WFKY in

Frankfort, the Kentucky capital. The program director asked if I would mind having a protestant minister

on the show too, and I told him that nothing would please me more. The protestant minister turned out to

be one Grayson H. Ensign, Professor at the Cincinnati Bible Seminary. He was a pleasant, courteous

gentleman, and the radio show was a great success. Soon thereafter the two of us began a year-long

correspondence, and this chapter consists solely of abridged texts of our letters [with one or two

comments from interested onlookers]. The exchange is included in this volume because of its illustration

of the points which tended to surface in comparatively sophisticated Satanist-Christian dialogues. The

Seminary Review article of Grayson Ensign is included as Appendix #28.]

March 3, 1971

Dear Michael:

Thank you so much for sending me the copy of the *Satanic Bible*. I have appreciated your interest and

wanting me to have correct information about your organization. This past month I gave a 45-minute

lecture on my encounter with the “church of Satan” and you along with my evaluation. I have been asked

to submit this for publication in our *Seminary Review* and plan to work it up for such use. It may well be

that I shall consult with you further about my presentation to be sure that it is accurate.

There were about 200 students and faculty in attendance at this afternoon’s lecture, which is about the

largest number attending any such lecture that I know of this year.

Considerable interest was shown in the

subject, and no doubt several copies of LaVey's book have been purchased as a result.

It is still my conviction that you should, as an intelligent and honest person, be committed to biblical

truth as revealed in Jesus Christ. I do not feel that you really know what simply believing and following

Jesus Christ can mean to a person's life. At no point am I interested in trying to get you to belong to some

"other church" or follow some creedal, institutional form of religion. I would like for you to seriously

confront Jesus Christ and His claims. Others who have done this have found a world-view that is not only

satisfying but systematically consistent.

Grayson H. Ensign

* * *

March 9, VI

Dear Grayson:

I was most pleased to hear that your lecture on the Church of Satan was so successful, and I would

very much like to obtain a copy of the *Seminary Review* containing your presentation. We are quite

interested in the public's opinion of our Church, and we have often found that the most erudite criticisms

of our theories come from our theological opponents. But then this is as it should be. If the contest

between the Church of Satan and the various Christian/monotheist sects serves only to refine the

philosophies of both, the time will have been well-spent. It is the essence of American democracy that one

should always have an alternative to consider - and we are certainly that!

I respect your admiration for the philosophies of Jesus Christ. I personally regard him as a most

uncommon man, whose understanding of human psychology ranks with that of Socrates, Marcus Aurelius,

and Nietzsche. According to our theory of the cycles of Fire and Ice, Christ was as necessary to social

evolution as were the Classical philosophers who preceded him and the Romantics, Materialists, and

Existentialists who followed him.

We consider the psychological evolution of man to be a dialectic process, i.e. a synthesis resulting

from the effective resolution of a thesis and its antithesis. We perceive our function quite literally as that

of “Devil’s advocate” in that we hound the self-righteous and the pompous, particularly if they are in a

position to halt human progress by dictating a fixed ethical or moral code.

The institutions of Catholicism, for example, were important devices for preserving the Mediterranean

heritage throughout the middle ages. Many of history’s finest artists and scholars [Aquinas?!] were able to

sustain their talents through church patronage, etc. But other, more efficient media are now available, and

the Christian institution now acts to retard innovation and to censor radical opinion. Hence we of the

Church of Satan feel it has outlived its social usefulness.

I should like to quote a bit from the *Aristos* of John Fowles, whose

views on Christianity coincide with

my own:

Intelligent Athenians of the fifth century knew their gods were metaphors, personifications of

forces and principles. There are many signs that the athenianization of Christianity has begun. The

second coming of Christ will be the realization that Jesus of Nazareth was supremely human, not

supremely divine; but this will be to relegate him to the ranks of the philosophers and to reduce the

vast apparatus of ritual, church, and priesthood to an empty shell.

The Christian churches, contrary to the philosophy of Jesus himself, have frequently made

their own self-continuance their chief preoccupation. They have fostered poverty, or indifference to

it; they have forced people to look beyond life; they have abused the childish concept of hell and

hell-fire; they have supported reactionary temporal powers; they have condemned countless

innocent pleasures and bred centuries of bigotry; they have set themselves up as refuges and too

often taken good care that outside their doors refuge shall be needed. Things are better now; but

we have not forgotten that things were not better until history presented the churches with a clear

choice: reform or die.

Jesus was human. Perhaps he believed he was all that he claimed to be; but that he was not all

that he claimed to be is trivial, not vital, because he was human; and because the essence of his

teaching does not depend upon his divinity.

Humanity is like a tall building. It needs stage after stage of scaffolding. Religion after

religion, philosophy after philosophy; one cannot build the twentieth floor from the scaffolding of

the first. The great religions prevent the Many from looking and thinking. The world would not at

once become a happier place if they looked and they thought; but this is no defense of dogmatic

religions.

Religious faith: mystery. Rational faith: law. The fundamental nature of reality is mysterious -

this is a **scientific** fact. In basing themselves on mystery, religions are more scientific than rational

philosophies. But there are mysteries and mysteries; and Christianity has foolishly tried to

particularize the fundamental mystery … The church has introduced a fairground of pseudo-

mysteries, which have no relation to the truth, but **only to the truth that mystery has power**.

For every Christian who believes in all the dogma of his church, there are a thousand who half-

believe because they feel a man should believe in something. If the old religions survive, it is

because they are convenient receptacles of the desire to believe; and because they are, though poor

ones, ports; and because they at least try to satisfy the hunger for mystery.

I reject Christianity, along with the other great religions. Most of its mysteries are remote from

the true mystery. Though I admire the founder, though I admire many priests and many Christians,

I despise the church. It is because men want to be good and do good that it has survived so long;

like communism, it is inherently parasitical on a deeper and more mysterious nobility in man than

any existing religion or political creed can satisfy. 215

Michael A. Aquino

* * *

March 12, VI

Dear Michael:

A brief treatise to express my appreciation for your courtesy in furnishing me with copies of your

recent correspondence with Ensign. He seems determined to convert you! I shan't, however, hold my

breath until he meets with success.

Wayne F. West

* * *

May 20, 1971

Dear Michael:

As a beginning in an effort to contribute something to your thinking, I am assuming that you are

willing to give some serious consideration to the claims of Jesus to being your Master and Saviour. In

other words, I am not interested in playing word games or debating for debating's sake. As an intelligent

person, I believe you owe it to yourself to thoughtfully consider this person. Yes, I am sure that you have

considered something about him and have read either about him or have read the accounts of the gospel in

the New Testament scriptures. But I am wondering whether you have really gone in any depth into this

study. This is the observation of Canon J.B. Phillips in his book *Ring of Truth*:

Over the years I have had hundreds of conversations with people, many of them of higher

intellectual calibre than my own, who quite obviously had no idea of what Christianity is really

about. I was in no case trying to catch them out: I was simply and gently trying to find out what

they knew about the New Testament. My conclusion was that they knew virtually nothing. This I

find pathetic and somewhat horrifying. It means that the most important Event in human history is

politely and quietly bypassed. For it is not as though the evidence had been examined and found

unconvincing: it had simply never been examined.

But the central apologetic for clearing the way for supreme confidence in and commitment to Jesus as

the Saviour and Lord, worthy of your total submission to, is simply Jesus himself. You wrote that you

respected my admiration for the philosophies of Jesus Christ. I do heartily accept the teaching of Jesus,

but even more I accept him! Jesus in his teaching did not point to a philosophic system or a way of life.

He pointed to himself as the perfect example for all men in all time to emulate. Salvation from self and sin

is bound up and inseparable with the acceptance of Jesus as Lord and Saviour. There is no halfway here in

Jesus' demands. It is accepting him for what he claimed to be - the unique Son of God - and not an

acceptance of some of his precepts. The precepts are null and void if he is a liar.

Grayson H. Ensign

* * *

May 26, VI

Dear Grayson:

Canon Phillips makes a valid point. There are a number of conceited individuals whose academically-

nurtured egos are so over-inflated that they cannot recognize their intellectual imperfections. The mind of

215 Fowles, John, *The Aristos.* Boston: Little, Brown, 1964, extracts from Chapter 7/Christianity.

man is still in its infancy, which is why we must refer to axioms, theories, and assumptions instead of to

truth. We "know" nothing; ours is a universe of suspicion.

Because the assumptions of the Church of Satan are perhaps the most audacious to date, we take a

great deal of interest in the measurement of our ignorance. We will not ordain a Priest who has not spent a

considerable length of time studying the religious documents of the world. A Satanist can qualify for the

Priesthood only after a conscientious rejection of all religions.

Although I am always interested in new ideas - or in novel approaches to old ones - I should make it

clear that I am not in search of a "savior" in any sense of the word. Even Satan himself - as awesome as he

is - is not a surrogate. The Satanist does not accept the concept of original sin; hence he feels no need of

salvation. This is one of the reasons why we are disposed to consider Jesus Christ as a benevolent

egomaniac rather than a god.

Here lies the focus of our difference: All religious systems, Christianity included, advocate a certain

standard of conduct as dictated by a non-human agency, a god or gods. Now if such a precept were not

true, all proponents of the theology in question would be ridiculous hypocrites. This is why it is so

difficult for one form of theism to coexist with another: one of them is deluded! You will find interfaith

councils and legal toleration as sheer necessities of existence, but you'll never get a Baptist, a Mormon,

and a Roman Catholic to agree on anything - except perhaps on how horrible the Church of Satan is.

This, as I see it, is the reason why it is so difficult for many theologians to discuss principles with me -

or other Satanists - without making a determined effort to convert us. If you were to accept the rationale of

Satanism as being of equal stature with your own creed, you would in fact be striking a blow against the

exclusive doctrines of Christianity.

Satanism, like many of the old pagan systems, is not a fixed disposition. We recognize both the merits

and the influence of the world's many religions. We also recognize their imperfections. We as individuals

have no need for religion in the traditional sense, but we have no reason to force others to our way of

thinking. If we did, we should fall into the same category as the

theists. Then we should be the greatest of

hypocrites, and we would have no true mandate to title ourselves Satanists.

Satan himself, it may interest you to know, bears no grudge against Christians or other theists for their

beliefs. He recognizes that such pursuits are beneficial for many persons, and that religion has played an

essential role in man's psychological evolution. The only Christian who need fear the Prince of Darkness

is the hypocrite.

Michael A. Aquino

* * *

June 15, VI

Dear Michael:

We have greatly enjoyed your correspondence with Prof. Ensign. If I were he, I think I'd go crawl into

a hole after receiving your reaction to the grim prospect of "salvation". You realize, of course, that with

arguments such as you have set forth in your letters it could completely destroy him. But don't lose too

much sleep over it, for I doubt that he would accept the enlightenment you have offered him. That you can

write just as wrathful a letter as Rev. West once your dander is up we no longer have any doubts! We do

appreciate your indignation over his apparent attempt to minimize our status by rather snide means, such

as referring to the Church in quotation marks, and we thank you for setting him straight and for showing

pride in your Priestly position.

Diane LaVey

* * *

July 30, 1971

Dear Michael:

Commenting upon your letter of May 26 and thoughts expressed, let me say that if we “know”

nothing, then all communication would cease. Granted that we know very little; yet if we do not know

(recognize as valid) the law of contradiction, then there is no communication possible. Also if we are

- 125 -

totally without the knowledge [or are totally skeptical about the existence] of truth, then all striving would

cease. There would be nothing to learn, no goal for intellectual effort.

The fact that we do not have “the truth” as individual men and can only strive for it with little hope of

ever securing it would seem to point to the fundamental need of a higher source of truth, a revelation of

truth.

If there is an Ultimate Reality, a spirit whether Jehovah or Satan, such a being could disclose the true

truth, thus giving us a standard or a means of evaluating our feeble thoughts and feelings after truth. If

there is a “good, ethical Spirit” such as Jehovah, then it would seem to be believable and logical to believe

that, having created us, he would also give us his wisdom.

If, as you say, Satan is the only real spirit, then in his a-moral or whatever state he either might give

man a malevolent (false) word for the very fun of seeing man destroyed, or might give man a “right way”

to go because he really is a good spirit, just misunderstood and maligned by stupid Christians.

No doubt this will have to be discussed at greater length, because it is of the most critical importance.

Is there truth anywhere available? If so, how do you get it or know when you have it? My answer, of

course, is that there is truth, that it comes from God’s disclosure of himself through the inspired scriptures

and through his creation (nature) which men made in the image of God, endowed with the qualities of

God in a finite degree - intelligence, will, personality, morality - can discover, unfold, and reason about

with increasing understanding. What do you say on the subject?

I would not agree that “ours is a universe of suspicion” but rather that it operates by faith. Its faulty

operation is the fault of suspicion and guilt on the part of fallen (sinful) men and the lack of faith both in

God and in other men. Perhaps, as you see it, the universe is of suspicion. If so, how do we get out of it or

overcome suspicion, because it would seem impossible to live fruitfully, happily in a state of suspicion.

You are coming through loud and clear when you say that you are not in search of a “savior”. Does

this mean that you have no sense of “guilt”, failing to be all that you ought to be, no sense of inadequacy,

nor any gnawing of conscience? Are you living a “perfect” life?

A young man in your condition in life may very well feel that there is no problem of evil [just a matter

of words], no moral judgments now or hereafter, and that you are

your own savior, that is, you are taking

care of yourself utterly without the need of anyone else. This does not mean that this is a good or even a

true condition.

Yes, maybe it could be that way. There is at least a 50-50 chance that your present conviction that you

need no “savior” is not only wrong but dreadfully, tragically wrong. Does this seem a possibility to you?

As I write, I am conscious that I am having to write to the Michael A. Aquino who may be living a

year or a decade from now, when the bright bloom of the youthful twenties has begun to fade or some

crushing experiences or some honest intellectual effort has opened you up to some need of not only a

“savior” but the Savior that so many have found so satisfying. [Honest intellectual effort does not mean

that I think you are not honest intellectually now. I mean by further and determined reasoning on these

vital issues.]

Maybe in some small way I could be used to provoke or stimulate you to a reexamination of ultimate

realities. If not, the effort is still worth while, and if that day should come when you might think

differently, you might recall that you have a fellow who is your friend.

Grayson H. Ensign

* * *

August 11, VI

Dear Grayson:

Because the Satanist rejects any one standard of truth, he is not deprived of a reason for existence. You

suggest that, if Satan is the only real spirit, he would pronounce truth for us. Were he to do so, he would

be merely a God with cloven hooves. He would have had no reason to divorce himself from the Universe

had he been a proponent of order. He has told us that we have the power to decide our own truth - and that

recklessness in this regard is quite capable of destroying us as a race. He would not see this happen, but he

will not admit the failure of his Gift by stepping in to solve our problems for us.

Of course no Priest of Mendes would inquire of the Prince of Darkness whether he were speaking

truth! He would receive only a smile, as Satan's own answer would be pointless. But, when he does speak,

he never seeks refuge in ambiguity. He promises nothing to his disciples but the burden of intellectual

independence, and he is not interested in coaxing the unwilling. He desires to nurture and improve man's

sense of personality, to see man raised to subjective godhead by the power that he has given him.

If you should ever witness his presence, you will see for yourself a majesty that shames the impetuous

and goal-oriented claims of Jesus Christ. Satan needs no such trappings as the cathedrals, adorations, and

aphorisms of Christianity; his own chapels have ever been the field, the forest, and the seashore; and the

silence of the evening continues to grace our communion with the one being who has never used man for

his own pleasures.

But this is something you may only discover for yourself.

Of course I have a conscience. I am imperfect and make mistakes. Having done so, I resolve not to

make the same error twice. I feel no guilt for my human condition - only an irritation at my imperfect state

- and I would be inclined to seek the pardon of the wronged party only.

The “bright bloom of the youthful twenties” is perhaps not so bright as you may suppose. Vietnam has

a way of aging one very quickly. I am a cynic and a thorough pessimist, and when things go well of their

own accord I am pleasantly surprised. The Church of Satan provides media for fantastic escapism under

ritual conditions, but it also demands impassive realism from all of its members.

And now may I add one of my own favorite quotes - from H.L. Mencken:

The liberation of the human mind has never been furthered by dunderheads; it has been

furthered by gay fellows who heaved dead cats into sanctuaries and then went roistering down the

highways of the world, proving to all men that doubt, after all, was safe - that the god in the

sanctuary was finite in his power and hence a fraud. One horselaugh is worth ten thousand

syllogisms. It is not only more effective; it is also vastly more intelligent.

Michael A. Aquino

* * *

August 19, VI

Dear Michael:

I have received and digested [with the help of a gentle purgative] the essay of Prof. Ensign and have

decided that, despite the commission his appellation implies, he is but an Ordinary Seaman floundering in

the troubled seas of christendom. His patronizing attitude, implying you to be an apple-cheeked youth

who has been led astray by a Fieldsian humbug, does little to conceal his own bitterness at not having

given himself the opportunity to savor the hot taste of life. Your comments to him are superb and would

indicate to an objective observer that you have lived one hundred years to each of his. I'm afraid any

further discourse with him will be wasted, however, except to give him respite from that which Thomson

expresses so well:

The hours are heavy on him and the days;

The burden of the months he scarce can bear;

And often in his secret soul he prays

To sleep through barren periods unaware,

Arousing at some longed-for date of pleasure;

Which having passed and yielded him small treasure,

He would outsleep another term of care. 216

216 Thomson, James, *The City of Dreadful Night.* London: Arthur Dobell, 1922, Verse XIII.

Your conversion is his challenge; that is obvious. The creative activity

you direct towards him only

keeps him afloat a little longer while depleting your own productivity. Should you win him over, he would

most likely backslide as soon as the going got rough. He knows he is washed up and wants desperately to

dance to our tune, but his feet won't let him. My final comment on Prof. Ensign is that if we **had** four

hundred thousand dollars **at this time** to work with, he would **really** have something to worry about!

Anton Szandor LaVey

* * *

February 18, 1972

Dear Michael:

Your boss' letter to you in response to my article was interesting. He appears to think of himself as a

clever and really cute fellow, it seems. He must be an egomaniac really far-gone. His remarks are more or

less what I would expect from a grown-up son of the Devil. [Refer to the Gospel according to John 8:44.]

As far as our understandings of one another's world-view and doctrine, I suppose that we have

achieved that. My recent letters have been principally efforts at challenging the epistemological basis of

your system of thought, the question of knowledge, truth, and reason. Your replies indicate confidence in

empirically-based knowledge, which I contend is illogical because it is without objective foundation and

unrelated to any absolute.

This seems to me to be an indispensable point to be honestly and

thoroughly faced if we should

continue the discussion. My contention is that you, from your materialistic, naturalistic basis, have

effectively destroyed the possibility of genuine reasoning and intelligence. You have something - mind -

coming from nothing. You have the rational coming from the irrational or non-rational. Thus there is no

such reality as “truth” or “error”. They must be, in your system, equal and meaningless. Mindless reflexes

can’t study with meaning anything. Deduction and induction depend upon **truth** somewhere, or they have

no more value than the notion that a chicken with its head cut off is making Euclidean geometry.

No doubt this is difficult for you to see, and if you ever “see” it, you will begin to change your

confidence in your present world-view. I think you are smart enough to see this and to fight back with

everything at your command. I affirm that you can’t overthrow the philosophical reasoning and that you

must logically slip and slide into skepticism, nihilism, and despair.

Grayson H. Ensign

* * *

February 23, VII

Dear Grayson:

Well, Anton LaVey certainly seems to have touched your vital nerve! But then he has an unusual skill

for that sort of thing, which partially explains his office. If your characterization of his behavior derives

from John 8:44, then you apparently consider him a liar and a

murderer. This strikes me as a rather violent

reaction against someone who merely suggested that you were depriving yourself of life's manifold

pleasures.

Let us total up the score to date: Dr. LaVey has referred to you [in a private communication addressed

only to myself] as a spiritual masochist. You have publicly - in the *Review* article - denounced him as

being a fraud and a charlatan and have now further identified him as a liar and a murderer, neither of

which he happens to be. Frankly, Grayson, it seems to me as though the Church of Satan and its High

Priest have treated you with extraordinary courtesy and restraint.

And as for John 8:44, I can't help remembering that God's first admonition to Adam - that he would

die if he were to eat of the fruit of knowledge - proved to be a lie. You can seek refuge in allegory, I

suppose, but the moment you take that step the whole *Bible* runs like an old sock.

It should be clear to you that I am uninterested in Jesus Christ, having dismissed his philosophy as

illogical. I have no wish to offend your own obsession with him insofar as it brings you personal pleasure.

Naturally, if you make conjectural assertions, I will answer them to the best of my ability. But I have no

design to convert you, nor does our High Priest - who was speaking in conjecture only.

For that matter it is impossible for me to argue raw philosophy with you, as we both speak from

different premises of what constitutes admissible evidence. You feel a real need for an absolute truth, for

example, so you seize upon the *Bible* as an axiom. I feel no such need, being content with working

assumptions based upon personal observations. If you had been born in Iran, no doubt you'd be beating

me over the head with the *Koran*. Semantics are subordinate to the root disposition.

Michael A. Aquino

* * *

February 25, 1972

Dear Michael:

Congratulations to you on your elevation to a superior position (Magister Caverni IV°) in your church.

On a strictly human and morally neutral plane, I offer congratulations, for, as you know, on the basis of

my commitment to _____ I would express a different evaluation.

First as to LaVey: I suppose it was useless to make any comment about him, as I might have foreseen

that any comment of mine would be used against me. I don't know your motive in introducing a quotation

from him into our correspondence. I am sure that you knew it would be provocative. I judged his remarks

to be an asinine attempt to be funny and also false in fact. So I replied without humor (which seems to

cause us problems) as I felt his remarks deserved. Your suggestion for me to get a ghostwriter for levity is

returned to you for LaVey with interest.

You extrapolate from my reference to John 8:44 that I "have identified

[LaVey] as a liar and a

murderer". From my position and in response to the man's judgments, I consider him to be false and lying

- as to the nature and authority of Jesus Christ and as to his knowledge of me. The words "your father the

Devil … was a murderer from the beginning" are interpreted by most scholars to indicate the

"murder" (death) of Adam and Eve in their spiritual separation from the God and Father. Insofar as you or

LaVey are responsible for the spiritual separation of persons from the love and life of God, you will be

held guilty in the judgment of God of doing the "deeds of your father" - murdering souls. This is my

conviction, though you do not share it.

You and LaVey are just as able as I am [or any other believer is] in speaking your mind about

falsehood, lying, etc. You state bold blasphemies and outrageous, unproved, and unprovable assertions

against God and Jesus Christ - "your impotent mad redeemer … the **true** prince of evil - the king of the

slaves". This is your freedom, but there have been few, even among unbelievers in Jesus as the Son of

God who have not acknowledged the values, the morals, and the ideals of the teaching of Jesus. Men of

the recognized stature of Spinoza, Rousseau, Goethe, Strauss, Renan, and even Thomas Paine, who said,

"… nothing that is here said can apply even with the most distant disrespect to the real character of Jesus

Christ."

So you men in the Church of Satan are a very small and unique minority even among skeptics and

unbelievers of all kinds. Again that is your privilege, and maybe it is your pride. But none of you should

be startled or cut up when someone boldly returns your blatant attack upon the greatest Person who ever

lived in plain words of refutation or denunciation. You hesitate not to speak in the most terrible terms

about One who claimed to be the unique Son of God. You don't even claim such a unique nature or

position. You are mere men, finite, sinful, proud, evil like the rest of us. Paul declares my position: "… let

God be true, but every man a liar …" (Romans 3:4). In other words God, the source of all truth, cannot lie,

cannot be mistaken, but you and I can be.

You call God a liar in regard to Adam and the statement of Jehovah to him "… for in the day that you

eat from it you shall surely die" (Genesis 2:17). You declare that "this proved a lie". You forgot to follow

one of the elementary rules of hermeneutics which says "keep on reading". In Genesis 5:5 it is clearly

stated, "so all the days that Adam lived were nine hundred and thirty years, and he died." So your

accusation against God is itself a lie, a falsehood just as most of the alleged contradictions against the

Bible are. These have been known so long by both believers and unbelievers that they are moth-eaten and

unworthy of intellectually honest people. [Note: I thought God told Adam he would croak "in the **day** that

you eat from it" - M.A.A.]

This brings us to the nitty-gritty of both this letter and the correspondence. Since you do not want me

to “beat you over the head with the *Koran*” - in my case the *Bible* - I am sincerely trying to find out what

reasons, what rational arguments you have against biblical Christianity and principally the truth and ethics

of Jesus Christ. I teach apologetics in the Seminary, and I want not to deal with “straw men” or with weak

arguments, but with the strongest and most modern arguments against the world-view that I stand for as

the best, most coherent, and satisfying of world-views. I figure that you can come as close as anyone in

my circle just now in stating these “logical, smashing arguments”. You state that you “are uninterested in

Jesus Christ, having dismissed his philosophy as illogical”. Would you be so kind as to state the specific

illogical positions presented by Jesus Christ? This, I feel, would be valuable. This would bring us to the

confrontation as to who has the truth and who is in error. What is your epistemology? How do you know

truth, validate it, and build a logical world-view upon it?

I would really like to see it on paper.

Now you may have no time or interest in this subject, but I think it is at the bedrock of our thinking

and lives as intelligent human beings. At the moment, and sticking my neck out, so to speak, I don’t

believe that you have anything more than a shifting-sand foundation for your logical structure and hence

your life. From my position I can only conclude that you must believe philosophically that life “… is a

tale told by an idiot, full of sound and fury, signifying nothing”, that with Bertrand Russell you must live a

life of “confident despair”.

The possibility of truth, its nature and source seem to me to be of the utmost importance to any valid

discussion of opposing world views. Without some agreement here, all is illusion and of no more

importance than making sand castles on the beach with the tide coming in.

Grayson H. Ensign

* * *

June 10, VII

Dear Grayson:

This will be my final letter to you, as I have been recalled to the west coast. It has been a highly

satisfactory stay in this area for me; our membership has continued to mushroom, and Kentucky has

revoked those monopolistic “blue laws” that prohibited businesses other than religious ones from

operating on Sundays. Now the citizens will have a free choice of entertainment. It may amuse you to

know that more than one of your evangelistic colleagues have, over Louisville’s *Bible*-jock radio station,

condemned the Kentucky governor and the entire legislature to Hell for their heinous decision. Well, we

shall do our best to make them welcome!

After re-reading your letter of February 25, I am of the opinion that we are again talking in circles.

Your assumption is that the Christian *Bible* defines truth, and I do not accept this premise. Thus your

reasoning, though sincere, impresses me as being fantastic. As for the arguments I have presented on

behalf of Satanism, they seem to have been regarded with selective inattention. And since the Age of

Satan has come and that of Christ has ended, an extended argument between us is academic. Satan, my

dear Grayson, gazes at you from the eyes of your most brilliant students.

When all is said and done, I believe that you have done your best - according to your beliefs - to

encourage kindness and consideration among men. In this you are at odds with your parent institution, but

you may be closely akin to the **real** Jesus Christ - not the Son of God, but a simple, mortal humanitarian

who lived in an era of misery and callousness. On behalf of the Church of Satan, I wish you a very happy

life.

Michael A. Aquino

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The *Zohar* (Leviticus 19a) describes Lilith as “a hot, fiery female who at first cohabited with man” but,

when Eve was created, “flew to the cities of the sea coast”, where she is “still trying to ensnare mankind”.

She is represented as a naked woman whose body terminates in a serpent's tail.

Gustav Davidson, *A Dictionary of Angels*

Lilith: Hebrew female devil, Adam's first wife, who taught him the ropes.

Anton Szandor LaVey, *The Satanic Bible*

Of all the Grottos of the Church of Satan, none was larger, more enduring, or more influential in the

history of the Church than the one in New York City which bore the name of its founder and leader, Lilith

Sinclair. Lilith was not an old friend of Anton LaVey's as was Charles Steenbarger, nor was she an

unusually favored newcomer as was the case with Wayne West and myself. During all the years of her

Grotto Leadership, in fact, she received only one letter from Anton - a get-well note during a critical

hospital stay. She did not have a scholarly or religious background in philosophy or theology; her

acquaintance with Judæo/Christianity was simply through her experiences at a Catholic high school in

Pittsburgh.

It was at that school that she grew to feel an increasing and finally consuming revulsion for the

twisted, humiliating, and preposterous doctrines that all of the children were force-fed [and physically

punished if they resisted]. The environment finally became so intolerable to her that she left the school

prior to graduation. In 1969 she set out on her own for New York City, hoping to become a fashion model.

She enrolled in New York's Barbizon Modeling School, earning her tuition and supplementing her

student modeling assignments by pressing dolls' clothes in a toy factory for $37 a week and living in a

boarding room slightly larger than a walk-in closet. She was both beautiful and poised enough to secure

many good modeling prospects after completing the school, and she followed her new profession

successfully for the next year. She soon learned, however, that in order to secure any but the most

temporary assignments she would have to do more for clients than pose. Unprepared for this aspect of

high fashion, she turned her back on Fifth Avenue, secured a realtor's license at night school, and

supported herself full-time by secretarial work. And in 1971 she decided to bring the Church of Satan to

New York City.

Lilith contacted the Central Grotto for addresses of local members-at-large, and then she wrote to

invite them to a pilot Grotto meeting at her apartment in Spotswood, New Jersey. At 9:00 PM on Saturday,

June 5, VI A.S./1971, the future Lilith Grotto gathered for the first time. [Somewhat apprehensive as to

"what sort of people there might be in the Church of Satan", Lilith arranged for one of her girl friends to

be on hand as well!] A compassion ritual per the guidelines in the *Satanic Bible* was conducted by Lilith

and Spencer Waldron, who together with other first-timers William Van Ness and Stuart Jay Levine were

to form the backbone of the new Grotto. Of them Lilith reported to 6114:

I'm not sure what to make of Mr. Levine. He sat in a chair at the far

end of the room and didn't say a

word. Spencer Waldron spoke to him a bit, but as far as I can tell he seemed totally apart from the group

and made no effort to mix with them. I'd like to observe him a bit more; perhaps he just needs to be drawn

out a little.

Mr. Van Ness has one beautiful ego and held forth on various subjects. He had several ideas and

suggestions and comments to offer. He is also a go-getter and made his ritual robe and hood by hand. At the

end of the meeting he most generously presented our group with his ceremonial sword.

Needless to say, Spencer Waldron is the backbone of the group and has been my left-hand in this

undertaking. I cannot praise his assistance and dedication adequately. He supplied us with all of the

equipment for our rituals and will not hesitate to help with any request or task if he is able. He is a true

Satanist in every sense of the word, and I consider him most valuable to our group and hold him in the

highest regard.

I feel we shall have no problem developing into a well-functioning Grotto. With a little hard work and

initiative, we could very well surpass our goals in much less time than anticipated. 217

By July the new Grotto had succeeded in exploiting its members financially, as reported by Lilith to

San Francisco: "We now have $4.20 in our treasury, donated by the members at the meeting, and it will be

used to purchase one of the many pieces of equipment needed for our Grotto." 218 Lilith also had some

comments concerning another new arrival, Mike McQuown:

He is a friend of Mr. Van Ness' who has applied for membership. He enters discussions enthusiastically

and is quite intelligent. After observing him I feel that his tendency to be blasé and familiar is not

intentional and that he is not aware of giving this impression. Once brought to his attention, this situation

should resolve itself. I'll follow this up.219

The Grotto was chartered in October, and Lilith wrote its Halloween consecration:

Hear me, O mighty legions of the Pit! Draw near and bear witness as we dedicate to His Infernal

Majesty a new temple of truth. May our beacon of enlightenment cast a flood of brilliance over the

benumbed minds of those who have been blinded by the white light religionists who would make them as

sheep. Look with favor upon our brothers and sisters of the Left-Hand Path, and aid with silent might our

determination that this Grotto shall stand as a sign of the Powers of Darkness and a tribute to the majesty

and might of Satan, our Dark Lord and King of Hell!220

In the years to come the Lilith Grotto would become quite prominent in the media, gaining Lilith

herself photographic inclusion in *Time* magazine and a journalistic accolade as "occult superstar of the

east". Her first interview, however, took place on November 2 of VI/1971 on New York's WCBS

television, and a transcript of that memorable occasion has survived:

Jim Jensen: Today we continue our five-part series of special reports entitled "Witchcraft and

Satanism", but before we do, here's a short glossary: A witch is any man or woman who believes he has

magic powers and does practice witchcraft. White witch: One who uses his alleged powers only for good.

Black witch: One who sometimes uses his alleged powers to harm others. Satan: Well, we all know about

him. Satanism: The ancient worship of Satan and evil for the purpose of improving one's wealth, power,

and pleasure. The Church of Satan: A 20th-century revival of Satanism known to its members as the

217 Sinclair, Lilith, Lilith Grotto Report, June 5, VI/1971.

218 *Ibid*., July 31, VI/1971.

219 *Ibid*.

220 Sinclair, Lilith, Invocation for the Consecration of the Lilith Grotto, October VI/1971.

religion of the flesh. Grotto: Used to describe both the place of worship and the group of worshippers in the

Church of Satan. Destruction ceremony: Ritual of the Church of Satan to bring harm to an enemy.

Bob Young: Today's Satan worshippers, like their medieval counterparts, make no bones about their

beliefs and intentions. They want and are out to get self-satisfaction physically and spiritually, and they

make no judgments about others who do the same thing. If their critics call that evil, Satanists reply that it is

man's natural behavior, held too long in check by traditional religious notions of self-denial and turning the

other cheek. Lilith is the acting Priestess of the Church of Satan for the New York area. She prefers not to

be seen on camera. [Note: She appeared in silhouette.] She's a former New York model, now a suburban

working mother, and the name "Lilith" is adopted from the lore of witchcraft. It was she who allowed this

filming of portions of a simulated destruction ritual - a ritual of vengeance on those who have harmed

members of the Church. Had a complete ceremony been filmed, members believe the powers of Satanic

demons could be unleashed. In a ritual members also believe they can direct powers to their own ends.

Lilith: We develop a concentration in our will. We beam it; we do regular mental exercises. When the

group is together, we all focus on a single thought to generate as much energy and concentration as we can.

Young: The Satanic beaming of willpower to injure someone is a perversion of the normal religious

idea of praying. In the middle ages, when it was founded, Satanism gained support from those disenchanted

by the harshness of early Christianity. In those days the carnal nature of Satanism attracted many fallen

priests who could no longer tolerate celibacy. Today some members of this Grotto are practicing priests and

ministers. Several are ex-Catholics, all of whom say the religion of Satan has helped them rid themselves of

guilt feelings about sex and avarice.

Lilith: If a Satanist does certain things; if he or she feels there's nothing wrong with it, then for that

person it's not wrong.

Young: The religion also helps members cope with feelings of anger and vengeance.

Lilith: Perhaps we want someone to suffer migraine headaches or to

have chronic throat or back trouble

or mental torture, sleepless nights … that sort of thing. He will have no rest until he has rectified what he

has done or until he leaves us alone if he has been antagonizing us. If someone harms us, we strike back

three times as hard. And he'll think twice before doing it again.

Young: Does it go as far as killing someone or wishing someone to be killed?

Lilith: Yes, it can and it has - not in my Grotto, but I know of instances … I know of one definite

instance in which it is true, but of course I can't tell you the details.221

Young: For success in love, Satanists have yet another ritual. I understand that some of the Grotto

services are conducted in the nude. Why is that?

Lilith: The only Grotto service conducted in the nude is the private lust ritual, when you are the only

person there. And this is done at approximately four in the morning, when the subject's mind is most

susceptible, right before waking. If the subject were present, you wouldn't have to do a lust ritual - since

you'd have the actual person. 222

Another part of the television interview had focused on "white witches" or "Wiccans", of whom the

most prominent at the time was a Long Islander by the name of Raymond Buckland.

The Church of Satan had not paid too much attention to the Wiccan movement to date, save for Anton

LaVey's passing comments in the *Satanic Bible* and *Cloven Hoof* that playing the Devil's game while

denying the Devil's name was merely another form of quasi-Christian self-deceit.

The Wiccans reacted to Anton's barbs about as calmly as Professor Ensign, with the result that

virtually every statement, article, and book subsequently issued by a Wiccan had (a) an inevitable

disclaimer that "witchcraft is **not** Satanism!", and (b) an equally inevitable passage or chapter detailing the

"shocking" facts about said Satanism - ostensibly to warn the reader away from it, but also to help sell an

otherwise bland article or book.

221 Lilith was referring to the by-then-legendary Sam Brody Curse of Anton LaVey.

222 Transcript of interview, "Witchcraft and Satanism", WCBS-TV S *ix O'Clock Report*, October 29, VI/1971.

Raymond Buckland was the chief proponent of what is generally termed "Gardnerian Wicca", being

the blend of white witchcraft formulated and espoused by an Englishman by the name of Gerald Gardner

(1884-1964 CE). After his retirement from the Malayan customs service in 1936, Gardner became

increasingly interested in current occult movements. He advanced to the VII° of Aleister Crowley's

O.T.O., but, according to Francis King, he finally decided that he preferred primitive paganism to

Masonic/ Tantric symbolism. King comments:

He accordingly hired Crowley, at a generous fee, to write elaborate rituals for the new "Gardnerian"

witch-cult and, at about the same time, either forged or procured to be forged the so-called *Book of*

Shadows, allegedly a 16th-century witches' rule book but betraying its modern origins in every line of its

unsatisfactory pastiche of Elizabethan English.223

King further observes that Gardner's version of Wicca was heavily sadomasochistic, with scourging

and ritual sex incorporated into the ceremonies and most particularly the "Great Rite" between a coven's

high priest and priestess. Raymond Buckland's account of Wicca on the WCBS-TV show, however, was

not quite so colorful:

Witches meet in a circle which, by tradition, is nine feet in diameter. There is an altar in the center of

that circle. For the initiation, the initiate is then brought in and stood outside the circle, and the first half of

the initiation is the challenge. There's this very stern-faced young woman pointing a sword directly at him

and asking "Do you really want to go through with this?". There will be an exchange of words, and then he

will be blindfolded and bound and taken into the circle in a certain way and led around to the four cardinal

points to be presented to the gods. He eventually ends up in front of the altar, kneeling, to take the oath of

secrecy. And this is just an oath of secrecy. It's a promise to keep the secrets of the craft. There is no

repudiation of a previous religion. There are no crosses to spit upon or trample into the dust. There are no

goat buttocks to kiss. 224

Buckland discussed his "Museum of Witchcraft and Magick". Their curiosity aroused, the Lilith

Grotto visited it in December. Lilith's report to San Francisco was something less than enthusiastic:

The first reaction one experiences upon entering Mr. Buckland's museum is: "You mean to tell me I

came all the way out here for **this**?" The exhibits, such as they are, are contained in a two-story, weather-

worn house that has seen better days. The floors are bare, dirty wood; the walls are dingy and badly in need

of paint. The very first thing one encounters is a display case full of "genuine" Wicca charms, cards,

amulets, and lapel buttons ("I did a 'spell' at the Buckland Museum") - all of which, of course, are for sale.

Magazine and newspaper clippings are all over the walls, the main subject being Mr. Buckland himself.

Tacked to each display case [mostly modified crates] is a typewritten card describing the contents

therein. The display labeled "Satanism" succeeded in provoking all of us, as it proclaimed Satanism to be "a

perverted religion whose members are devoted to the worship of the devil", so "witchcraft is in no way

connected with it". While the Church of Satan was not mentioned by name, Dr. LaVey's photograph was in

the center of the display, along with a membership card from the Church. The name and membership

number on the card were covered by a small wooden cloven hoof. One has only to look to realize the

inference intended.

Buckland himself is a nondescript, unimpressive little man. When one encounters him, the reasons

behind his slurs and statements regarding Dr. LaVey become immediately apparent: sour grapes and

jealousy. I had expected a haughty reception. Instead we were greeted cautiously and a bit uneasily. I do

believe Mr. Buckland was frightened of us, as he kept eyeing us nervously and was most polite when

223 King, Francis, *The Rites of Modern Occult Magic*. New York: Macmillan, V/1970, page #180.

224 WCBS-TV interview, *op. cit.*

speaking to us. What a phony, hypocritical coward! This so-called museum is a joke, and Mr. Buckland

himself is the biggest joke in the place. 225

In Louisville I read Lilith's report with iamusement, and on January 3, 1972 I wrote to her:

Never having met Raymond Buckland, I am not in a position to judge either his integrity or his

intelligence. There was some question over the validity of his doctorate in anthropology, but I understand

that it is verified by King's College in London. On the other hand, why would a Ph.D. be working for

B.O.A.C. instead of the anthropological department of some American campus? He's obviously more

interested in superstitions than he is in Boeing 747s! All very curious. I am relatively certain that there are a

few things about Buckland's history that he would rather not advertise.

There is another reason besides the "sour grapes and jealousy" you mentioned why Buckland has

slandered the High Priest. While Dr. LaVey is acknowledged to be the authority on Satanism, there is no

one person who can claim that distinction (?) for the Whites. Saunders, Buckland, Leek, and the rest each

claim to be the supreme expert - if not king or queen - while denouncing the others as frauds, charlatans,

and outright traitors.

We, of course, view the whole thing as rather infantile. But it would be quite valuable to Buckland were

Dr. LaVey to publicly recognize him as the Church of Satan's principal occult adversary, as this would

certainly confirm Buckland's claim to White preeminence. It would also imply that the Gardnerian Wicca

possesses enough substance to merit concern by the Church of Satan.[226]

I drafted a letter to Buckland, asking that he correct the misleading exhibits in his museum and the

erroneous statements concerning Anton LaVey in his *Ancient and Modern Witchcraft*. I sent the draft to

the LaVeys for their review, and a short time later Diane's reply arrived in the mail:

Raymond Buckland's "discourtesy to Dr. LaVey" would be better described as a personal crusade to

slander his reputation - past and present - using the most hateful, deceitful tactics we've yet encountered.

We've had enough experience with the news media to have learned to roll with the punches, so we hardly

bat an eye when we encounter snide comments.

But Buckland has not implied erroneous things by way of caustic or sarcastic "attacks" - he has stated

them as absolute fact! Such "inside dope" as Anton LaVey started the Church, grew a beard, and changed

the spelling of his name[227] (oh, yes, and the one-time actor bit) are hardly to be regarded as gentlemanly

sparring!

He's damn lucky he's not financially well-fixed; if he were, we would have wiped him out with a

lawsuit. The only reason we didn't file suit against him is that the attorney's fees alone would have cost

more than he's worth in actual dollars and cents, so we could hardly expect to obtain a sufficiently sizable

settlement to make it worth our while, considering that **he** would ultimately **benefit** from the publicity.

We're sick of these two-bit leeches riding our coattails, and we refuse to pump up their ailing egos by

recognizing them as worthy opponents in a "magical war" (or debate, if you prefer).

Were your letter to Buckland written instead to a member of the press, or even a religionist of the

traditional variety, we wouldn't have the slightest qualms about your sending it, but offering him a "deal" -

"you be nice to us and we'll be nice to you" - is too much like expecting a starving animal to politely eat his

half of the game killed by his stronger and craftier host, after having stolen his host's rabbit the day before.

All Buckland needs is to be treated as a peer! You can bet he'd get plenty of mileage out of such an

inference. About the only thing to do with someone like him, who obviously believes his own spook-stories

about Satanists, is to scare the Hell out of him. What he needs is a renewed vision of the Satanist as

portrayed by Dennis Wheatley!

225 Sinclair, Lilith, Lilith Grotto Report, December 29, VI/1971.

226 Letter, M.A. Aquino to Lilith Sinclair, January 3, VII/1972.

227 As it turned out, Buckland was correct about this, but the original spelling was "Levey".

Understand, this is not a critique of your letter per se, but just an attempt to enlighten you to certain

facts about “Dr.” Buckland and his ilk of which you may have no knowledge. (Incidentally his doctorate is

from the Life Science Church, whose ordinations are sold for $25. Is it any wonder our members think they

can be Priests overnight?)

We do appreciate your taking action on this matter and are grateful for your defense of the Master’s

integrity. I’m afraid, though, that the Gardnerian Poohbah will not be swayed by it … I would be more

inclined to think that the letter you wrote to Lilith Sinclair would serve our purpose in Buckland’s case. 228

The WCBS-TV interview opened the door to many more, and in the next few months Lilith and her

fellow members were kept busy taping interviews for such media as Canada’s CTV and the *Philadelphia*

Inquirer. 229 In January of VII Lilith decided to break another kind of ice:

As I’ve mentioned in earlier reports, there has been quite a bit of discussion regarding the living altar.

The ladies of the Grotto are willing, but each feels that she does not want to be the first … stalemate! I

decided to settle it and requested William Van Ness to celebrate the ritual while I served as the Altar. It

made a decided difference in the ritual; the whole atmosphere was heightened, and there was, for want of a

better word, a feeling of “completeness”. The women responded as I expected and are now eager to be the

Altar. Amazing what a little properly-applied lesser magic can do, especially if applied to the ego and vanity

of the recipients …230

But on the whole Lilith was very proud of the Grotto:

It is most gratifying to see what a poised, polished group has evolved from the self-conscious fledglings

of last year. There is also good rapport between members, with the petty nonsense kept to a minimum by

some occasional foot-stomping and table-pounding on my part. 231

By mid-VII Lilith had been ordained to the Priesthood of Mendes III° by Anton LaVey, and the Lilith

Grotto grew in membership to about 35 individuals. The heavy schedule of interviews continued to grow -

from the *Staten Island Register* to *Time* magazine - and on July 15, VII a saturnine and introspective man

named Ronald K. Barrett attended his first meeting. He had joined the Church as a member-at-large in

Alexandria, Virginia in November V and, upon moving to New York, had been referred to the Lilith

Grotto as a local point of contact. To the Central Grotto Lilith commented:

The highlight of July 29 meeting was a striking ceremonial costume made by Ronald Barrett, who is

most dæmonic in appearance anyway! It was done in red and black, with silver studs and snakeskin

ornamentation. Barrett has made quite an impression on us, and I find him extremely capable to work with

in our power-building rituals … He purchased one of the magnificent swords made by Jay Solomon and

then most generously donated it to the Lilith Grotto for ceremonial use. William Van Ness and Jay Solomon

have engraved the hilt with various symbols and the Sigil of Baphomet, and I am now in the process of

working on it. Moreover Mr. Barrett has turned his living room into a superb ritual chamber and has invited

the Grotto to meet there as a New York City location - to be known as Dæmonicus Temple. 232

The future looked bright for the new Lilith Grotto. Elsewhere, however, trouble was a-brewing ...

228 Letter, Diane LaVey to M.A. Aquino, January 6, VII/1972.

229 Sinclair, Lilith, Lilith Grotto Reports, January 12 & February 8, VII/1972.

230 *Ibid.*, February 8, VII/1972.

231 *Ibid.*, April 13, VII/1972.

232 *Ibid.*, August 15 & September 20, VII/1972.

Chapter 14
The Downfall of Babylon

On June 5, VI/1971 - the date of the Lilith Grotto's first meeting - Larry Green, subdeacon at my

Central Grotto Black Mass and now a Priest of Mendes III°, sent me a letter announcing the formation of

San Francisco's second Grotto - the Typhon Grotto. Now that the Church of Satan was definitely

restructuring itself into a nationwide entity, Typhon would handle the local San Francisco membership,

freeing 6114 California Street to serve as a true "Central Grotto".

I congratulated Larry on his undertaking, sent him copies of Nineveh's *Blacklist* newsletter, and

encouraged him to begin his own publication. In January of 1972 there appeared the first - and, as it turned

out, the only - issue of the *Typhon Tusk*, containing a fervent "New Year's Resolution" by Larry:

Unfortunately there are those among us who call themselves Satanists - who, far from being self-reliant,

wear our name without shouldering the responsibility that is the mark of true strength. Satanists are the

strong! By their own brains and abilities they create success. If we are unsuccessful, it is only reasonable to

assume that we are not worthy of our title.

It takes guts to accept the role of Satanist. If you would enjoy the spoils of unique existence, then you

must project the godhead within you and accept all the responsibility that it entails. There is little place for

the faint of heart or the psychic vampire within the Grotto organization.

Those with too little self-esteem can only subtract from the whole, and this cannot be tolerated. A man

who would murder his ego would do more for the Infernal Empire were he to toss his miserable carcass off

a high bridge and thus become a human sacrifice and source of energy for the rest, rather than a liability to

his fellows.

We enter the year VII *Anno Satani*. If you would make a resolution, then let it be to accept life as a ball

of clay and mold it with the dexterity of a creator into a positive and magical ritual for success through

strength. This is only achieved through the Satanic approach of ego-

build. It is not only the early bird who

catches the worm, but the hawk, who has the intestinal fortitude to fight off the others that would have his

prize were he too weak and unprepared to hold what he had produced for himself.233

To Larry I responded:

We have just received the first issue of the *Typhon Tusk*, and I would like to send my immediate

congratulations on a most professional publication. I am certain that you have already found the paper to be

quite valuable as a reference and communication device within the Grotto, and I expect that it won't be long

before the members are asking you to increase the size and frequency of the issues!234

233 Green, Lawrence in *Typhon Tusk* #I-1, January VII/1972.

234 Letter, M.A. Aquino to Lawrence Green, January 3, VII/1972.

It seemed, however, that beneath the surface things were not quite so tranquil in San Francisco. A few

days later I received a letter from Diane LaVey:

I believe Anton gave you some idea of his feelings concerning Larry Green when he visited with you

and Jan last year in Louisville; and when we spoke with you on the phone a few weeks ago, we mentioned

something in passing. At any rate we ask your cooperation in our attempt to cool him down and phase him

out. This is due to increasingly guileful - actually guileless! - and insubordinate behavior.

We have had countless administrative problems with him, but due to his calculating manner, no single

infraction has been grave enough to warrant (at least in his mind) his dismissal. He simply goes along

quietly creating chaos by way of keeping just short of the line; in other words, he's constantly looking for

loopholes. When he's called on the carpet for something, he goes into his "I-only-want-to-do-the-right-thing

… Ex-sul-an-see" routine.

If I were to try to give examples of in what ways he's been remiss, it would probably sound as though

we are nit-picking; but the only way I can describe his attitude and behavior is to say we feel as though he's

constantly straining at the bit, just waiting for a slack in the reins so he can run amuck. He wants to "play

Church" and doesn't miss a single chance to compare his five-member Grotto with CG when it comes to

various duties.

As I said on the phone, the only reason he wrote that to you about being glad to see the *Hoof* back to its

full size [after I assumed the Editorship - M.A.] was to get in a dig at the CG staff - Lana Green in

particular. Of course he wouldn't mention that it was **his** responsibility to print the larger editions, and that

he **then** thought "quality was more important than quantity".

I have never encountered such a monkey-see, monkey-do type. The *Typhon Tusk* was so named because

it was the only thing he could think of that would be at all similar to the *Cloven Hoof* while still maintaining

the theme of the Grotto. He assumes such an attitude of sovereignty that he is insufferable; even the High

Priest, it would seem, is in need of his "blessings".

I'll never forget the time he came in and saw the *Look* issue with Anton's cover shot. At first he

pretended not to notice it. Then when it was obvious he **had** to acknowledge its presence, he picked it up,

thumbed to the inside (no mention of the cover), frantically searching for a line or two he could criticize (no

reaction to the inside two-page photo either), and launched into a tirade about what bad press the Church of

Satan always gets, with subtle implications that, were the High Priest more proficient in dealing with the

media, perhaps it might be otherwise.

Again, though, what do you say: "Aren't you proud to see 'His Ex-sul-an-see' on the cover?" or "Would

you like to congratulate us now, or would it be more to your liking to do so during a special ritual arranged

in your honor?" I hate to say it, but he could be another Wayne West if given half a chance; he's another

vocal faggot, alas. [By this time West had left the Church in disgrace - M.A.]

Back to the *Typhon Tusk*: We realize you are trying to encourage the publication of local bulletins and

newsletters, and certainly agree that it is a good idea. But we will more than likely receive copies of your

letter to him, complete with gold frame and wall mountings so they can be displayed throughout 6114. Of

course I'm exaggerating … but not very much!

The fact of the matter is that he had no part in the layout, typing, printing, or mailing of his Grotto

newsletter, and only those portions that either gave him a chance to toot his own horn, talk about donations,

or announce his birthday were actually written by him (and proofread

and corrected by Anton and myself!).

I don't know how you can get around it, but we would prefer that he not be permitted to reprint from

the *Blacklist* - he'll find a way to take credit, even if he gives you a credit line. Maybe you can say you've

decided to incorporate parts of it in a book you're doing, or some such thing. I shudder to think what that

might encourage him to do, though; maybe we'd best think of some other reason. If we don't, you may

anticipate a letter from him announcing his new project: a book on Satanism!

To sum up our feelings on this matter: Larry is sucking as much as he can from the C/S and giving

almost nothing in return. He has approximately sixty members assigned to his Grotto, and an average

attendance of three to seven. Something's wrong somewhere. We have sent many new members to him only

to have them fall by the wayside after one attendance.

We're working on a new Grotto for S.F., and for the time being we will be sending any new members to

the Karnak Grotto in Santa Cruz. If Larry Green had the position outside the Church, he could be another

Yussupov, in that he harbors the same personality traits!

We are going to try to let him down gradually, thereby avoiding another Wayne West fiasco and perhaps

retaining the few good members who have stuck with Typhon because there's nowhere else. We would

appreciate it, therefore, if you would refrain from all but the most perfunctory correspondence with him. 235

I so refrained, and nothing more was heard of the Typhon Grotto - except that, when Rev. L. Dale

Seago formed his Yuggoth Grotto in Los Angeles in IX/1974, Typhon alumnus and Warlock II° Roger

Sinclair surfaced in Hollywood and joined the Grotto. He had been Typhon's Ceremonial Director and had

contributed scholarly articles on Thoth and Kali Ma to the *Tusk*. 236

The "Wayne West fiasco" began, innocuously enough, in June of VI/1971 when Anton and Diane

LaVey announced a sudden change in the *Cloven Hoof*:

Commencing with this issue there will be no further listing of our familiar communication roster. The

basic intent of this roster was, of course, to provide a means whereby Satanists could establish contact with

others of similar interests appearing on the list. The *Cloven Hoof* initiated a recent attempt to simplify and

thereby improve this system by offering to include names and addresses in addition to membership numbers

of each individual wishing to participate. The response was apathetic, the attempt abortive.

"John M. Kincaid" went on to say that members would now be expected to use the Regional Agent

system for interpersonal contact. Personal "letters to the Editor" and extended essays on magical

philosophy would also be cut from the *Hoof*, again with the expectation that the Agent system and the

local Grottos would compensate. "Kincaid" stressed the positive role of these institutions:

Deserving of considerable approbation are the burgeoning, expertly conceived and presented regional

newsletters. This type of individual effort by these skilled, sincere, and

powerfully motivated Satanists is

precisely the kind of activity which will aid in clearing the paths for intra-regional communication of

members. These publications afford the latest regional information of interest, as well as contain all relevant

directives from the Central Grotto. The effect engendered is one of unity, just as the small-town newspaper

is indispensable as an organ of intelligence and thus unity. 237

The *Cloven Hoof* thus went from 15-20 pages per month to 4-8, and issues now consisted principally

of single essays, presumably by Anton LaVey. In July he exhorted the membership to concentrate on the

substance, not the mere imagery of true Satanism:

What, therefore, does one prudently expect to receive from one's religion if not those deserts achieved

by implementation of sustained loyalty and intrepidity as manifested by one's daily activities relevant to his

religion? After all, Golden Opportunity, when disrobed before us, often appears with quite another identity:

Hard Work! Hence she frequently passes unrecognized by many who are obviously far the worse for it.

Although we may choose to avoid and ignore mundane maxims describing the fruits of honest labor, it ill-

behooves us to adjourn the workbench on **any** day without a definitive application of our best talents toward

construction of a superior Satanic mousetrap for all the remaining sightless.

Surely, then, the Earth with all its promise is much too magnificent a gift to fall prey to those of

boundless, unfettered hypocrisy. Let us summon the great powers of Thoth and Sekhmet to marshal our

energies into a seething tempest! We must strive for control of our environment; we must usurp the fatted

235 Letter, Diane LaVey to M.A. Aquino, January 6, VII/1972.

236 Letter, L. Dale Seago to Executive Secretary, Central Grotto, November 25, IX/1974.

237 LaVey, Anton "John M. Kincaid" in *Cloven Hoof*, June VI/1971, pages #1-2.

hams who sit in judgment of us. We must supplant "pious" pomposity with incisive intelligence. If we are

to be heard through the din of the wailing, lost sheep, **we must speak out**!

Anton concluded his appeal with a quotation from Friedrich Nietzsche:

"But some day, in a stronger age than this decaying, self-doubting present, he must yet come to us, the

redeeming man of great love and contempt, the creative spirit whose compelling strength will not let him

rest in any aloofness or any beyond, whose isolation is misunderstood by the people as if it were flight **from**

reality - while it is only his absorption, immersion, penetration **into** reality, so that, when he one day

emerges again into the light, he may bring home the redemption of this reality: its **redemption** from the

curse that the hitherto reigning ideal has laid upon it.

"This man of the future, who will redeem us not only from the hitherto reigning ideal but also from that

which was bound to grow out of it, the great nausea, the will to nothingness, nihilism; this bell-stroke of

noon and of the great decision that liberates the will again and restores its goal to the Earth and his hope to

man; this Antichrist and antinihilist; this victor over God and nothingness - **he must come one day**." 238

At this time I was still unaware that "John M. Kincaid" was merely a *nom de plume* for Anton and

Diane LaVey, and in September I wrote to "him" rather more bluntly than I would have to the LaVeys

personally:

The revision of the *Hoof* a few months ago has been received both pro and con. The new issues appear

to be more meticulously edited, and the involved essays on various aspects of Satanism elicit enthusiasm on

the members' part. Articles or essays by the High Priest, predictably, generate tremendous interest. I hope

that comments by Dr. LaVey will be featured in each issue to come.

On the con side, many members would prefer the *Hoof* to be expanded to its old length. The old format,

while perhaps less dignified, had entertainment value as well as strictly philosophical discourse. And the

members' comments - both the academic expressions and the "nut" letters - gave the lay Satanist the

impression that his opinion was welcomed by the Central Grotto. The old *Hoof* appeared to be more

nationally oriented than the new one, which, albeit intentionally, comes across as a Central Grotto bulletin

alone.

The Nineveh members are quite curious about developments in other local Grottos - Typhon, Pluto, and

the Babylon group. They would also like to see news about prospective Grottos - such as those in New York

and Washington, D.C. And, for that matter, it would be interesting to know what sort of "unclassified"

projects the Central Grotto is pursuing.

One thing you should know is that members view the *Hoof* as their basic "material" return for the $15

annual fee. The amount of the fee is not a source of discontent as **long** as the size and content of the *Hoof*

make the individual feel that his funds are well-invested.

You and I both know that the annual fees are used for a number of things in addition to the *Hoof*. But

remember that special publications (such as the Agents' Newsletter) and other administrative operations are

often unknown to the lay member. Since his renewal is contingent upon his satisfaction with the results of

his moral **and** financial investment, it is important that he be given either (a) a self-evident return in the

form of an expanded and forceful *Hoof* or (b) some idea about the financially-based projects of the Church

of Satan.

Remember that I am not talking about the stability of the clergy, but about the feelings of I° Satanist Joe

Schmuck. He is aware that the services of his local Grotto are not derived or funded from the $15 fee, and

he is the one to whom the *Hoof* is of greatest importance. I cannot overemphasize this.

In a recent conversation with Reverend West, I asked how the *Hoof* was being received by the

membership in his vicinity. He replied that Babylon's situation was much the same as Nineveh's - that the

238 LaVey, Anton, "Toward the Compleat Satanist" in *Cloven Hoof*, July VI/1971.

lay members would greatly appreciate an expanded national newsletter. Enough copies of the old *Hoof* are

circulating so that individuals are aware of the difference. 239

In her response Diane stressed that the $15 annual renewal fee should be considered as an

organizational membership fee, not a publication subscription fee:

Members must realize that they are not simply supporting a monthly publication, but that they are

helping to support the Church of Satan as a whole - something they claim to believe in and wish to see

grow and achieve certain goals it has set for itself.

Much as the old format might have been “fun” and encouraging to the lay Satanist who wished to

contribute his comments to it, it is (a) simply not feasible to put out a publication of that size monthly -

perhaps if it were to be bimonthly we could, but the members seem to need the more frequent contact with

C.G. that the monthly newsletter provides; and (b) at this point it is imperative that the more dignified

image be maintained, lest we backslide from the stature we are just now **beginning** to attain.

We still have a long ways to go to bring the C of S up to the level of public acceptance - a major goal of

the Church, for it will benefit all members - and **just one** misplaced copy of an official publication

conveying an image contrary to what we are striving to attain (or maintain) could undo much.

Insofar as the *C.H.* being nationally oriented, we intend for it to appear as **the** one “official bulletin”

from “headquarters”. This is precisely why we are encouraging other groups to begin their own regional

newsletters, which would contain items of interest to each one's particular area.

For the first time the Master feels comfortable including something of his own creation in the

newsletter. Before, with the rushed job that had to be done on it and the time and expense that went into it,

he really didn't feel justified in spending the time composing articles that would wind up sandwiched in

between a goodly amount of filler and presented in such poorly edited issues that his contributions were

more expected than appreciated.

Perhaps it will sound egotistical, but we frankly felt it was quite a lot to expect, when the greater part of

the membership couldn't be bothered to compose and submit something for the *C.H.* so we wouldn't have

to lose sleep wondering what, besides Rev. Aquino's and Rev. West's articles, we would fill ten to twenty

pages with. His time would have been better spent writing articles and books whose monetary rewards

could be put towards the Church's progress.

Rev. West's comments on his members' opinion of the *C.H.* does not surprise us. I would imagine they

are especially aware of the shrinkage in the size of the *C.H.* since they no longer have the *Babylonian* as an

additional source of information and guidance. We trust Rev. West will resume publication of his bulletins

as soon as his health permits. We suggested that he might give a few of his more capable members a crack

at it, if only for the fun of working together on a joint venture connected with the Church. This didn't

appeal to him, for he expressed much doubt as to his members' ability

to produce a publication worthy of

the name *The Babylonian*.

Diane also took the opportunity to clear up two other matters: her references to Anton as “the Master”

and the real identity of “JMK”:

Lest you think that the High Priest has taken to whipping his disciples and terrorizing them into

acknowledging him as their Lord and Master, because of my referrals to him as the latter, I assure you he

hasn’t. I began calling him “Master” or referring to him as “the Master” a few months ago, because I was

never really comfortable using “Doctor”, inasmuch as I am not overly impressed with most academicians

and that term evoked a rather alien sensation in me whenever **I** would use it.

So since I had been calling him “Master” occasionally in much the same way a wife might say “you’re

the boss”, “yes, boss”, or “ask the boss about it”, I decided that would be my pet name for him. It’s as

simple as that. Understand, I’m not saying he isn’t a tyrant - he’s a terrible ogre! He even kicks small

children, dogs, and old people.

239 Letter, M.A. Aquino to John M. Kincaid, September 20, VI/1971.

The other matter concerns our Minister of Information, John M. Kincaid … In the early days, shortly

after the Church was formed, a fellow who was one of the first members (and still is one, albeit an

underground member, due to his profession) went by the name John M. Kincaid and used the title given him

by the Master on any tracts or correspondence he composed. When he could no longer spare the time for

this and felt he had to devote more time to his own professional pursuits (besides feeling that his anonymity

would be jeopardized eventually by the growing number of members with whom his attendance

necessitated his association), someone had to fill the gap. So Miss Green learned to reproduce his signature

and began answering his mail. Eventually, as the correspondence grew, John M. Kincaid became a

permanent fixture with the C of S. In about the past year, Rev. Kincaid has undergone another personality

(and sex) change; he is now a sort of composite of Lana Green and three or four assistants (both men - one

of whom is Rex - and women) at C.G. Even though you are probably thoroughly confused at this point, I

must conclude this “explanation” here. One more thing, though: There are only two other persons who are

privy to this information, and for the time being we like it that way. 240

In August of 1971 Wayne West visited San Francisco. “I think the visit Wayne paid C.G. stoked the

fires under him,” wrote Anton to me. “It was almost imperative that he make the trip.” 241 A short time

later, however, Diane expressed guarded misgivings to me:

We have been meaning to mention something to you concerning your practice of sending carbon copies

of much of your correspondence to Rev. West. Ordinarily we would have no objection to this, for we

certainly encourage brainstorming between members - especially amongst the officials of the Church.

But we are honestly concerned that Rev. West seems so insistent that all matters concerning the

activities of a Grotto other than his own be brought to his attention. Were this to appear as genuine interest

in exchanging ideas and information on Grotto proceedings in hopes of bettering each, we would be

delighted.

I'm afraid, however, that this is not necessarily so in the Nineveh/ Babylon situation. And it is more than

a little disappointing to us.

As you know, from the beginning the Master has placed a great deal of faith in you, and others who

sense this resent you for your past achievements and what your future in the C of S appears to hold. As I'm

sure you can understand, it is extremely difficult to put in a letter what needs to be said in this regard. If

only the Master could sit down and talk with you for an hour, so many things could be said and clarified

which often are misconstrued in writing. 242

The September *Hoof* commenced with an article describing the characteristics of a Satanic Master -

the Church of Satan's original formal title for the degree of Magus (V °). "Briefly stated," said Anton, "a

Satanic Master is one who, by the **conscious** application of certain principles, has created a thing, idea, or

situation which, because of its creation, has severely influenced or modified the lives and motivations of

great numbers of the world's people."

He went on to stress the **deliberation** of such an act; merely being in the right place at the right time to

be an unconscious catalyst is not sufficient. Nor, he continued, is theory sufficient; the idea must be put

into meaningful practice. The Wright Brothers and David Sarnoff, he suggested, are more deserving of the

title of Satanic Master than are Aleister Crowley and MacGregor Mathers:

It is bad enough to hear of the “great teachings” of Aleister Crowley - who hypocritically called himself

by the Christian Devil’s number, yet steadfastly denied any Satanic connections, who wrote and had

published millions of words of Cabalistic mulligatawny, the distilled wisdom of which could have been

contained in a single volume of once-popular E. Haldeman Julius’ *Little Blue Books* (which sold for a

240 Letter, Diane LaVey to M.A. Aquino, September 24, VI/1971.

241 Letter, Anton LaVey to M.A. Aquino, August 19, VI/1971.

242 Letter, Diane LaVey to M.A. Aquino, September 24, VI/1971.

nickel) … If Crowley were a magician, it was the beauty of his creative art which made him so, not his

drug-befuddled callings-up of Choronzon et al.

I get fed up to the stomach-turning point listening to would-be students waxing eloquent over Israel

Regardie’s *Golden Dawn*, with its ponderous bulk blotched by sigil after sigil of holy esoterica. The very

jacket design fairly screams out “Oh, God, how good and light and righteous we are!” with a rayed cross of

a magnitude that should have awakened Bela Lugosi back to life out of sheer shock. Mr. Regardie, like his

white-light predecessors, rambles through five pounds of accumulated

Cabalistic toxemia and burned-out

Rosicrucianism before his literary enema yields a scant few pages of today's dinner, namely a watered-

down version of the Enochian Keys.

No, I cannot accept the worth of these "masters", who couldn't get off a semi-logical thought without

falling victim to what H.G. Wells superbly defines as "big thinks". These works were around when I wrote

the *Satanic Bible*. I had even **read** them, as well as Montague Summers, Rollo Ahmed, Ophiel, Bardo,

Butler, Hall, etc., who wrote reams of arcane rhetoric and produced plates of pretty symbols, yet couldn't

seem to say what they meant nor mean what they said. Somehow an occasional member who has

"discovered" an occult "master's" writings of the past forgets all about those opening lines in the preface to

the *Satanic Bible*, assuming, I guess, that I didn't know about **his** newfound bit of esoterica when I took pen

in hand.

At the tender age of twelve, when I grew disenchanted halfway through the *Albertus Magnus* and a

third of the way through the *Sixth and Seventh Books of Moses*, it occurred to me that there must be "deeper

stuff", so I delved. Alas, I found the deeper stuff was deeper, all right - and piled higher as well. For every

page of meat it seemed there were a hundred pages of filler, adding up to a pretty, plump, but decidedly

ersatz hunk of baloney.

I wrote the *Satanic Bible* because I looked for such a book all my life and, unable to find it, concluded

that if I ever expected to read what I was seeking, would have to write it **myself**. The same principle applied

to the *Compleat Witch*.

Summing up, if you **need** to steep yourselves in occult lore, despite this diatribe, by all means do so.

But do it as a ritual in itself, i.e. **objectively towards subjective ends**! Read on, **knowing** that you won't

learn a damn thing in principle from Levi, Crowley, Regardie (or Sybil Leek either!) that isn't extended

one-hundredfold in the *Satanic Bible* or *Compleat Witch*, **but** that you'll have the spooky fun, ego food, and

involvement which invariably accompany a curriculum concerned more with the gathering of ingredients

than with the application of principles. 243

I thought Anton's basic point well-taken but a bit overstated. There is much in the literature of

traditional occultism that is not only sophisticated and profound in principle but suitable for practical

application as well. Granted such material must often be distilled from inaccurate or obsolete data, but the

same is true for virtually all fields of philosophy and science. [I don't care to speak on behalf of Sybil

Leek, however.] Moreover I knew that Anton was sufficient of a scholar to recognize the legitimate worth

of various occult classics; something else must be behind this sudden tongue-lashing. A clue as to what it

was came shortly thereafter - in a copy of a letter from Wayne West to Anton:

It is with the most profound regret that I advise you of the dissolution of the Babylon Grotto, with

effective date of 25 September VI. I am of course deeply grieved by

such action, since I have always held

and shall continue to hold both yourself and the Lady Diane in the highest esteem. Your personal friendship

is much valued, and while I realize that I shall be deprived of such friendship, my decision to dissolve the

Babylon Grotto has been brought about by several important factors.

The recent issue of the *Cloven Hoof* has elicited severe criticism from the membership for two

particular reasons: its lack of content and the clear mandate to avoid reading such authors as Levi, Crowley,

Ahmed, Ophiel, Bardo, Butler, Hall, etc., with the implication that one is wasting time in such pursuits. I

am personally cognizant of Your Excellency's reasons for such a mandate. While I concur that these

243 LaVey, Anton, "What is a Satanic Master?" and "From the High Priest" in *Cloven Hoof*, September VI/1971.

gentlemen leave much to be desired, it is my personal contention that such works are worthy of perusal if

for no other reason than to familiarize oneself with the obvious inadequacies contained therein.

The membership has also been disillusioned with the *Cloven Hoof* due to the fact that many of the

issues promised some "magical" teaching or other in the ensuing issue which never appeared, with the

resultant effect that continuity of aim and purpose was seriously impeded.

Additionally the operational costs of maintaining a Grotto have also played an important role in my

thinking. While the individual Grotto does have access to certain revenues, they do not cover the total

expense involved and quite frequently impose unnecessary hardship on the Grotto Leader, more particularly

when one takes into consideration the time and expense involved in maintaining contact with the various

news and exposure media for the purpose of enhancing and promoting the Church of Satan. As Your

Excellency is fully aware, I have always made it emphatically clear that it was never my intent to “make”

money in the service of the Church, but the limited monies derived from Grotto attendance do not cover

such obvious expenses as telephone bills, stationery, ritual chamber facilities and equipment, etc.

My personal attitudes and opinions concerning the teachings of the *Satanic Bible* remain as firm as they

were in the beginning, and I shall continue to defend them to the utmost of my ability. I would not wish to

be accused of abandoning the doctrines which have become my very life force, and the tenets and

philosophies expounded in the *Satanic Bible* are my own particular beliefs. They are based on the most

profound logic and reason and are a true source of inspiration.

Nor would I presume to judge Your Excellency’s policies for the successful operation of the

organization as a whole. I have made these points emphatically clear to the membership of the Babylon

Grotto and have given them no reason whatsoever to doubt your judgments in this regard. I have always

done my utmost to maintain the image of the Church of Satan in this area of the United States and shall

continue to do so on your behalf on those occasions when it becomes necessary.

The other, lesser aspects which prompted my decision have already been discussed with the Lady

Diane, and I feel confident that she will already have appraised you of them. While some of them may seem

of little consequence, they are of vital importance to me and were, therefore, required to be made known.

I am deeply appreciative of Your Excellencies' kind attentions to me and shall continue to regard you

both with the deepest affection.244

As surprising as this letter was, it paled beside the proclamation (Appendix #29) issued by the LaVeys

a few days later. My copy arrived together with a note from Diane:

While we dislike the time-consuming task of dignifying Mr. West by such a lengthy and detailed report,

we find it necessary because of intense concern on the part of those members formerly under his authority.

Each point taken was raised by members who requested elucidation. 245

To say that Nineveh was nonplussed is an understatement. Despite his officiousness, fierce anti-

Catholicism, and "British" pomposity, Wayne West had always been respected as one of the Church's

most dynamic leaders and organizers - comparable, perhaps, to John Ferro.

Although West and I had little in common in terms of personality, I had found him likable almost in

spite of himself for his enthusiasm, commitment, and unashamed Satanic arrogance [as ought to be clear

from Appendix #7!]. And he and I had shared one conviction brought out by the Northglenn Incident - that

Satanists in general and the Satanic Priesthood in particular should

take a stand - proudly and publicly - on

behalf of the Prince of Darkness whose name they had taken “as a part of themselves”.

Wayne West made no response to the Central Grotto proclamation, and, for that matter, I saw no

reason to doubt Anton’s or Diane’s truthfulness. I was appalled, sad, and furious all at once; to the LaVeys

I wrote:

244 Letter, Wayne West to Anton LaVey, September 27, VI/1971.

245 Letter, Diane LaVey to M.A. Aquino, October 1, VI/1971.

The discussion of Wayne West’s exploits was most interesting. I had no idea that the corruption was so

extensive. It’s intriguing to compare the facts of the matter to that Socrates-drinking-the-hemlock letter he

wrote you! I wonder if he will continue to pose so nobly once he has seen himself vivisected in print. In

spite of the fact that we bore no great love towards Wayne West, we are very sorry that this distasteful

business had to happen at all. I suppose that the worst possible frustration is to spend a good deal of time

teaching an individual who then uses his newfound knowledge to turn around and kick you in the teeth. 246

As it turned out, West’s letter was a rather inaccurate prediction of his subsequent attitude towards

both the Church of Satan and its High Priest. In March of 1972 the *Detroit Free Press* printed an article

(Appendix #30) on West and his current venture, a “First Occultic Church of Man”. It drew immediate fire

from Warlock Michael A. Grumboski, Regional Agent in Detroit and

past Assistant Grotto Leader of

Babylon. To the *Free Press* Grumboski wrote:

In your article you mention, and I quote: “Division and strife marked with name-calling have erupted in

the Church of Satan.” I beg to differ. The matter of Mr. West’s departure from our ranks was marked with

some ill feelings, but certainly not to the extent you portray in your article. I did not agree with Mr. West’s

new organization, but in many ways I do miss his warm and cordial manner. He was a superb host as well

as a very eloquent orator. But even these fine qualities do not make a Satanic Priest.

Mr. West seems to be overtly concerned with trying to insult Dr. LaVey. It is my belief that he (West) is

taking this action because Dr. LaVey clearly saw that West only wanted power through his role as Priest. As

in any churchly group, our leaders wish only the best for their membership. When the ego of one man starts

to stifle his membership’s thinking (as in the case of Mr. West), then it is high time for new leadership. To

further clarify, I do not condemn Mr. West for his new “occult” group. Nay, as a Satanist I believe he did the

best thing for himself, which is very Satanic!

Mr. West alleged that Dr. LaVey forbade the reading of certain books. The article, which Mr. West

falsely interpreted, stated that since the recent splash of occult paperbacks has hit the market, one must be

careful not to buy, as the High Priest calls it, “occult pornography”. One should take a careful look at what

he is purchasing. No ban was ever placed on reading material or anything else. The laws of Satanism are

very simple: One need only obey the laws of the land he resides in and his own personal set of ethics -

which can be more difficult to follow than the Ten Commandments of our Christian brothers. We wish to

bother no one. Let them believe as they desire; in return let us practice as free men also.

I hope in later articles you find it appropriate to notify your readership that the Church of Satan is

definitely functioning at full force under the capable leadership of Mr. Douglas Robbins [Belphegor Grotto

Leader]. 247

I recall that, as I read my copy of the Wayne West Excommunication Proclamation in October of 1971,

I naïvely supposed the cancer to have been cut out - that there might be a little cleaning up to do, but that

the essential problem had been dealt with conclusively. Now, with the advantage of hindsight, I am of the

opinion that the West episode was the beginning of a series of shocks that ultimately led to the final crisis

of the Church in 1975.

The Northglenn Incident had spotlighted the impotence of Satanists who, when the chips were down,

placed their social acceptance before even the most diplomatic affirmation of their religious affiliation.

Wayne West represented perhaps the opposite extreme - the Satanist who proclaimed his beliefs

openly and proudly, and social ostracism be damned! The fatal weakness of West's position, of course,

was that he was predictably shunned by secular society. Presumably his personal financial position

became so desperate that he tried to make ends meet by using Church

of Satan membership and insignia

funds - perhaps a hundred or so dollars in all, which even in 1971 could not have helped him very much.

246 Letter, M.A. Aquino to Anton & Diane LaVey, October 5, VI/1971.

247 Letter, Michael Grumboski to the *Detroit Free Press*, March 27, VII/1972.

As the LaVeys watched the West disaster from San Francisco, they must have concluded that a

program for the Church based upon “open Satanism” was precarious at best and quite possibly fatal at

worst. They themselves had been able to be “open Satanists” and even to make a living from it - through

meetings, lectures, and Anton’s literary ventures. Wayne West was the first to try to emulate Anton

LaVey’s public posture as a subordinate official, and he had failed - so overwhelmingly that he had to be

cast from the Priesthood and from membership altogether.

The disgrace and expulsion of a Satanic Priest, moreover, was not the sort of thing one could pass off

as a mere administrative action. A Priest of Mendes was held to be a being ordained and sanctified in the

name of the Prince of Darkness. His strength, integrity, and nobility of purpose should be those of the

Devil himself. How, then, could he fail and fall - not in a gallant quest, as had Satan himself, but through

miserable, dishonorable motives?

The West expulsion thus demonstrated, for the first time since 1966, that the Church of Satan - and the

Priesthood - was fallible and vulnerable. It could make mistakes; it

could be blooded; it could even perish.

It might be inspired by and consecrated to the Powers of Darkness, but ultimately it would stand or fall on

the qualities of the individuals who comprised its membership amidst humanity.

As is evident from the Excommunication Proclamation, Anton and Diane made every effort to restore

members' belief and confidence in the "infallible, invincible monolith", and at the time they appeared to

succeed. But - with the sole exception of myself - no other individual in the Church would ever again be

entrusted with the knowledge, prerogatives, and power which Wayne West had enjoyed. Whatever

successes Priests and Priestesses achieved henceforth would be almost entirely the fruits of their own

efforts in their own spheres of influence; they would be kept at arm's length from the "Central Brain" so

that, if a West-type situation ever developed again, they could be efficiently and plausibly amputated.

This should not be taken to mean that Anton and Diane LaVey were either unappreciative of

subsequent membership effort or disdainful of individual officials and members. Quite the contrary, they

both worked hard to encourage and assist members. And members of all degrees who met the High Priest

and High Priestess, either in San Francisco or elsewhere, were invariably received with warmth and

courtesy. But the LaVeys were both energized by the **ideal** of the Church of Satan, and to the extent that

the **reality** of the Church could not measure up to that ideal, it would be expendable.

Satanists thus began to live in a curious sort of Twilight Zone in which they were either “tuned in” or

“tuned out” of the “ideal Church of Satan” regardless of their standing - and even Priesthood - in the real

one. It took three and a half years after the Babylon disaster for this trend to completely supplant the

realism of the LaVeys’ original philosophy, and it was by no means a steady and inevitable process.

As will be seen, there were many times between 1971 and 1975 when Anton and Diane displayed the

hope, faith, and confidence in the real Church which had enabled it to come as far as it had for as long as it

had. There were, after all, many wonderful and inspiring successes to come, many of which were the

direct result of efforts by Satanists across the country.

Just as regularly, however, the LaVeys would be hurt, disillusioned, and disappointed by humiliating

setbacks, debacles, and corruption. There was no final, identifiable straw that broke the camel’s back in

1975, but by that time the camel was staggering under the weight of a lot of straws.

But this was October 1971, Wayne West was “a dead issue”, and we were impatient to proceed with

“the great task ahead of us”.

The Babylon crisis was sparked, if not truly caused by changes in the *Cloven Hoof* newsletter, and the

seriousness of the Church-wide reaction to those changes made it apparent that something would have to

be done to restore the publication to its former effectiveness and attractiveness. I offered to help by editing

and making generally available a literary supplement to the *Hoof* called *The Vortex*, and in September of

VI/1971 Diane LaVey's reply arrived:

We like your idea of supplementing the *C.H.* with a more scholarly publication, but why not make it the

main publication of the C of S? Frankly it has become a bit of a pain in the rump having to sweat over

composing it [or Anton's instructing someone else in writing it], getting someone to type it, run it off and

mail it every month, when his time should be devoted to writing and setting into motion certain magical

workings [one project in particular - "Phase 5"] which we haven't the slightest doubt would "blow the lid

off" for good.

He has some "tricks" in his bag that could well create an entirely new industry as well as influence

mankind as nothing has since the first means of long-distance, mass communication or air travel. It's not

some esoteric, head-in-the-clouds magical theory either, and I'm not exaggerating as to the "change in

accordance with his will" which it would accomplish.

I'm no mental giant, but I **do** know my husband, and I have learned to recognize when he is truly on the

threshold of something of import (such as the precedent-breaking Church of Satan). **This time**, though, it

encompasses the mental, physical, spiritual, emotional - all of which are manipulated (believe it or not -

again - for the betterment of mankind) via a **material object** and a **complex program** which must

accompany this device.

This time, however, he's built in a "compulsion element"; so even if the inhabitants of this sphere

persist in their apathetic, epimethean approach to their future, they'll have no choice but to do what is best

for themselves and others of their kind.

The only problem is that it's going to take T-I-M-E - quite a lot of time because, as with all successful

workings, each step must be allowed to fully develop before going on to the next. In the early stages the

plan will not be recognized as being capable of that for which it was originally devised [which is to our

advantage], and the implementation of all facets of the total scheme may not come about for many years. In

the meantime, though, even the minor changes which will take place will be well worth the effort.

[About now, you're surely telling Janet: "She's really flipped; the pressures must have gotten to her."] I

realize this is apt to sound to you like something out of a mad doctor story, but if I weren't so nebulous in

my description, you really **might** start worrying about the Master's sanity.248

At the time I had not the slightest idea what Diane was talking about, but I assumed the LaVeys would

elaborate in their own good time and so did not press her for details. Over the next few years Anton's

248 Letter, Diane LaVey to M.A. Aquino, September 20, VI/1971.

project would gradually unfold. In essence it involved the creation of human-featured robots or androids

[a la Walt Disney's "audio-animatronic" devices].

Anton's androids, however, would be specifically designed to respond and appeal to the intellectual,

emotional, and sexual fetishes of their owners. One might describe them as the ultimate elaboration of the

"blow-up dolls" which may be found in "marital aids"-type hard core pornography stores. But what Anton

had in mind was not just a sex toy, but an artificial, "ideal" companion for each individual who ordered

one.

The roots of this concept may be found in many classics of “robot” literature, such as Thea von

Harbou’s *Metropolis* and Isaac Asimov’s *I, Robot.* An episode of Rod Serling’s original *Twilight Zone*

television series dealt with a marooned astronaut who finally came to prefer the company of a “female”

android to that of the real humans who came to rescue him.

Probably the earliest example of this theme is the Greek classical legend of Pygmalion and Galatea.

Pygmalion, an ancient Cypriot, was so offended by the female debauchery he saw around him that he

came to hate all women and resolved never to marry. He made an ivory statue of a beautiful woman,

however, fell in love with it, and asked Aphrodite to give it life. His wish was granted, and the statue

became the living woman Galatea. That Anton was strongly moved by this legend is evidenced by his

giving his daughter Zeena the middle name of “Galatea”.

There is also a more sinister version of the legend of Galatea, and it is to be found in the

“*Necronomicon*” of the Church of Satan, Robert W. Chambers’ *The King in Yellow* - the book that Anton

Szandor LaVey kept locked away among his most sacred and dangerous possessions.

One of the chapters of that work is entitled “The Mask”, and its theme is the attaining of perfection in

beauty by turning it to stone. Boris, a sculptor, has discovered a chemical solution which turns living flesh

into almost opalescent, rose-hued marble. His beautiful wife

Genevieve, delirious because of fever,

confesses her true love for the narrator to him and her stunned husband:

At the same instant, our three lives turned into new channels; the bond that had held us so long together

snapped forever and a new bond was forged in its place, for she had spoken my name, and as the fever

tortured her, her heart poured out its load of hidden sorrow. Amazed and dumb I bowed my head, while my

face burned like a live coal, and the blood surged in my ears, stupefying me with its clamor. Incapable of

movement, incapable of speech, I listened to her feverish words in an agony of shame and sorrow. I could

not silence her, I could not look at Boris. Then I felt an arm upon my shoulder, and Boris turned a bloodless

face to mine … The last thing I recollect with any distinctness was hearing Jack say, “For Heaven’s sake,

doctor, what ails him, to wear a face like that?” and I thought of The King in Yellow and the Pallid Mask.

In despair Genevieve casts herself into the deadly pool, and Boris, on discovering her, shoots himself

through the heart. Finally, after a terrible, lingering ordeal of madness and mortification, the narrator

nerves himself to enter the sealed room containing the transformed Genevieve:

The heavy doors swung inward under my trembling hands. Sunlight poured through the window,

tipping with gold the wings of Cupid, and lingered like a nimbus over the brows of the Madonna. Her

tender face bent in compassion over a marble form so exquisitely pure that I knelt and signed myself.

Genevieve lay in the shadow under the Madonna, and yet, through her white arms, I saw the pale azure

vein, and beneath her softly clasped hands the folds of her dress were tinged with rose, as if from some

faint, warm light within her breast. Bending with a breaking heart I touched the marble drapery with my

lips, then crept back into the silent house.

“The Mask” concludes as the narrator discovers that the effect of the chemical is temporary. He returns to the

marble room to find Genevieve once more alive, but the account ends abruptly and one is left to ponder the

subsequent fate of the two lovers … as Chambers quotes from *The King in Yellow*, Act I, Scene 2:

Camilla:

You, sir, should unmask.

Stranger:

Indeed?

Cassilda:

Indeed it’s time. We have all laid aside disguise but you.

Stranger:

I wear no mask.

Camilla:

(Terrified, aside to Cassilda.) No mask? No mask!

Now in her letter Diane returned to the subject of the *Cloven Hoof*:

Your idea for separate levels of publication for qualified members is a good idea, but if the *C.H.* were

consolidated and you were running it, it would be an excellent idea.

The only thing we would have to watch is that even the lowest level edition would not cast a

disparaging light on the Church when outsiders happen to see it [which, let's face it, they will]. We still

favor the *C.H.* 's being composed with regard to the opinions and/or comprehension capacity of the few,

who will read it, get something out of it, and perhaps contribute something to it - and to the Church in

general - rather than the many, who are little more than names on a mailing list.

Before we accuse you of being overly-democratic, it's only fair to tell you we suspect that your purpose

in suggesting the multilevel format (translation: a more "highbrow" format and content for those capable of

comprehending same) was to criticize without having to criticize [which your keen sense of tact would

prevent you from doing].

As a matter of fact, without sifting through your whole file to find your original prospectus on *Vortex* I

can't be sure, but didn't you originally intend for it to **replace** the *C.H.* ? I may be wrong; but if this is the

case, you needn't have been so foxy about it. Rest assured, we wouldn't have taken umbrage - we never do

when criticism is backed by solution and assistance. We would be free of a large burden if we had only one

publication - the Agents' Bulletin - emanating from here.

We haven't come to dread doing the *C.H. per se*. We're just fed up with having to try to fit it in with

everything else that needs to be done and then being less than elated with the results of our earnest but

fragmented efforts. We have had others writing partial issues, but as

long as it's up to us to get it out

whenever no one else happens to be available - or if they are capable of "creating" only about one or two

essays before exhausting their resources or inspiration - we might as well compose it all. It also saves our

"psychic energy" (or whatever you'd call it) by not having to pet and cajole.

The Master recently made up his personal "Think"-type sign:

* * *

There are many who would take my time. I shun them.

There are many who would share my time. I tolerate them.

There are precious few who would contribute to my time. These I appreciate.

* * *

If the *Blacklist* is any indication of what you could come up with on a grander scale, the C of S would

have a publication of which its founder and titular head would, at long last, truly feel proud.

Before closing, Diane had a few words to say on the subject of the Church's finances, which had been

one of the topics discussed during the Babylon crisis:

Surely we must be the most charitable organization in the world! I doubt that most of those who are

using the name and reputation for which we have worked [and risked our necks] ever stop to consider this.

Even if we were to start levying tax on weekly Grotto meetings and collecting fifty cents a head [we're not

planning to, although any number of other organizations would],

what would be wrong with that?

It is very galling to us that most of our membership seem to think that any profits made by the Church

go directly into Ma and Pa LaVey's personal piggy bank, when in reality exactly the opposite is true. This is

undoubtedly beginning to sound rather mercenary, but the simple fact of the matter is that we don't relish

the prospect of spending several more years beating our brains out for a membership comprised largely of

the sort of individuals who personify the characters in one of my favorite children's stories, "The Little Red

Hen".

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Were we willing to "cop out" and start manufacturing Church of Satan propeller-beanies, do-it-yourself

ritual kits, and genuine, stimulated (sic) mother-of-pearl Satan statues, we could make a mint off the name

and reputation we've created. But, as it happens, we really **do** believe in the Church as it was originally

conceived, although we refuse to become martyrs - and hypocrites - over it. [Practice what you preach, and

all that.]249

The first thing the new *Hoof* Editor needed was a quarter-page masthead, and I turned to Janet, who

created a bat-winged, Miltonian Satan hurling bolts of fire across the page to form the blazing words

"Cloven Hoof". Diane told Janet, however, that Anton had decided to do the new masthead himself. A few

days later she wrote to me:

I'm afraid finesse is not one of my talents when I have to think and

comment quickly, and I knew I had

probably stuck both feet and an arm in my mouth when I told Jan of the Doctor's decision and the reasons

for same. It has bothered me every day since I talked to her about it. I thought about writing her a note

explaining my feelings, but how do you say "I'm sorry I told the truth but said it in such an indelicate,

blatant way that the way I said it made it untrue"?

I distinctly recall saying that her drawing looked as if a girl had done it, which was a pretty crummy

way of saying it wasn't bold or dominant enough to convey a bold, Satanic impression for a year's time.

Damn! I still can't say what I really mean. Oh, for the guile and eloquence of W.W.

I think what I mean is that it is fine for the present, and certainly artistically valid by any standard of

measurement; but knowing what I do about the future plans of the Church, I guess I should have said that

the masthead should be overcompensatory insofar as "boldness" is concerned. In magical terminology I

suppose it would be called "a blueprint for the 'is to be'". Not that we're all going to grow goat's heads,

cloven hooves, or wings!

I'm speaking only in terms of William Mortensen's formula of "is, not does" 250 as applied to depicting

strength in art, and I **don't** mean to imply that Janet's Devil lacked Satanic meaning. His stance, expression,

and dæmonic physical attributes are highly Satanic and convey the impression of forging ahead! I also

remember saying that it wouldn't be so critical if the Doctor were not an artist himself, thereby implying

that he sets himself up as supreme critic of all things artistic. This certainly is **not** true; he carried on to

everyone about Janet's "hidden talent" after receiving the first issue of the *Blacklist* bearing her cover

design. 251

I have recounted Diane's diplomacy on this matter because of its exotic and amusing aftermath: What

came from Anton was a magnificently hideous Baphomet goat-dæmon, whose most inescapable feature

was a hairy, erect phallus. Accompanying it was a letter in which the artist described his creation:

For the masthead my prime thought was that the design employed should incorporate cloven hooves,

thereby reinforcing the image conveyed by the title. After drawing a succession of devils, most looking

either like fugitives from a tin of ham or third rate opera company rejects from Faust auditions, I started a

rather panoramic thing showing a Devil's herd, a la "Ghost Riders", galloping across the top of the page.

My intentions were the best, but alas, the page was too small, and what started as a DeMille-type

hippodrome petered out to a shopping center dog and pony circus.

A stylized version of Baphomet was decided upon because I felt that Levi's version, while luridly

graphic for the nineteenth century, is far too euphemistic for today's climate. Such concessions as the ill-

fitted "good" pentagram on the forehead, the caduceus in lieu of a virile member, the lap robe to avoid

exposure of the caduceus' point of origin, a rather unimaginative pair of 39 D-cup mammary glands, arms

that would better serve in an ad for Jergens Lotion, a right hand

apparently in the act of hailing a cab, and a

249 *Ibid*.

250 In *The Command to Look*. See Appendix #19.

251 *Ibid*., October 26, VI/1971.

Roman candle perched atop the head do little to advance the impression of the truly base and carnal aspect

of the Beast of the World.

I have attempted to beef up the aforementioned and drawn the horns in the manner of certain eastern

and African wild goats rather than the usual, domestic variety. The membranous wings and scales have been

added to graphically intensify the Hellish origin.

Use your own judgment as to the color rendition. I have enclosed a couple of suggestions. Using red in

only the eyes and the smoke from the cranial exhaust (mistakenly assumed by most occultists to be some

sort of candle) would certainly give the impression of a head “filled up with burning mist and golden mire”

as well as direct the reader’s gaze towards the title. Allusions to red,

blazing eyes can be found throughout

the lore of Satan, from the ghouls and afrits of Persia to Dracula himself. Or, if you feel it is more striking

in black and white, please don't hesitate to forgo color altogether. I am frankly undecided. Diane prefers

either the plain black and white or black and white with just the touch of red in the eyes and smoke. I'll

leave it up to you and Janet to decide. 252

We decided to go with the all-red version, and it thus heralded all *Hoofs* until June of 1972. These

editions were run off by mimeograph in our Louisville basement and mailed out to the Church

membership once a month. It will quickly be deduced by the reader that this would have been quite a task

for a 7,000-strong mailing list, and so it would have been - but it wasn't, as the actual mailing list was 270

names in length. I wondered whether I should be bothered by this bit of deception, but I concluded that no

one was actually being harmed or exploited by it - and that the larger, mythical figure was handy to have

to intimidate persons who might otherwise attempt to harm the Church or its members.

My first issue as Editor - November VI/1971 - contained three essays of mine (Appendices #31-33), an

account of the First Eastern Regional Conference of the Church [see Chapter #16], and an essay by Anton

entitled "Mighty Casey Strikes Out -or- A Satanic Glimpse of the Future". His theme was that contact,

team-type sports were doomed to extinction in favor of individualistic forms of athletics:

As more emphasis is placed upon independence, so individual

expression must flourish. Even though

the masses will always find security within their own mass, the need for individual recognition still burns

brightly in everyone. Christianity has stifled individuality, with conformity touted as desirable, as an

obvious means of control. Planned social activities such as team sports placed greater importance on

involvement than on prowess. The champion was considered a hero, but few could be champions, so

involvement was all that was expected. The game of life was played on a microcosmic level. Unfortunately

252 Letter, Anton LaVey to M.A. Aquino, October 23, VI/1971.

the highest standards of the participants were well below those of the manipulators who planned and

encouraged the games!

Now that man desires to be his own god, the same microcosmic principle applies in his recent choices

of sports. He becomes his own team, a quasi-unique entity. He races stock cars, motorcycles, dune buggies,

and slot cars. He jumps from airplanes. He dives beneath the sea. He rides surfboards. He strives to extract

wilder sounds from electronic musical instruments than the next guy.

And in every instance of what might be called “the new sporting blood”, **uniqueness** of appearance and

individuality of expression are the criteria. Compare the initial attraction of riding a custom-appearing

motorcycle with that engendered by donning a football uniform which looks like everyone else’s. Though a

skin-diver’s suit may resemble the others around him, the wondrous

solitude and serenity he finds beneath

the surface more than compensate in exalting (or submerging) him to a unique position. 253

I also ventured a couple of movie reviews (Appendix #34), but on the whole the *Hoof* would steer

clear of Hollywood Satanism until something called *The Exorcist* came along [see Chapter #29].

Reaction to the new newsletter was very favorable; letters and comments began to come in from all

over the country. A commendation arrived from Anton:

As might be expected, this congratulatory note is tardy, but only because of my backlog and your quiet

efficiency. If something had been remiss in the new *Cloven Hoof*, chances are good I would have had to

voice my complaints immediately! One of the pitfalls of doing a job well around those who love tranquility

is that it contributes to the smooth flow that is all to often interrupted by acts of ignorance and indiscretion

perpetrated by others, often postponing recognition where deserved. As the squeaking wheel gets the oiling,

so the problem makers always receive “attention” before the problem solvers! At any rate, the *C.H.* is

superb, the prospect of future issues bright, and the response totally positive. There is no doubt that it stands

far above anything else in its genre. Congratulations on a fine job. 254

I quickly saw what Diane had been driving at, however, when she had referred to the difficulty of

filling entire issues with membership contributions; there just weren’t any to speak of. The *Hoof* would

receive perhaps 20 letters a month containing chitchat or incidental items of news, but of extended essay

material there was almost nothing. The essays that did arrive got printed [unless they advocated the joys of

necrophilia or something worse], but as my Editorship continued I got into the habit of writing the bulk of

each issue myself, omitting my name from articles to make the fact less conspicuous. I hoped that, after I

had "primed the pump" for a few months, hidden intellectual talents would emerge among the

membership and some good material would be contributed. And that is more or less what transpired,

though not to the degree I might have wished.

The December 1971 issue consisted of essays by me on the Great Pyramid (Appendix #35) and

Christmas (Appendix #36), an essay by Janet on the conspiratorial methods of the original Jesuits, and an

essay by John DeHaven II° warning Satanists against the press' tendency to look for the worst in "Devil

worshippers". January 1972's issue began with a satire of southern evangelism by Janet, after which I

contributed an article on vampirism (Appendix #37) and a short sketch of Pythagoras (Appendix #38).

Anton's essay was entitled "Occult Pornography", and it highlighted the desperate impulse of people to

believe in something - **anything** - in an age in which the old myths have been discredited or destroyed:

Now that God is dead and the old storytellers are being ridiculed, what new tales can be told to

stimulate the demons within each brain, thus actuating and sustaining computers solely programmed for

hindsight? The Satanic Masters have decreed that the Dark Side shall provide the new mythos, and firsthand

fantasy shall be every man's elective, and such fantasies may appear in diverse forms, each to one's own

253 LaVey, Anton in *Cloven Hoof*, November VI/1971.

254 Letter, Anton LaVey to M.A. Aquino, November 22, VI/1971.

taste. The wild talents of the priests of the god-houses can now belong to all, for what the stars do not

supply the pasteboards will.

Why do they not tell of us as we would wish? Because it requires a far worse form of confrontation

than their encounter groups provide. We are reality, stripped of all fantasy, save for that which we can

recognize as such and employ as tools toward our well-being. If Satan is the Father of Lies, it is only

because they have made him so. Satan has spoken truth, but the truth hurts. So He soothes the hurt by

placing doctors of divinity and medicine-men upon the Earth to ease the threat of revelation through the

phylactery of fantasy. For those who can bear the pain of their existence, joy awaits. 255

By the beginning of 1972 several individuals who, having been II° Witches or Warlocks for some

time, felt that they should now be entitled to the Priesthood of Mendes III°. On January 6 Anton wrote to

me (now IV°) as follows:

I had intended to present an article for publication in the *Cloven Hoof* which would shed some much-

needed light on the requirements for the Priesthood. Certain measures of tact and, I suppose, concern over

the possible results of what would easily be interpreted [and correctly

so] as wrath on my part, make it

necessary to ponder the manner in which the subject should be advanced.

Just how does one state the following bits of everyday logic?

Every candidate for the Priesthood must serve an apprenticeship at the Central Grotto, during which his

behavior is observed under various conditions.

Seminarial preparations and qualification are rigorous for those attempting to enter the priesthood of

any other established religion, so why should they not be equally rigid in the Church of Satan? Why should

it be easier to become a Priest of Satan than it is to become a Catholic priest, a Jewish rabbi, or a Methodist

minister, when a Priest of Satan actually requires a great deal more wisdom, considering his terrestrial

commitment? How do we tell them that initiative is wonderful, but that it can never take the place of ability,

and that a proficiency in the latter quality will surely have been made manifest in their pre-III° application

activities?

Mike, we are dealing with grown-up little boys who wish to be big shots and pathetically think that the

rules of the game (verifiable resumés, credit checks, occupational, residential, familial, and emotional

stability) do not apply here, but that the passing of a test is all that matters. They simply cannot divorce

themselves from the climate of the childhood vacant lot fraternity, though **outside** the Church they accept

the rules of the game from prospective employers, loan companies, etc. without question.

Maybe I'm wrong, but I think a man who bears the portentous title of **Priest of Mendes** should be able

to buy a ticket to San Francisco [not hitchhike], check in at a decent hotel [without depending on the C.G.

staff to find him one!], and show other examples of worldly resourcefulness, such as spelling gud, maybe

taking the High Priest and High Priestess out for a hot dog, and additional intellectual feats and social

graces.

I was once astounded at the effrontery of many aspirants to the Priesthood; now I have simply become

inured to such copious amounts of cheekiness. Clearly what our problem children of the Church lack most

is introspection and genuine self-evaluation. I base my standards of tact, protocol, and true respect for those

I feel deserve it on the very selfish premise that "it's the only way **I** ever got anywhere!"

Perhaps I have read too many Horatio Alger novels, but in this epic, as in all, the Devil is a gentleman

who knows how to say "sir", address a fellow as "mister" even if the man's a garbage man (sanitation

engineer), praise others without choking on the words, and generally display the sound and secure ego for

which the Prince of Darkness is noted. Contrary as it might seem to most, it takes a great deal of personal

pride to be genuinely humble.

These are the things that cannot be - no, **should not be** - taught to our would-be Priests, for if such

qualities are not inherent, the aspirant is a bad risk. These requirements for the Priesthood of Mendes, if so

stated, would then combine "Yes, Virginia, there **is** a Santa Claus"

with Emily Post. I dislike hurting

anyone's feelings, but we are well into our Fourth Phase and we'd best toughen our hides.

255 LaVey, Anton in *Cloven Hoof*, January VII/1972.

As I have alluded, we will drop many of our "most dedicated" by the wayside, and umbrages - both

small and great - will be freely taken. What we will gain will be infinitely superior, as it has always been. I

feel there is now enough of a solid foundation to establish a new and comprehensive set of Priesthood

requirements, exclusive of personality traits, which can and should be observed firsthand.

As for the actual requirements, other than a totally new test, which I would like to compile from

questions submitted by yourself and other knowledgeable III° + members, as other qualifications go, the

following should be given much consideration:

- Job or professional stability.

- Married or single (married with compatible spouse given preference).

- Children (persons with children given preference).

- Special abilities (languages, talents, etc., in which outstanding ability in at least one should be

present).

- Ability to maintain relationships (long-term friendships prior to entrance into Church … if none,

reasons).

- Economic stability (assets/liabilities).

- Residential stability (own or buying home? If not, why not?).

- Family reaction (likelihood of problems arising from furious parents, children, inheritance lawyers,

etc.).

- Make and year of automobile.

- Living conditions (type of home, outsider's impression, style of decor).*

- Personal appearance (preference given to above and beyond reproach, yet distinctive appearance).*

- Life-style (leisure pursuits, restaurants frequented, etc.).

- Pets (preference given to pet owners).

- Conversational ability (non-esoteric versatility a must).*

These are a few ideas. If you can come up with others - or properly word these - I will be most grateful.

My plan is to spring these requirements on those who already have our old test, should they submit it.

Naturally I wish "preference given to" omitted from requirement questionnaires which are sent to

aspirants. Otherwise we will have them running out and buying dogs they can't stand, marrying spouses

they can't stand, and eating food they can't stand at restaurants they can't afford.

Items marked with an asterisk are observable chiefly through personal contact with the aspirant, to be

made by a Magister or other qualified O.T. investigator.

Bearing in mind that rigid rules are always made for the many, who require them, rather than for the

few, most requirements are subject to modification under the proper conditions.

Of course most of those who aspire to the Priesthood in a persistent manner are seldom those whose

actions speak louder than their words. Thus a list of requirements must be tough enough to boggle the big

talker and presumptuous upstart. The best potential Priests and Priestesses will be selected to take the test,

as it should be.256

To Anton I responded:

I couldn't agree with you more strongly concerning the Priesthood. Whenever the members in this

region have discussed the III°, they have likened it to merely "the next rung" on the ladder of prestige

within the Church. You pass your II° test and buy a white Baphomet, and then you pass your III° test and

buy a black Baphomet, and so on, presumably, until you get a trident and horns!

More often than not my careful explanations of the differences between lay membership and the Order

of the Trapezoid have been greeted with disgruntlement. In order to clear up the confusion, I have been

planning an article on the structure of the Church, tentatively for inclusion in the February *Cloven Hoof*. It

will be "censored" to the point where it can be read by the general membership, but I will nevertheless staff

the article through your office for approval before I cut the final stencil.

As for the standards of admission to the Black Order, they should be geared to recognize those who are

Satanists, not to allow individuals with inferiority complexes to embellish their egos with an arcane title.

256 Letter, Anton LaVey to M.A. Aquino, January 6, VII/1972.

Paradoxically, though, the latter are always the more vehement in their pursuit of the Priesthood; the former

often elude identification or at least formal recognition.

I would like to spend some time working on the basic requirements you set forth. Let me see if I can't

forward an analysis within the next month, together with some ideas for the III° examination. I would like

to give both some careful thought. 257

Before the draft of my *Hoof* article was reviewed, Anton sent me some additional thoughts concerning

the Grotto system and the Priesthood:

I have decided on two moves towards a more controllable administration.

The first: All Grotto authorizations will be dated on a **six-month** basis. A year is too long a test period,

and it is much easier and "cleaner" to (a) simply not renew an unsuitable authorization (Peter Principle fail-

safe) than it is to (b) yank a charter after seven or eight months of incompetence (punitive measure).

Psychologically #a will be accepted as a means of getting off the hook, for both the Church and the

incapable Grotto Leader, whereas #b engenders hostility and defensiveness.

The second modification is a probationary period of one year from the date of a Priest's acceptance and

installation into office to his formal ordination. This means that, upon meeting the necessary requirements

for the Priesthood, the candidate will assume the capacity of Priest, being addressed by that title,

functioning as such, and wearing the raiment of same. No certificate will be issued, however, until the

fulfillment of one year's required conduct.

I realize this may appear harsh, but it is no worse than most apprenticeships in other religious orders.

Instead of serving in residence in San Francisco, which is - at least at this time - impractical, prowess can be

discerned over one year's time on a pastoral level. A pilgrimage to S.F. should still be required before

installation in order that the candidate may be observed firsthand. In short, a year of probation will

substitute for seminarial residency.

Another aspect I have contemplated is a system of merits and demerits, whereby a tangible evaluation

of behavior might be effected, resulting in probationary advancement, scrutiny, and final acceptance or

rejection. Whether or not such an evaluation program should be made known is open to debate. On the side

of open knowledge of same is the element of watchdog control. If a member is aware, via known, tangible

standards of evaluation, that his actions are acceptable insofar as he does his homework, we might have

everyone doing the right thing - but out of regulation rather than inspiration. Is this what we really want?

Will our "elite" group be elite on the strength of rote-learning and fear of failure, or because it would be that

way **anyway**? I should prefer the latter, at least occupying the clergy.

This is why I have always preferred the "entrapment" school of human evaluation. Temptation is a fine

test of quality, and "enough rope" will bring out most imperfections. If through ignorance or succumbing to

temptation one has blundered, there exists a useful test of humility, for it presents a situation whereby one's

ability to "kick himself" may be discerned. Unless one can constructively - not masochistically - deal

himself a swift kick upon making an avoidable mistake, he will never learn much.

Perhaps "leaks" that such a system of evaluation exists, without divulging specifics, is the answer. I

think that such a method of observation, and subsequent merit or demerit, should exist for the Council's

use; all that remains is to decide which of the two described above [or alternate suggestion] will best serve

our purpose. I invite your comments. 258

The upshot of this dialogue was my first major article on the Church's degree system (Appendix #39).

It appeared in the March 1972 *Hoof*, together with an essay of mine on the Grail (Appendix #40) and a

reprint of the newly-revised [by Anton] Church of Satan information statement to prospective members

(Appendix #41). Anton's official essay for the issue focused again on the integrity of the Satanic

Priesthood:

257 Letter, M.A. Aquino to Anton LaVey, January 13, VII/1972.

258 Letter, Anton LaVey to M.A. Aquino, January 27, VII/1972.

Other religions have had thousands of years to construct a wall of righteous immunity with which to

surround themselves, though they have fought, one against the other. **Their** priests can nefariously use their

prestigious positions, for, even though their deceit is visible, so are the

deceits of those who are empowered

to criticize them. Hence nothing is said. **Our** Priests' shortcomings will also be visible, but many voices

will be raised in criticism, for such criticism is justified when it attacks the Devil.

Our Priests must be superior human beings.

To attack our detractors is easy. Any Satanist will find them to be small and unfair game; he will receive

no trophies upon bagging the limit. Such sport can be entered into by the most fledgling Satanist, armed

with a modicum of logic and a pantheon of Satanic deities from which to draw, in a tournament of fantasy.

The Priest of Mendes, however, is a lion in the path of those whose only justification for living rests on their

adherence to the side of "goodness". The Satanic Priest will be observed in all aspects of his "evilness",

whether it be a pick of the nose or an unmown lawn. Our Priests and Priestesses - like Cæsar's wife - can do

no wrong.

The Priesthood of the Church of Satan requires far more perfection of its candidates than do the

priesthoods of other religions, for the Priest or Priestess of Satan is the foundation of modern Satanism. As

we grow, there is less room for marginal persons within the Church. As we progress, standards of leadership

are tightened - not only because we become a brighter object of scrutiny, but because of increasingly higher

qualifications possessed by new members.

This is not to imply that Satanic clergy must be simon pure in word and deed. It means that the Priest of

Satan must be better-read, more self-aware, more achieved for his years, more articulate, and more

genuinely dedicated to his chosen faith than are the clergy of any other religion known to man.

We are living in a fleeting, but Satanically necessary period of “paper priests”, whereby anyone can

become endowed with legitimate secular authority for a few dollars.

I must confess that I have encouraged such antics - by both overt and covert machinations. Those who

can conceive of the method and the results will understand my plan. It will come to pass that the Satanist

will attain legitimacy through **exclusion**. 259

I call particular attention to these two articles - the message from Anton (above) and Appendix #41 - as

well as to the quoted correspondence from him as exemplary of the rigor with which he defended the

integrity of the Satanic Priesthood during the decade of the Church’s existence. One will note that his

approach was one of seeking and encouraging constructive criticism from senior officials of the Church as

to ways to improve the ordination procedure; he did not consider himself either infallible or omniscient on

this subject.

Also in the March *Hoof* was a letter to the Editor in response to an H.P. Lovecraft-theme poem which I

had included in the February issue. The letter read:

Concern’g ye Chaunt of ye Strange Angles from ye Booke of ye Arab Alhazred which our esteem’d

Brother, Warlock John Dee, did submit in ye preced’g issue: I was much astonish’d thereat, for I had

thought mine own copy of *Al-Azif* to be ye Last. I desire greatly to discuss with him a matter of certain

Business which I believe might be of interest to him, and which cou'd prove to be of no small benefit to us

both, as well as advanc'g ye Cause of ye Gr. Old Ones & hasten'g their com'g Again. I am at present us'g

ye name "Dale Seago" & may be reach'd at ye H&HS Station, MCAS, Cherry Point, North Carolina 28533.

Hop'g to have word from him soon as a Brother in Satan & in Him Who is Not to be Nam'd, I am

Sincerely,

A. Billington, Gent. (Warlock, SZZ-927)

This epistle prompt'd still another letter to the Editor in the April *Hoof*, this one from a member on the

east coast named Phyllis Rose:

259 LaVey, Anton in *Cloven Hoof*, March VII/1972.

Regarding the March *Cloven Hoof* - the letter from A. Billington: "His" book, *Al Azif* or the

Necronomicon does not exist. I took the initiative to write to him … I could hardly type to Mr. Billington I

was laughing so hard. Anyway I did not try to offend him, for I have a friend who also takes the Cthulhu

Mythos seriously … You probably know the book is a myth unless the letter was a joke. But in case you

don't, don't try to get a copy - you'll never find one!

This letter was followed by a comment from one of my Contributing Editors:

The young lady is entirely correct. There is no such work as the *Necronomicon*, and the so-called

“Cthulhu Mythos” is a literary invention of the over-imaginative Lovecraft. Dee and Billington would do

well to discern fact from fantasy in the future.

Nyarlathotep

“Dee” and “Billington”, as it turned out, had unleashed an even worse horror than the Gr. Old Ones on

the Church of Satan - a previously dormant II° (!) Pennsylvania entity by the name of Wayne Chojnicki. In

February he wrote to a bewildered Arthur Zabrecky (his Regional Agent):

In the most recent edition of the *C.H.* is a work supposedly composed by John Dee, SZZ something or

other; the work is entitled “The Chant of Strange Angles”. It is my sad duty to have to announce at this time

that, unless Mr. Dee is contacted and a sufficiently plausible reason for the publication of said “chant” is

furnished to me, I and my order do hereby declare and pronounce a fate worse than death on one John Dee -

the reason for such drastic action being that because of his lack of Satanic wisdom he, through the

overindulgence of his ego, has placed in the hands of hundreds of unsuspecting members of the Church of

Satan a possible means not only for their own destruction but also that of the Church.

The “Chant” is but a prelude or preparatory for a working involving the opening of a time gate, a warp

in which are imprisoned a series of elementals who by violent means would render man into bondage. The

entire working goes under the title of the Dhol (sic) Chants. The original copies of said Chants are part of

the Aklo Tables, which also warn strongly against the release of said

beings. These beings are not to be

confused with the nature deities of old or even the supreme countenance of Lucifer himself. For “Lucifer” is

but the Hebrew Semitic name for the eldritch deity Shub-Niggarth (sic) of Lovecraftian fame. This is to

whom the Church has ties (if any) in the format of a deitific figurehead, because S.N. is translated into the

Black Goat of a Thousand Young. Sound vaguely like the Goat of Mendes? However, John Dee advocates

utilization of 1/4 of the Dhol Chants by practitioners of our Church, who do not and at this time cannot

comprehend what would be required to rid themselves of the plague which would not only triumph over the

Christian do-gooders but our people too. These beings are not the Angels (angles) of Revelation of which

Dr. LaVey speaks, as John Dee supposes, but are the antithesis of everything our Satanic lifestyle advocates.

Do now what I request, for the internal security of the Church, or I’ll have to hold you too responsible

for this abomination. Don’t make me harm you. I’ll be expecting some reply in 3 weeks or less. The counter

spell will be evoked at the end of that time, with a corrolary (sic) spell to punish x3 those responsible for

endangering this many of our people. This oath I make: “By the services of the Unspeakable Hastur and

Maskim 7x7, and lastly that which is unnamable, what I have said will be done! Shemhamforash! So mote

it be!”

Vade retro Pan!

Wayne Chojnicki260

Art Zabrecky was a rather affable gentleman who lived in Cleveland, Ohio and dealt in antiques. He

wrote to me in some bewilderment: “Rather than go into detail, please read the enclosed material. Perhaps

you can offer some advice. Will be looking forward to hearing from you.” 261

260 Letter, Wayne Chojnicki to Arthur Zabrecky, February 17, VII/1972.

261 Letter, Arthur Zabrecky to M.A. Aquino, February 22, VII/1972.

Approximately a week before this, as is recounted in Chapter #16, the Church had undergone its most

serious crisis to date - that of the dissolution of the Stygian Grotto in Centerville, Ohio. It had been a very

trying episode, and as Anton LaVey’s action official in the case, I had been right in the middle of it. On

one hand I was printing policy statements from the High Priest proclaiming the highest of standards for

the Church and its clergy; on the other there seemed to be no end of stupid little scandals to mock those

standards. Thus Chojnicki’s epistle appeared before me at precisely the wrong time; he seemed

representative of every rat in the Church of Satan’s woodpile. To him I wrote:

The insolence and foolishness of your letter to Mr. Zabrecky preclude a serious reply to your

arguments. Needless to say, we are not impressed. It is not your place to advise the Church of Satan on

matters of ethics, nor have you the right to subject our Regional Agent to such drivel. You will send a letter

to Mr. Zabrecky in which you express your personal apologies for such

conduct. You will send a copy of the

letter to my office as well. And if I should ever hear of your threatening another member of the Church

again, you will have to answer to me. 262

I should have known better what I was letting myself in for. Chojnicki's answer reached me soon

thereafter:

You may drop this air of pompous indignation and recognize the fact that the honor of bearing the

fourth level "bishop" status in the Church confers (sic) to me that you have achieved a certain proficiency in

the realm of Contemporary Satanism, both ethics and ritual. This degree has its parellels (sic) in other

orders (which the Church chooses not to recognize), as in the title of "Master Specialist" in the International

Brotherhood of Shadows, which in effect means that you are competent only in certain fields. You made no

mention that you have even heard of the term "Primal Magic" and as such, while I respect your status

within your field, your rather heated reply serves only to disappoint me. However I'm willing to overlook

this scare tactic and offer to instruct you as to the reasons for my prior strong request for an inquest,

providing the following is done. First, I receive written confirmation that you have exercised a reasonable

amount of your authority to secure from Mr. J. Dee a deposition as to the origin and use of his piece of the

Dhole Chants and secondly that the C.H. publish a follow-up asking any one to report any effects or results

achieved by the afformentioned (sic) chants (preferably one which would not arrouse (sic) excess curiosity).

On these grounds I will, in return, drop the hopefully unnecessary strong-arm tactics and you may even

learn something shall we say “usefull” (sic). You see you also have the option of having me removed from

the membership and/or choosing to do battle psychically or otherwise.

Rege, Ave, Hail SATAN!

Ia Shub-Niggarh! (sic)

Wayne Chojnicki

2nd Level, C. of S.

Director, S.S.S.

6th Level, Bro. of Shadows

Special Consul, O.S.T.[263]

Our threatening thaumaturge also decided to set Dale Seago straight (all sic):

Bro. “Dale”,

Would strongly reconsider any undertaking with Bro. Dee as mentioned in *C.H.* March 7a.s., it seems

the Dholes as not especially pleased with his stupid action of the previous issue, as well as the church being

unhappy with one who misguides our own people. Bro. Dee has about 2 weeks before those of our “elderly”

friends, take action against him. I have certain books on “loan”, Dzan, Eibon, & Pnaokotic with which I feel

262 Letter, M.A. Aquino to Wayne Chojnicki, February 25, VII/1972.

263 Letter, Wayne Chojnicki to M.A. Aquino, March 1, VII/1972.

might help in translation of certain ambiguous and potent mumblings.

Am working on restoration of certain

mutual friends of ours restoration (Yog-Sothoth, Shub-Niggarth, Caliuga) I am limiting the crossing

because the transition is not an all or nothing proposition, and some of the minions (like the Lloigor, don't

play nice. So can only help you under those conditions, considering that I can do the Dhol Chants either for

or against you, think things over carefully! MAY THE HOUNDS OF TINDALOS NEVER SEEK YOU! 264

Chojnicki also had words of warning for Seago concerning anofficial of the Church of Satan:

I too am sorry that it is necessary for a brother to turn on another brother; but when I wrote the higher

authorities requesting that Bro. Dee be called to account for his indiscretion I received a most rude, and

insulting reply from one Sir Michael A. Aquino, Magister Caverni in Louisville, Kentucky; while you and I

are acquainted with all that is involved with the area of your research and the gravity of same the regional

"bishop" apparently isn't.

Yours in the Nameless brotherhood of the Necromantic Star,

Rege, Ave, Hail Satan,

Ia, Ia Yog-Sothoth.

Ia, Ia Shub-Niggarth …

"Ph'nglui nglui' nafh Cthulhu, R'lyeh Wgah'nagl Fh'agn"

Amen!

Wayne (Asmodeus II) Chojnicki, EZZ-919

2nd Order, Church of Satan (still?)

Director, Societas Selectus Satanas (SSS)

6th Level, Bro. of Shadows, PSU Chapt.

Special Consultant, Order of the Silver Triangle265

Dale Seago also had hopes, as his reply to Asmodeus II will evidence:

I must confess myself both concerned and alarmed. If I am interpreting things correctly, you are

serious; you are threatening a brother of the Order; and, further, I cannot surmise the cause or nature of your

anger toward Bro. Dee. All this just does not compute.

You are obviously a man of talent and resource, or you would never have reached the II°; but you could

have been of immeasurably greater value to the Order if you had utilized the time and energy you have

poured into the SSS in the Church's behalf - and you would certainly have been rewarded accordingly.

Instead, however, you have become as Saruman, who allied himself with the Dark Lord and then set

himself up in imitative rivalry, and thought to escape the consequences of his folly. And if you persist, the

fate of Saruman will be yours. The prospect of answering to the Master of the Realm for this matter is not

one I like to think about.

Rege Satanas!

L. Dale Seago

Warlock II°, Regional Agent266

Actually I think my final communiqué to Chojnicki was rather mild:

After careful consideration of your personal history, motives, and accomplishments, the Council of

Nine has decided that your interests and those of the Church of Satan do not coincide. It is the general

consensus that you would ultimately enjoy a greater personal satisfaction in an environment not subject to

264 Letter, Wayne Chojnicki to L. Dale Seago, February 24, VII/1972.

265 *Ibid*., March 2, VII/1972.

266 Letter, L. Dale Seago to Wayne Chojnicki, March 6, VII/1972.

the restrictions of a formal institution. Consequently the Council has directed me to inform you that your

membership in the Church of Satan has been terminated as of March 15, VII.

Very truly yours,

Michael A. Aquino

Magister Caverni IV°267

… which was the result of my telephoning Diane: May I ease the Eternal Punishment of the Prince of

Darkness a little by relieving him of this particular disciple, and her saying I think we can somehow

manage to survive without the support of the Societas Selectus Satanas, Order of the Silver Triangle, and

International Brotherhood of Shadows.

The story behind the lead article in the April 1972 *Cloven Hoof* began the previous summer - with the

appearance of a *Newsweek* article (Appendix #42) critical of the Church of Satan on the grounds that it

was neo-Nazi. When that article appeared, I voiced my annoyance via the following letter to the Editor:

After reading your comments concerning the Church of Satan, I am

forced to suspect that your

magazine's interests are more sensational than objective.

Your implication that "most of those convicted of the killings have demonstrated some kind of

involvement with the Church of Satan" is both unsubstantiated and factually unfounded. Nor does Anton

LaVey espouse any of the racist or totalitarian theories of the Nazis, as your reporter subsequently

suggested. If Satanism seems grotesque in the eyes of the pompous professionals of existing theological

institutions, perhaps it is because we portray man as the crude, impulsive animal that he is rather than as a

divinely-inspired image of a beneficent god. In view of the Christian religion's bloody record of persecution

and suppression of other faiths, it takes some nerve for its present-day proponents to voice accusations

against the Church of Satan.

As for White witchcraft, I suppose that intoning nursery rhymes in the nude is all right if you go in for

that sort of thing. It may be æsthetically pleasing to both participants and spectators, but it is intellectually

inconsequential. Whether you pray to a god named Jupiter or to one named Jehovah is unimportant; the fact

that you pray at all, however, marks you as a person who is attempting to refuse responsibility for his own

decisions. 268

In the September 1971 *Hoof* "John M. Kincaid" had reacted somewhat more mildly to the *Newsweek*

coverage:

The *Newsweek* article contains much food for thought, if read by

discriminating persons, with its major

weakness accountable to the “expert” opinions of assorted pulpiteers and theologians who, it is assumed,

know all the answers concerning Satanism. Asking a Christian clergyman about Satanism is akin to taking

one’s car to a wrecking yard if the carburetor is out of adjustment, on the premise that an auto wrecker

specializes in cars that don’t run. 269

Rather unsatisfied with “Kincaid’s” comments, I wrote to “him”:

I hope that the Central Grotto didn’t dismiss the *Newsweek* article as being all that inconsequential. It

has caused us a great deal of trouble here. The outright insinuations that the Church even obliquely

encourages ritual murder, and that Dr. LaVey is a latter-day Nazi are hardly the sort of things we can gloss

over. Read that article again from the standpoint of a person who knows nothing about the Church; you will

267 Letter, M.A. Aquino to Wayne Chojnicki, March 7, VII/1972.

268 Letter, M.A. Aquino to *Newsweek*, August 17, VI/1971.

269 “John M. Kincaid” in *Cloven Hoof*, August VI/1971.

find it to be extremely vicious. I for one don’t think we ought to turn the other cheek to some smug

Newsweek editor. 270

Diane’s reply a few days later sheds considerable light on the LaVeys’ growing disillusionment with

the Church’s continuing treatment by the media. [Recall that, in the early days of the Church’s turn

towards greater sophistication, correspondingly kinder reviews had

been anticipated.] To me Diane wrote:

The Central Grotto certainly did **not** dismiss the Newsweek article as being inconsequential! As a

matter of fact, it has [along with several other pieces on the Church] nearly resulted in an immovable

curtain being dropped between the media and the Church.

So embittered is the Master by the media's apparent need to wear the "good guy badge", thereby

concealing their own weaknesses and often-dubious personal motivations, that since the *Look* and

Newsweek articles I have been unable to talk him into a single interview or personal appearance. His

attitude is: "If they insist on using me as a scapegoat so they can pat themselves on the back for 'exposing'

the evils of Satanism, they are just going to have to find themselves another Devil (or sin-eater)." I don't

know just how long he will continue this, but he's not showing any signs of budging at the moment.

In case your comments on the article were prompted by the lack of a request from him for members of

the clergy to write letters of rebuttal, it's because he assumed they would anyway. The *Fate* matter [Note:

See Appendix #43 - M.A.] was a different story, because what self-respecting Priest of Mendes reads *Fate*?

I must admit, though, that we were rather surprised by what appears to be extreme worriment on your

part over the article. Regarding the first piece *Newsweek* did on the Church, I recall that when the Master

was so enraged over what was said, it was you who convinced him that he shouldn't be so concerned over it

- that most people will only remember his picture, name (spelled

right), and the name *Newsweek*. And he

feels that, if anything, this current story gave the average person **more** correct information than the last, and

that the above-average person would surely read between the lines and find a distinction had been made

between the C of S and those so-called “Satanists” who engage in ritual murder.

Nevertheless we all agree that any point given in our favor was given grudgingly. Unfortunately,

though, they did not come right out and say anything that could be cited as slanderous were we to bring

legal action against them. Every attorney with whom I’ve ever discussed this sort of thing says that slander

is probably the most difficult offense to prove, and that, even if proven, you must prove financial loss as a

result of it in order to obtain judgment against the offender. Perhaps now you can understand why the

Master isn’t exactly keen on giving any more time to the press. They say whatever they please, anyway, so

why bother? 271

And so, when casting around for a lead article topic for the April 1972 *Hoof*, I decided to take on the

Nazism allegations (Appendix #44). Then I launched into my most extensive book review to date - on the

subject of Colin Wilson’s just-released *The Occult* (Appendix #45).

The May/June (combined) issue was the last of the “red goat” issues of the *Hoof*, both because Janet

and I were moving from Kentucky to Santa Barbara, California and because a decision had been taken to

upgrade the *Hoof* to a digest-style printed format. The May/June issue, in any case, was the best of the

"red goats", containing many good articles, poems, essays, and letters from members. The pump, it

appeared, had been primed; I wrote only six out of the twenty pages, and most of those six pages consisted

of announcements and reports of current events. The only feature article I wrote was entitled "Darwin and

the Devil" (Appendix #46).

Anton's essay for the May/June *Hoof* was again a major theoretical statement entitled "Working at

Having Fun". Shaking his head at the clenched-teeth determination of the average person to "enjoy

himself" in fixed ways during fixed times on fixed days, Anton predicted that increasing diffusion of

business hours throughout the week would eventually cause "commercial" holidays to "wither away". [A

270 Letter, M.A. Aquino to John M. Kincaid, September 20, VI/1971.

271 Letter, Diane LaVey to M.A. Aquino, September 24, VI/1971.

decade later, holidays in the United States were in fact rearranged to "extend" weekends rather than

commemorate precise historical dates!] Anton concluded:

In the future Age of Satan, pride in accomplishment will emerge out of wholesale indolence, because

the doer - the creator - will be set apart from his drone-like fellows. Redundant as it appears, pride in

accomplishment will itself be cause for pride. Thus the achiever need not work at having fun, but will have

fun in working. Sound crazy? Just look around you. Those with the greatest opportunities for indolence are

invariably those who take up the most time-consuming and involved

projects. The wealthy matron who

spends long hours at volunteer work does it because (a) everyone will see how wonderful she is, (b) she

won't feel guilty at being so rich, and (c) **she will justify her existence as a productive human being**. In a

few years she, as well as her less pecuniary human brothers and sisters, will only consider the last reason.

Satanism advocates indulgence instead of abstinence. If you "indulge" yourself solely on the premise

that it is the Satanic thing to do, you are playing the same game as the Christian who hangs one on every

Saturday night or battles mosquitoes at a Sunday picnic. If Satanism provides a credo by which you can

thoroughly enjoy sought-for pleasure, then revel in your senses.

If, however, you indulge yourself by Satanic prescription, waiting for positive results after each

carefully programmed joy ride, forget it. You are probably quite secure in your abstinence, and to realize

that is infinitely more Satanic than the misgivings that ill-contrived self-indulgence will produce. The

apprehension you could experience after an overdose of programmed joy might even land you back in the

nearest church of the other side. I have seen it happen. 272

272 LaVey, Anton in *Cloven Hoof*, May/June VII/1972.

Chapter 16
The Realm of the Masters

That having committed to memory and provided sufficient evidence of a working knowledge of Satanic Theology, and unfilled wisdom of the Black Arts
on this ... Day of ...
in the ... year of Our Lord Satan, has been granted the Degree of the ..., that which is called by the name of ... and is duly licensed to perform all and sustain that which falls within the realm of this Degree as in accord with the tenets & philosophies of
The Church of Satan
having passed before the Council of Nine, Order of the Trapezoid. By all the powers of Hell. So it is to be DONE.

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On July 21, 1971 I officiated at the first marriage within the Church of Satan since the celebrated

Raymond-Case wedding in San Francisco in 1967 [see Chapter #3]. Now at the Nineveh Grotto two of its

members were married to become Vicki and James Peyton. For the occasion the normally-foreboding altar

was covered with white flowers, and, as James placed the ring on Vicki's finger, their two hands were

momentarily enveloped in a burst of Hellish flame. [Since the Black Mass at 6114, I had become a little

more skillful in my employment of Dragon's Breath.] The text of the official Church of Satan wedding

ceremony, as used at the Raymond and Peyton weddings, is included as Appendix #47.

An amusing interlude had preceded the actual ceremony. In Kentucky all clergy who desire to

solemnize weddings must first be licensed by the county - in this case Jefferson County, which

incorporated the city of Louisville. On July 12, County Clerk James Hallahan was rather taken aback by a

bright red certificate of ordination which announced:

STATE OF KENTUCKY
County of Jefferson

JEFFERSON COUNTY COURT

At a Court held for the Court aforesaid on JULY 12th, 1971

the following is entered of record:

Rev. MICHAEL A. AQUINO satisfying the Court that he is a resident of this County, a man of good moral character and in regular communication with his religious society and a duly authorized Minister a license to solemnize marriages is granted him; whereupon he gave covenant in this Commonwealth in sum of One Thousand Dollars, his account fixed, with Stephen and Pamela Foster as surety, which is approved by the Court, and thereupon he took the oath required by law.

In Testimony Whereof, and that the foregoing license to solemnize marriages is truly and completely copied from the records of the Court aforesaid, I, JAMES HALLAHAN Clerk of said Court, hereunto set my hand and affix the official seal of said Court and Jefferson County, Kentucky, of which I am legal Custodian, at Louisville, Kentucky.

This 12th day of JULY 1971

James Hallahan Clerk

Hallahan placed a hurried telephone call to the District Attorney, who, no doubt enjoying the plight of

his fellow bureaucrat, assured him that it was all quite legal. The license was duly issued:

Until 1971 the Church of Satan functioned extemporaneously outside of San Francisco. It had been

taken for granted that new Grottos would simply follow the lead of the Central Grotto in managing their

affairs, with no other reference than the *Satanic Bible* being necessary. But, even before the breakup of

Babylon, it began to be apparent that some administrative guidelines would be needed, and so the LaVeys

requested me to rough out a draft. This I did, sending copies not only to San Francisco but also to Wayne

West for his comments. The *Manual for Grotto Administration*, as it would be called, was intended to be a

mimeographed booklet covering such areas of general concern as Grotto formation, organization,

membership, programs, ritual activities, publications, and public relations. On July 5 I sent the draft

Manual to San Francisco, and Diane LaVey wrote back:

The *Manual for Grotto Administration* is terrific! We went over it and came up with only a few

corrections which will not alter the excellent format but will prevent any possible misunderstandings:

The word “few” should replace “no” with regard to directives. There will be occasional directives,

although you never received any. Not everyone has your superior sense of good judgment, and we must

maintain a certain degree of control over Grotto activity.

“Adept” should be “adept” in order to avoid confusion of titles. The use of a proper noun here would

encourage members to use the term whether or not they were entitled to regard themselves as such.

The application fee is now $25 and annual renewal $15. The commission on new memberships

recruited by Grotto Leaders is $10, and for Agents it is $5. It just

occurred to me that you probably thought

we had miscalculated the 20% Agent's commission in the letter we sent to them, since you didn't know

about the price increase. Even though I flunked math, I rarely make a mistake when figuring money!

"… best traditions of Dennis Wheatley" should be changed to read "… best **Gothic** tradition". We must

remember how literally most members interpret our instructions. We don't want them sacrificing chickens

and tying young virgins to inverted crosses!

Something should be said here about the importance of appearing as **leaders** instead of members of the

flock.

In San Francisco and New York (as well as some other larger cities), the most mind-blowing get-up a

Satanist can wear is a Brooks Brothers suit, vest, and watch fob; whereas the uniform of the San Francisco

conformist (bell-bottoms, psychedelic-print shirt, and gold-rimmed glasses) might be just the thing to set

one apart from the rustics in Butte, Montana.

Weather, environmental conditions, occupation, etc. must of course be considered, but the main idea is

to look **respectable** while **intriguing**! No matter where a member lives, though, the "hippie look" is

definitely out!

The unisex look should also be avoided. If one wants to look like the opposite sex, then he or she

should adopt the appropriate dress; transvestitism is far more in keeping with the Satanic way - at least it's

not hypocritical!

You don't have to include all this in the *Manual*, but it should be mentioned so you'll get an idea of

what we're after in the proper Satanic dress.

Rituals are to be open **only** to registered members. I don't know what your rate of success has been in

recruiting individuals who have witnessed rituals prior to applying for membership, but it has proven most

unwise in the majority of cases. Much as you [and we] hate to admit it, most persons who are "deeply

interested" turn out to be deeply interested in seeing a "free show" and will feign sincere interest just to get

in on the "goodies", losing all interest once it's been made easy for them to do so with no strings attached.

Actually they often receive a false impression that **we** are not as serious as **they** would like to think, by

being so eager to snare new members with the lure of the ritual.

In this regard I refer you to your own section on "Public Relations": "Ignorance **is** Strength!" No one

without a **membership card** is to be admitted to rituals.

We agree that nonmembers should be charged more for Grotto activities, but remember that this would

not apply to rituals to which they would not be admitted **at all**. Also, in order to maintain the exclusiveness

of the Church on the local level as well as here at the headquarters, nonmembers should be allowed to

attend only those activities which are specifically planned for them, such as introductory lectures and

possibly informal discussions.

If it sounds as though we're becoming more business-minded, we are -

and it's about time! We've got

something very valuable in the Church of Satan, and we are not about to entertain hordes of freeloaders just

to cajole them into joining our **elitist** organization. Freeloaders are freeloaders (psychically as well as

financially), and they'll not change once they've joined, if they ever do. We don't need them!

We heartily agree that a fee should be charged for Grotto activities, but we have become a bit too

misanthropic in our old age to give the green light to shrewd, mercenary individuals who will undoubtedly

find their way into positions of Grotto Leaders and use their office to milk their members financially.

A maximum fee should be set for normal Grotto functions (rituals, lectures, private counseling), and

funds for special activities (dinners, outings, etc.) should be strictly controlled, with receipts being kept for

all expenses. For the usual Grotto activities the members can either donate what they wish [but, as you

wisely pointed out, should be told such a collection will be taken], or may be charged a set "donation" as

the Grotto Leader so chooses. The set donation should not exceed $2 or $3. On "high

holidays" (Walpurgisnacht and Halloween), when a large turnout is expected, $5 should be tops.

We are all for Grotto savings accounts, which would enable them to keep their financial records up-to-

date, take a great deal of responsibility off the shoulders of the Grotto Leader (who would otherwise have to

worry about someone's stealing funds out of the mattress or cookie jar), and of course provide the fringe

benefit of quarterly interest.

Whether or not Anton and I would have to answer for any "miscalculations" in a Grotto's checking

account is not the only point to consider. The reputation of the entire Church would be adversely affected by

inefficient handling of such an account. The only way we could even consider suggesting that Grottos open

checking accounts would be to require two signatures on each check, with either Anton, myself, or John

Kincaid selecting the second signer (who naturally would not be a close friend of the Grotto Leader, but

possibly the treasurer or one who we felt could handle the responsibility).

If this comes as a surprise to you in view of our enthusiasm for your idea when you opened the Nineveh

Grotto account, don't forget that it was you who remained in control of the check-writing, and you have to

go some to do anything to which the Master would object!

But there are a goodly number of Agents (prospective Grotto Leaders) who haven't attained the

trustworthy position you have in our eyes. Be assured that we feel certain ninety percent of those we've

recently selected would handle the responsibility very well, but we cannot be absolutely certain of all - and

all it takes, as they say, is one bad apple.

I trust you can see our point on the financial issue. You undoubtedly believed you had covered this in

your final paragraph in the section, but **saying** we'll assume no liability for financial debt and **leaving no**

opportunity for it to occur are two different matters; we prefer the latter.

We've worked very hard for five years to come by any financial gain through ultra-ethical means and

don't want our work to have been for naught, especially since the bulk (about 75%) of the Church's

financial reserve has come from **non**-Church sources, i.e. the Master's writing, lecturing, etc.

The personal appearance honorariums should definitely be encouraged, especially if the speaker is

amply qualified to speak with some degree of polish and a good deal of Satanic insight. And this should be

partially the basis on which the proper fee is determined.

Also to be considered, though, is the budget on which each group (school - grammar, Jr. high, high, or

college - women's club, Girl Scout troop, or "the opposition") operates. Elementary schools usually have no

funds for speakers. Exceptions to this are usually found in private schools, where occasionally they'll pay as

much as a college. Jr. high schools have approximately the same budgets as elementary schools, but

colleges and universities will normally pay a decent fee, although they often must be pressured into it.

The honorarium for a school must also be commensurate with the size group and the economic stratum

of the neighborhood in which the school is located. The various clubs, broadcast media, and charitable

organizations must be considered individually, of course. Although we grant that we are not - nor should be

expected to be - good Samaritans, we would like to think that our Grotto Leaders' and Agents' first concern

is the dissemination of correct information on the Church of Satan, not financial gain. So if a local boys'

club can't scrape together the requested fee, it should be the responsibility of the Church's spokesmen to

"spread a bit of good will" by giving at least a brief talk gratis to deserving "pauper" groups. 273

When considering the part of the *Manual* describing the Church's degree system, I was bothered by

the "Hollywood" image of the II° in particular. I suggested changing the I° to Neophyte and the II° to

Adept, after the fashion of the Golden Dawn and its initiatory offshoots. After all, the IV° and V° titles

had clearly come from the (8) = [3] and (9) = [2] grades of the Golden Dawn. Anton LaVey, however,

disagreed:

The *Manual for Grotto Administration* looks very good; it will be extremely valuable to the growth of

the Church in the months to come. The few corrections I have are, for the most part, minor ones. The one

rather major issue is with regard to your proposed correction, i.e. "witch", "warlock", and other names with

a "Hollywood" sound.

You are absolutely correct in your feeling about the "ring" of these titles. It is primarily the actual sound

of them that is responsible for their being chosen. Psychologically speaking, "grotto" sounds better than

"coven"; hence its use.

Unfortunately you are far too sensitive and intelligent to succumb to the charm of the words "witch",

"warlock", "sorcerer", etc. The average consumer of magical bric-a-brac, however, responds much more to

these terms than to those employed by the Thelemites and other arcane orders.

We **must** avoid the nomenclature of Crowley like the plague, as he has now become a folk hero. Using

the “witch”, “warlock”, etc. labels exonerates us from any copycat accusations, which are sure to be tossed

should we resort to Crowleyesque names. The “popular” labels will serve us best **because** there is so much

discrepancy as to **whose** definition is correct. The fact that they are in the public domain allows us to **evolve**

a fixed definition, due to our organized numbers and rational approach.

With the *Compleat Witch* selling better each day and scheduled for a huge paperback printing, it would

be folly to drop what is destined to be the last word on what a witch or warlock should be. There will

273 Letter, Diane LaVey to M.A. Aquino, July 20, VI/1971.

always be those who have their own definitions of everything that comes along, but we can’t worry about

them.

Please take my word for it, Mike - **Our** yardstick will be the one employed as criteria for the titles of

witch, wizard, etc. in the years to come, just as all the bickering fools are insidiously picking up pieces of

what I have already said concerning their “own” beliefs.

Eighteen years ago I was reciting Crowley and smearing myself with VanVan and Patchouli, much as

our current crop of “Adepts”. Apparently the “ritual” worked, judging from today’s reverberations.

Hindsight is not for us to practice. We must either **take that which cannot be nailed down as an obvious**

bit of plagiarism or innovate. Thus we will be remembered as the pioneers we truly are.

I have seen the Promethean essence flower in you and feel I must nourish it with the care and concern it

deserves. 274

My final draft of the *Manual for Grotto Administration* was mimeographed and distributed to existing

and prospective Grottos a short time later, with an introduction added by Anton in which he observed:

This *Manual* has been compiled as a result of intense study and observation. It will allow the Grotto

Leader ample opportunity to develop both himself and his Grotto, while inhibiting only those persons and

situations which have been proven disruptive. The strength of the Church of Satan resides within the

stability and self-awareness of its leaders, and simple rules such as contained herein are the tools of any

leader's environment. 275

The chapters concerning actual Grotto operations (i.e. not referring to the administrative use of the

Manual itself) are included as Appendix #48.

As I finished work on the *Manual*, one of the Nineveh Grotto members dropped by to show me a copy

of the new textbook his collegiate anthropology class had just acquired. In it was an article by James

Moody, the Priest who had served as my deacon for the 6114 Black Mass. I turned to the article, entitled

"Urban Witches", anticipating something more positive and personal than Marcello Truzzi's arm's-length

treatment. Moody, however, began with the same “academic detachment”:

In 1965 while carrying out other research in San Francisco, California, I heard rumors of a Satanic cult

which planned to give an All-Hallows Eve blessing to a local chamber of horrors. I made contact with the

group through its founder and high priest and thus began over two years of participant-observation as a

member of a contemporary black magic group. As a member of this group I interacted with my fellow

members in both ritual and secular settings. The following description is based on the data gathered at that

time.

As for Moody’s evaluation of the quality of individuals in the Church of Satan, it proved to be rather

less than Anton’s:

Of the many characteristics that emerged from psychological tests, extensive observations, and

interviews, the most common trait, exhibited by nearly all Satanic novices, was a high level of general

anxiety related to low self-esteem and a feeling of inadequacy. This syndrome appears to be related to

intense interpersonal conflicts in the nuclear family during socialization. Eighty-five percent of the group,

the administrative and magical hierarchy of the church, reported that their childhood homes were split by

alcoholism, divorce, or some other serious problem. Their adult lives were in turn marked by admitted

failure in love, business, sexual, or social relationships. Before entering the group each member appeared to

have been battered by failure in one or more of the areas mentioned,

rejected or isolated by a society

274 Letter, Anton LaVey to M.A. Aquino, July 19, VI/1971.

275 LaVey, Anton, Introduction to Manual for Grotto Administration, July VI/1971.

frightened by his increasingly bizarre and unpredictable behavior, and forced into a continuing struggle to

comprehend or give meaning to his life situation. 276

This from a man who had not only accepted the Satanic Priesthood but who, in October of 1973,

would write a letter to Anton LaVey insisting: “I am closed-mouthed and the loyalest of your disciples.” 277

I did not feel it my place to comment - we had just been through the trauma of the Northglenn incident -

but I could and did voice certain differences in opinion in the interview Janet, Steve Foster, and I gave to

Home Missions magazine, the official publication of the Southern Baptist Conference, in September. The

article appeared in the magazine’s January 1972 issue and was entitled “The Devil Made Me Do It”.

Reporter Sandy Simmons was rather apprehensive as she drove up to 7403 Yorktown Road:

Quite nervous, I rang the doorbell of the green, split-level house. The door was opened by a bearded

man dressed completely in black. At the top of the stairs was another man, dressed in black except for a

brown plaid sports coat, holding the leash of a rather large, active Irish setter. My first reaction was that the

dog was going to jump at my throat. However the dog proved to be as friendly as her owners.

Here I may pause to remember Brandy, the canine in question, for the many times she ruined whatever

sinister atmosphere I labored desperately to create, by overwhelming visitors with her enthusiasm and

friendliness! [A side-effect of this is that she almost invariably received a paragraph to herself in most of

my interviews.] Telling Brandy to quit capering about Simmons and go lie down, we three Satanists tried

to recover some of the occasion's dignity as the interview continued:

"You understand that an organization like the Church of Satan has to be very careful about the sort of

people we let in," Aquino said. "If the local Grotto or the Central Grotto in San Francisco, after examining

this questionnaire, should have any doubt whatsoever of an individual's integrity or past record, then he is

promptly denied membership. Only reasonable, rational, law-abiding, responsible people are admitted."

"You can't convert a person to this kind of thing," Stephen Foster said. "You recognize it as your own

philosophy and then join. One of the strange things is that if I were to sit down with anyone and discuss our

philosophy, never mentioning the name of the organization, it would seem humanistic, situation ethical,

agnostic; the logic would be very apparent. Probably I would not provoke any serious dissent.

"But if I start out by saying I am a member of the Church of Satan and I'd like to discuss our views,

there's an immediate reaction that often precludes productive discussion. There is a great deal of

misconception. You might think we could make our lives a lot easier just by using a different name, but our

philosophy is a radical departure from any other organized - I hate to use the word ‘religion’ - philosophy. It

presents a challenge to say that I’m a Satanist and then to go ahead and convince you of the logical basis for

this.”

“Such is the nature of the word ‘Satanism’ that it conjures up demons,” Aquino said. “The next thing

you know, the FBI is on our doorstep. The parents of one of our members - who was over 21 - were so

suspicious of our ethics that they did call the FBI here in Louisville and asked for information concerning

both the Nineveh Grotto and Anton LaVey. The FBI responded that there were no reports to the Grotto’s

discredit, and that the only thing it knows about LaVey is that he walks around occasionally in a fur coat.

When I passed this remark on to him, the article in question was promptly rechristened his ‘FBI coat’.”

I have no idea whether Anton LaVey has willed that coat to the F.B.I.’s famous museum in

Washington, D.C. Simmons’ next question focused on traditional notions of “devil-worship”:

276 Moody, Edward J., “Urban Witches” in Spradley, James P. & McCurdy, David W., *Conformity and Conflict: Readings in Cultural*

Anthropology. Boston: Little, Brown & Co., VI/1971.

277 Letter, James Moody to Anton LaVey, October VIII/1973.

“No Satanist or Black Magician will ever pray to Satan or any other Demons for anything at all. Satan

represents the complete human ego; the other names represent aspects of the ego,” said Aquino. “We are

struggling towards all aspects of the total human being."

"Satan, per our assumption, represents the ego of man as the godhead: man himself as a divinity,"

Foster said. "He is so powerful personally, both intellectually and metaphysically, that he is in fact the god

of his own decisions. Every Satanist in the Church has his own idea of who Satan is and what he

represents."

Some Satanists claim to have actually seen Satan materialize. "I have seen Satan, and so have other

members," said Aquino, an average-sized man with sharply pointed eyebrows. "In the subjective

atmosphere of the ritual chamber this phenomenon will sometimes occur. But I don't think he will

materialize right now over there by the stereo."

Although I tried not to look, my eyes shifted across the room to the stereo. Satan didn't materialize.

"It's a psychological playing with the senses," Janet said. "It's not drug-induced; it's an actual image.

There is a force within yourself. When you are able to free yourself psychologically, these things happen. It

is not anything supernatural or mysterious; it is just that when you discipline yourself so that you are able to

release your inner forces, you enable them to manifest themselves in some form of abstract projection."

The Satanists say that they are not "out to get" anyone. They are just opposed to people - whether

Christians, Buddhists, Jews, or anything else - using religion as a crutch.

"We are just a very minute part of a very large universe," Aquino said. "Man just happens to have

control of this planet. That isn't because God gave him any capacity to raise himself up, but rather because

he raised himself up. Man fought very hard to evolve, but it's as much chance as anything else that you and

I are around today.

"So once we take man the animal and give credit to man the animal for what man the animal did, then

we try to see what we can make of man - whether we can lift him above animal status and turn him into a

god. This is what the Church of Satan eventually wants to do."

The Church of Satan has a lot of hecklers and curious spectators who half-smile at showman LaVey and

his secret passageways. But people can afford only to half-smile, because members such as the Aquinos and

Foster are serious. They are sincere in their beliefs; one cannot help but respect that sincerity. They will

continue to practice their philosophy of absolute freedom, wherein every man can be a god if he chooses to

recognize himself as one. 278

When the magazine hit the stands in January 1972, we were pleasantly surprised that Simmons'

treatment was as objective - even favorable - as it was. Even if she herself had written a positive story, we

had assumed that the Southern Baptists' editors would have retouched it to make it toe the anti-Devil line.

To their credit they did not. Anton LaVey commented to me:

The piece by the young Baptist lady is one of the finest yet and speaks highly of her integrity and the

objectivity of the magazine. Perhaps *Home Missions* is following the example set by the *Christian Science*

Monitor. Above all else, though, the excellence of the article must be credited to you and Janet for

demonstrating the proper magic with its authoress.

Even if *Home Missions* printed the story out of pragmatism, it indicates a decrease in the general

tendency to maintain the Devil *per se* as an adversary. A new book which brings this trend into focus is

Richard Woods' *The Occult Revolution* (Herder & Herder, N.Y.). We alone may claim credit for the growing

obsolescence of Satan as a "bad guy", if nothing else. In the *Satanic Rituals* I have tried to drive the point

home that established religions are just going to have to find themselves a new scapegoat, for the Devil now

has a voice in what has long been a one-sided game. You are quite accurate in your admonitions against

public cross-trampling, though. Such antics, unless amply qualified, simply nourish the opponent's existing

concepts of Satanism.

The only time it is wise to act as Satanists are **supposed** to act is when you find you have been disarmed

by your own predictability (presumably atypical of Satanists), i.e. no longer able to confound your subject

278 Simmons, Sandy, "The Devil Made Me Do It" in *Home Missions* #43-1. Atlanta, Georgia: Southern Baptist Conference, 1972.

because of excessive logic and super-rationalism. Even though there is no steel capable of matching the

durability of our Diabolical Logic, it is sometimes necessary to resort to a little Jesuit logic when dealing

with superstitious fools. 279

While *Home Missions* was learning about Satanism in Kentucky, the U.S. Marine Corps was learning

about Satanism in North Carolina. On September 15 Warlock Dale Seago wrote to me:

Yesterday I went before a promotion board, having served enough time in grade to be eligible for

promotion to corporal. The board refused to recommend me for promotion. The core of the matter was that

I am a Satanist. The board openly admitted that this was the main reason I was not being promoted. Their

reasoning was as follows:

I work as a security guard in a confinement facility. Through leaks from other duty personnel, the

confinees long ago became aware of my religious affiliation and are constantly asking about it. I try to

discourage this by simply refusing to discuss the matter, but as the old confinees tell the new ones about me,

the cycle continues. Thus the board concluded that my being a Satanist is detrimental to my effectiveness in

a rehabilitation program. I was told I could not expect to be promoted until Satanism was proven to be no

longer an obstacle to the effective performance of my duty; i.e. “recant or you’ll never advance”.

They were also disturbed that I had been talking about Satanism to other Marines, although I made it

perfectly clear that I have never discussed it with anyone who did not first ask me for information about it. I

was cautioned against proselytizing and was told: “The Marine Corps is not a recruiting ground for

Satanism. Take it underground.” When they asked how many Marines had ever witnessed the Satanic rites

they had heard about from everyone (except myself), and I truthfully replied “none”, they said “keep it that

way”.

I was also told that Satanism, differing as it does from other religions, is “eccentric”, and that

eccentricity is an undesirable quality in a Marine noncommissioned officer. 280

To Seago’s commanding officer went an appropriately courteous letter from me, crested with the black

Baphomet:

Mr. Seago informs me that he was recently denied promotion and that the board openly stated that his

affiliation with the Church of Satan was one of the reasons for this decision.

I should greatly appreciate a statement from you on whether this was indeed the case.

The Church of Satan, for your information, enjoys legal recognition as an organized religious body

under the laws of the United States. We feel very strongly about our reputation and ethical standards, and

we will not grant membership to persons whose integrity is open to the slightest doubt. We have pursued -

and won - several legal actions in defense of our name, practices, and membership.

Mr. Seago is extremely discouraged. He is exceedingly proud of being a Marine; we are also proud of

this. Accordingly we sincerely hope that his pride in being a Satanist as well constitutes no barrier to his

honorable service in the United States Marine Corps. 281

I passed this letter to a few fellow Army officers at Fort Knox before mailing it; there was a certain

malicious mirth in speculating how the Marines would react to such an “eccentric” jolt. How they reacted

was reported a few days later by Seago:

The Station Corrections Officer made a great point of stressing the fact (?) that Satanism had nothing to

do with my failure to be promoted. The objection seems to be not my affiliation with Satanism, but rather

the effect that knowledge of this affiliation has upon the confinees and other Marines. It has given rise to all

279 Letter, Anton LaVey to M.A. Aquino, January 27, VII/1972.

280 Letter, L. Dale Seago to M.A. Aquino, September 15, VI/1971.

281 Letter, M.A. Aquino to Commander, MCAS, Cherry Point, North Carolina, September 20, VI/1971.

kinds of wild tales. I have heard stories, from people I didn’t even know, that there is a “devil worshipper”

on base who conducts wild orgies and bloody animal sacrifices. I have even heard a perfectly serious

account of my turning a man into a frog.

The Corrections Officer also stated that my writing to an outside organization in this case was an

indication of a lack of loyalty to my unit and to him personally.282

It seemed that we had gone as far as we could under the circumstances. The Marines were prepared to

swear that they were not abusing Seago’s First Amendment rights, and neither he nor the Church of Satan

had the legal resources to make more of an issue of it in that case. To him I wrote:

No government agency will ever admit to the practice or policy of any prejudice expressly prohibited

by the Constitution. But I think your superiors are now aware that any acts of unfairness against you will

not go unnoticed by us. As the *Satanic Bible* indicates, we are not disposed to turning the other cheek, and

we are quite capable of contacting the Secretary of the Navy should the situation demand it. 283

The truth will out, however, and even in the closed-ranked Marine Corps there proved to be one officer

whose sense of justice was strong, and Dale Seago was ultimately promoted to Corporal on February 12,

1972. On October 13, 1971 Seago wrote:

My squadron executive officer believes that prejudice did play a part in my failure to be promoted, but

he recognizes that it would be exceedingly difficult to prove. Regarding my having been ordered not to

perform any rituals on base, he said that I could win if I pushed the matter, but that in the long run I might

lose more than I gained. I told him that I had constructed an earthen altar in the woods, within walking

distance of my barracks, where I could perform my rituals without hindrance. He counseled me to continue

to say “yes, sir!” to my C.O.’s order and quietly continue to use my secret place.

Autumn is coming on apace, and it is growing rather cold for rituals in the woods. I think, however, I

may have found a way to circumvent the problem. I am a fairly competent hypnotist, having worked with

the technique for about six years. A few days ago I taped a ritual for an indrawing and concentration of

magical force; the interesting thing is that the ritual is “performed” in the hypnotic state with no physical

movement whatever. The tape hypnotizes the user, takes him in imagination along a strange sort of angle to

a doorless, windowless black temple wherein the ritual is performed and various symbolic phenomena

result.

The tape utilizes a combination of Satanic ritual procedure, imagery, magical and emotion-linked

symbolism, and constructive hypnotic suggestion to achieve a very interesting effect; yet it is withal quite

simple. At the end of the ritual, the user is drawn back and then awakened.

The drawback to this particular tape is, of course, that the experiences of the user are purely subjective;

but then, the ritual was meant to be that way. It provides an ego boost. Whether it also achieves its prime

objective of actually bridging the gap between the conscious and subconscious minds to provide a flow of

usable force is something I have yet to test. The next step will be to use the same general methods in an

attempt to manipulate external reality, for example a curse. I have no idea whether it will work, and it would

never be as satisfying to me as performing a ritual in the flesh, but I find some of the concepts involved

fascinating. 284

Back in May of 1971 Wayne West and I had begun to draft plans for a First Eastern Regional Conclave

of the Church, to be held in Cincinnati, Ohio over the Halloween weekend. Over the ensuing months we

exchanged plans and programs and negotiated the necessary arrangements with the Convention

282 Letter, L. Dale Seago to M.A. Aquino, October 6, VI/1971.

283 Letter, M.A. Aquino to L. Dale Seago, October 12, VI/1971.

284 Letter, L. Dale Seago to M.A. Aquino, October 18, VI/1971.

Coordinator of the Sheraton-Gibson Hotel, one of Cincinnati's finest facilities. With West's departure, of

course, the whole project had to be abandoned.

Or did it? On October 11th Janet and I drove north to Centerville, the suburb of Dayton, Ohio where

John DeHaven's Stygian Grotto was located. The LaVeys had asked me to report on the effects, if any, of

the West catastrophe on Stygian and Belphegor (the Detroit-suburb Grotto headed by Warlock Douglas

Robbins). As we walked through the front door of DeHaven's apartment, the entire Stygian membership

dropped to their knees, and DeHaven himself kissed my hand! Such, it developed, had been the customary

reception for a Priest under Wayne West's jurisdiction. We sat down with the group and brought them up-

to-date on the Church's actual philosophies and policies.

Upon returning to Louisville I wrote to Anton:

As you can probably imagine, Stygian is presently in the throes of culture-shock as a consequence of

our recent visit. I left my file set of Blacklists with John DeHaven, and he has now discovered that there is a

good deal more to the Church of Satan than reciting Wayne West's master ritual every Friday night. I will

bring him the rest of the way into the First Century this weekend, when he will come down to stay with us

and participate in a Nineveh/Central-style ritual.

I am taking care not to leave John with the feeling that he has been "doing it all wrong" for the past

year. It is important that he realize that we are not just an upside-down version of the Catholics, and that he

should also feel free to design such rituals as best suit the needs and desires of his membership. My

approach has been to make no comment one way or the other to the general Stygian membership. The idea

is for John to be "illuminated" privately, whereupon he can take further action within his Grotto. The

changes, if any, will then come from John, not me - thus preserving his position of authority and dignity.

I haven't had the opportunity to check out Belphegor, but I expect the situation is more or less the same

there. I have asked John to circulate the Blacklist file through Doug Robbins, and the two of them have

been in close communication since this past weekend.

According to John DeHaven, the Stygian membership seems to have gone wild over our visit. The poor

people were literally afraid to ask us any questions to begin with, and it took Jan and me the better part of

the evening to draw them out of their shells. Once I convinced them that I really wouldn't eat them alive for

asking about the outside world [they apparently thought that Satanic Priests are characterized by such an

attitude], they practically fell over themselves with ideas, opinions, and questions. We were there until 3

A.M., but we could have stayed until 7 or 8 on the basis of the evident enthusiasm.

A curse ritual was scheduled. The ritual chamber is about the size of the Purple Room, and 25 candles

(including strobes), 2 flame pots, and 4 or 5 incense burners were running full blast throughout the 2-1/2

hour ceremony. The door and windows were shut to preserve the atmosphere. Said atmosphere was

preserved, all right; I don't know about the gentleman being cursed, but in another 5 minutes the entire

Grotto would have been hospitalized for gas poisoning. I exercised my Priestly prerogative and ordered the

door opened … The Trials and Tribulations of Satanism![285]

There had been another discovery that weekend. The morning after the ritual, John DeHaven came by

our Holiday Inn for a chat. During the course of the conversation he offered to shoplift any office

equipment the Church might need. In answer to my question, he assured me that such methods had been

known and approved by Wayne West. I told John that he had been badly deceived, and that he should

immediately return all such items on hand to their owners or to the police. He agreed to comply, and the

problem seemed solved. West, I thought grimly, had been ousted not too soon.[286]

John DeHaven offered to host the First Eastern Conclave at Centerville's Imperial House South, and

we contacted as many regional members as we could to alert them to the event. Janet and I had been

unable to travel to Belphegor in person, so we had hopes that we would be able to meet the Grotto at the

Conclave. This was not to be, however, as Diane LaVey wrote:

285 Letter, M.A. Aquino to Anton LaVey, October 13, VI/1971.

286 See Chapter #17.

Tom Swegles spoke with Doug Robbins last evening, and Doug told him that none of the members of

the Belphegor Grotto would be able to attend the banquet because of financial difficulties. Pity, as it would

have, as you pointed out, given them an opportunity to interchange ideas, transfuse one another with new

vitality, and leave with a sense of accomplishment after not having allowed Wayne West to continue to rule

their psyches. [We are aware of this possibility and will just have to wait and see what happens. As the

saying goes, slavery is freedom to some … but it sure ain't Satanism!]

And Diane had some nice words to say about the atmosphere at 6114 as well:

In the last week or so I've seen a new vitality come over Anton; he's working on so many things I can't

keep up with him. For this I thank you and Jan. I am deeply grateful to you for taking a great many worries

and the monthly newsletter responsibility off our shoulders.

He sleeps for an hour or two, jumps up, dresses, and runs out to track down some materials for what

he's working on, then grabs a sandwich and disappears through the floor (trapdoor to his office) and

emerges several hours later with something he's created (written or otherwise). Honestly I can't remember

how long it's been since he's been this enthusiastic about what he's working on. He works until he

practically drops from fatigue, then sleeps for only a few short hours and awakes completely refreshed and

ready to begin again.

I am extremely pleased. Just thought you might like to know what an inspiration you two have been to

him - and me too. 287

And so, on the Halloween weekend, thirty Satanists from the midwest and south gathered for the first

of what would become a cherished tradition in the Church. Even though the program wasn't as lavish as

Wayne West and I had originally envisioned, it was still exhilarating to see elements of the Church

assemble for the first time, so far from San Francisco. At the banquet I read a proclamation of greeting

from Anton LaVey, who received, *in absentia*, a standing ovation. In honor of traditional Halloween I had

composed a special ritual, "The Celebration of Death" (Appendix #49, consisting of about two parts'

M.A.A. Satanic blood-and-thunder to one part of the *Koran* to one part of the ancient Egyptian "Harper's

Song". The Satanists found it all very enjoyable, and the neighbors were appropriately terrified. After it

was all over, I wrote to Diane LaVey:

Well, we did it - and it came off rather well, all things considered. About 30 individuals finally made it

to the Imperial House for the banquet, and several Louisville members were present for both the Friday and

Saturday night rituals. There was enormous enthusiasm among the participants throughout the entire

weekend, and practically everyone expressed the desire to schedule a sequel this coming Walpurgis.

At the last minute Michael Grumboski arrived from Belphegor. I spent a good part of Saturday morning

grilling him about the climate in the north and questioning him about

the attitudes and actions of Wayne

West. My conclusions are that Belphegor suffers from serious disillusionment about the organization - due,

for the most part, to the financial exploitation the Detroit membership has suffered. According to

Grumboski the general attitude at this time is one of “wait and see”. I expect that Grumboski’s reactions to

the conference - which were highly favorable - will have a strong effect upon the immediate future of

Belphegor.

Copies of John DeHaven’s Friday ritual and my Saturday one have been sent to you. The strong anti-

Christianity on Friday eve was a shock to Nineveh, and the rather strange monologues of the following

night surprised many Stygians … a meeting of two different frames of reference. The High Priest’s

proclamation arrived in plenty of time, and I read it to the entire group at the banquet. It was received most

enthusiastically and was discussed at length during the evening.

The conference also allowed me to assess Grotto Leader John DeHaven. To Diane I commented:

287 Letter, Diane LaVey to M.A. Aquino, October 27, VI/1971.

DeHaven has many strong points. He is polite, dignified, extremely serious about Satanism, and of a

forthright appearance. He has a talent for ritual that is rare, and he has Stygian’s rituals refined to near

perfection in terms of execution. He has a steady job and a good community reputation. He has evidently

built up Stygian almost single-handedly, as it most probably would

have folded during the recent crisis had

he not guided it through. He oversees the Grotto very well; its administrative & financial affairs seem to be

quite in hand.288

Diane responded rather drily:

On the subject of Belphegor suffering from serious disillusionment about the organization: The

organization (Central Grotto) is presently suffering from serious disillusionment about **Belphegor**! I'm

beginning to think the Master is right in his opinion that the whole Detroit mess could have been far less

traumatic for all concerned, were the flames not fanned by the West/ Robbins bitch-fight.

And I honestly don't know where Doug Robbins stands now; we haven't heard from him - not a single

word - since September 30th. For all we know, Doug might be a bishop in Wayne West's new "church".

These fruits are ready to kill each other one minute, and the next minute they're jumping into bed with

each other. We've really had it with Satanic fairy godmothers - a new specification in the requirements for

the Priesthood: Applicant **must** be **straight**!

This, of course, isn't going to be made public, but it will be an unwritten regulation. All our liberalism

with regard to homosexuality has gotten us is a lot of headaches. 95% of all homophiles are about as mature

as teenyboppers. And do they ever love to dish the dirt. 289

It must be recalled that, when the Church of Satan was begun, Anton LaVey had made a strong

statement welcoming persons of any sexual inclination, and he had

been sincere in this. Presumably

because of the problems involving Larry Green and Wayne West towards the latter part of 1971, however,

the LaVeys were becoming disillusioned about their open-mindedness in this regard. Since equally-severe

problems sparked by heterosexuals had surfaced and would surface, however, it is probably fair to say that

the LaVeys' 1971 position was based upon emotional irritation rather than on deliberate reflection. I wrote

back:

I can't give you a conclusive word on Belphegor yet. Robbins called me the other evening to tell me

that he was continuing to hold activities regularly, and that Wayne West's 40-strong "Universal Church of

Man, Inc." was making it hard for him to keep his 6-12 members' morale up. He sounded optimistic in the

long run, however. 290

Towards the end of 1971 the Church of Satan showed signs of expanding outside of San Francisco on

the west coast as well. In November the Karnak Grotto was chartered in Santa Cruz, California under the

leadership of a postal official, Warlock James Stowe, and his wife Dolores (a Witch). They proceeded to

paint the interior of their house at 316 Dakota Avenue gloss black a la 6114, and on the lintels and door-

frames they added many inscriptions in silver-colored Egyptian hieroglyphs, among them: "In the city of

Santa Cruz, during the reign of High Priest Anton Szandor LaVey, living emissary of Satan, Lord of Hell,

this Grotto named Karnak had its beginning." - and - "Karnak Grotto shall for all time be dedicated to

Satan, Lord of Hell, High Priest Anton Szandor LaVey, Lady Diane, and all the members of the Infernal

Empire."

288 Letter, M.A. Aquino to Diane LaVey, November 2, VI/1971.

289 Letter, Diane LaVey to M.A. Aquino, December 5, VI/1971.

290 Letter, M.A. Aquino to Diane LaVey, December 10, VI/1971.

A sub-unit of the Grotto called the Bubastis Chapel, was also established in San Jose by a Witch

named Margaret A. Wendall. On December 5th I received my first copy of the Karnak newsletter, *Satan's*

Turn. 291

In November I was contacted by a Louisville motion picture company. Until now it had produced

business commercials and training films, but it felt called by bigger and better things - such as a monster

movie! The presence of a local Church of Satan seemed, accordingly, to be a good thing. Nineveh talked it

over, decided that it would be fun, and agreed to help. I wrote up the result for the February 1972 *Cloven*

Hoof:

Meanwhile, Back in the Ritual Chamber

The Church of Satan recently completed technical assistance to the production of a new film entitled

The Satan Spectrum. Last fall we were contacted by Louisville's Studio One Productions; they had decided

to make a horror movie, and they wanted to outdo *The Brotherhood of Satan*. The Church of Satan was

invited to review the setting and script of the ritual sequence and to

coach the actor-Satanists and the demon

in their behavior.

Synopsis: A sweet young concert pianist suffers a breakdown due to overwork. She is sent to recuperate

at the rest-home of one Dr. Specter. While she is at the mansion, an assortment of other young ladies are

dispatched by a series of more-or-less repulsive accidents. One is eaten alive by snakes in a swimming pool,

another is completely dismembered, etc.

Eventually the pianist finds herself bound to a sacrificial altar surrounded by an assembly of Satanists

and Dr. Specter, who intends to sacrifice her to Abaddon. When the latter appears, however, he discovers

that the pianist is **not** a virgin and turns upon Specter in a rage. This oversight is serious enough for

Abaddon to fry his erring Priest to a crisp, whereupon the handsome hero and the cops break down the door,

rescue the girl, and bust the Satanists.

The hero takes his love out to his car to drive her home - whereupon he is secretly possessed by

Abaddon … and the beast and his unsuspecting beauty drive off into the sunset!

The specially-designed suit that Dr. LaVey wore as Satan in *Rosemary's Baby* was flown in from Los

Angeles for Abaddon's use [with a new head]. That suit, by the way, covers the whole body with latex,

neoprene, and leather. It is so heavy that "Abaddon" fell flat on his face the first time he tried to walk in it.

Props for the ritual chamber and Dr. Specter's ceremonial robes were provided by the Nineveh Grotto. 292

"Abaddon's" suit, easily identifiable from its earlier appearance in *Rosemary's Baby*, was actually

worn by a woman because it was too small and tight for a man. [Its exterior was designed to be adult-male

size.] We thus concluded that Anton LaVey could not have worn it in *Rosemary's Baby* and thus did not

play the role of the Devil in that film.

I had high hopes for *The Satan Spectrum*, which incorporated the first Satanic ritual sequence

completely written by a Satanic Priest (myself). [For a sample of the impact, compare Appendix #50 (an

extract of Studio One's original script) with Appendix #51 (my revision).]

When we finally viewed the finished film, however, it was apparent that the non-ritual scenes were

somewhat lacking in atmosphere. The hero, upon snooping around the asylum's greenhouse (?), comes

upon a severed head. He takes it to the local police chief, places it on his desk, and says belligerently,

"See, I **told** you something strange was going on out at Specter's place!" Without so much as a blink, the

chief responds, "Yes, I guess you're right." Turning to a lone file cabinet right behind his desk, he pulls a

file out of the top drawer: "Specter, hmm, yes - looks like we got him for devil worship about ten years

ago …"

291 Karnak Grotto, *Satan's Turn* #I-1, November VI/1971.

292 Aquino, M.A. in *Cloven Hoof*, February VII/1972.

The Satan Spectrum never made an appearance in movie theaters to my knowledge, but over a decade

later it finally surfaced - renamed *Asylum of Satan* - as a commercial videocassette tape. 293 Those with the

courage to view it may take note of Huntley & Brinkley, my two bronze candleholder-dæmons, atop the

altar, the Baphomet emblem behind same which bears a curious resemblance to an Irish setter [Brandy

was my model, as I had no goat from which to draw], and my III° Baphomet medallion hanging from the

soon-to-be-charred neck of the insidious Dr. Specter! Following the filming, J. Patrick Kelly, Studio One's

vice president and director of the film wrote to me:

I wish to take this opportunity to express to you, on behalf of Studio One Productions, Inc., Studio One

Associates, and the cast and crew of the movie *The Satan Spectrum*, our sincere appreciation for the favors

and technical advice extended to us by the Church of Satan and yourself.

We feel that the altar decorations and the proper seals and evocations which you were kind enough to

provide did much to ensure a convincing story. Be assured the Church will receive acknowledgment in our

film credits. Please accept my personal thanks for your valuable assistance. 294

In San Francisco, worn down by never-ending death threats, vandalism, and harassment by belligerent

tourists, the LaVeys had finally erected a strong steel fence topped with barbed wire in front of 6114

California Street. Even so they were called to court to explain why the barbed wire was needed; it was

apparently contrary to some local ordinance. The court was impressed with the accounts it heard, and the

barbed wire was allowed to remain. But even so it was a rare month when the LaVeys did not have to deal

with missiles or cans of paint thrown over the fence, smashed car windows, or even rifle shots taken at the

house.

6114 maintained its famous black facade until after the events of 1975, when Anton made the decision

to paint it beige [which it remained, horribly, until 1986 when it was once more repainted a distinguished

Satanic grey & black]. The fence and barbed wire remained, testifying to continued vandalism despite the

camouflage - or perhaps, more sadly, to the toll of the years upon the nerves of the residents.

In late 1971 Anton LaVey was hard at work on the manuscript for the *Satanic Rituals* [see Chapter

#22], his projected companion volume to the *Satanic Bible*. He wished to include a ritual based upon the

Cthulhu Mythos of H.P. Lovecraft. Since HPL authored no detailed texts of the “nameless rites” he

referred to in his stories, Anton asked me to create one.

I plunged into various tomes on loan from the Miskatonic University in Arkham, Massachusetts, cross-

referenced the results with my own archæological and thaumaturgical library, and sent “The Ceremony of

the Nine Angles” [in English only] to San Francisco.

On the evening of the South Solstice VI, Anton telephoned me to discuss the ritual. It had caught him

somewhat by surprise, because he had anticipated a “Cthulhu/sea-oriented” ritual rather than a “Satanic/

fire-oriented” one. He wanted to include the “Ceremony of the Nine Angles” in the *Satanic Rituals*, but he

also requested a “Cthulhu” text as well - and an introduction explaining the complex considerations

involved in the two texts. We talked long into the evening, and on December 22 I formalized my thoughts

to him:

In accordance with our telephone conversation of last evening, I will proceed to redraft the introduction

to the “Lovecraft” ritual. The new version will be nonfictional, stressing the psychology's of the Cthulhu

Mythos and Lovecraft’s evident compulsion to attack the essential mystery of human existence through his

creatures’ personalities. In addition I will revise certain inconsistencies in the Shub-Niggurath ritual and

compose a Cthulhu-based ceremony to accompany it. Because of General Patton’s suspense date for the

cavalry data on which I am working, I will probably not be able to mail the finished texts of the rituals to

293 *Asylum of Satan* is available as a DVD from “Something Weird Video” #ID1598SWDVD. There is a website devoted to Girdler’s films,

including *Asylum of Satan*, at http://www.williamgirdler.com

294 Letter, J. Patrick Kelly to M.A. Aquino, December 3, VI/1971.

you until the first week in January. I hope that this delay will not strain the schedule of the new book’s

production, but I do feel that the results will be well worth the added time and effort.

On the telephone I voiced the opinion that the affairs of the Church often seem to guide themselves

independent of the personalities involved. This now seems to be one of those instances. A single ritual that

emphasized only one aspect of the Lovecraftian theories would be incomplete by itself, as it would not

serve to cover the philosophy of duality that the author was able to portray - and that Derleth, I think,

completely overlooked. I suppose that this is as good a time as any to explain myself:

As you know, I have been devoting a good deal of my spare moments to Egyptology. I don't consider

myself an Egyptomaniac after the Rosicrucian model, but the fact remains that the ancient Khemite

civilization endured for 4,000 years - about 2/3 the duration of civilized humanity. When one considers that

the Romans lasted for only a single millennium, and that the United States has been around for 200 years,

this figure assumes significance.

Furthermore it is evident that the extraordinary cohesion of the Nile civilization can be attributed

largely to the precision of its religious mythologies. Again and again I have found a firm correlation to exist

between the dominant god-cycle of the moment and the fortunes of the empire as a whole. The bases of this

are not supernatural but psychological.

Normally, when considering Egyptian history, one thinks of the Osirian cycle as the supreme theology

of the civilization. Even such distinguished archaeologists as Budge are disposed to reinforce this idea. In

fact, however, the Osirian cult was a relatively late development in

Egypt, assuming dominance only during

the final decadence. It was a cancerous philosophy completely alien to the doctrines that had forged the

empire, and, as was noted in *Blacklist* #11 [Note: “Concerning the Black Order” - earliest version of the

article I eventually rewrote for *Cloven Hoof* November/December 1972 as “The Source” - M.A.], it served

as the forerunner of the world’s various death-oriented beliefs - including the Judaic/Christian tradition.

Until the advent of the Osiris cult (at roughly the XXII Dynasty), the Egyptians - both priests and

populace - were oriented towards an extremely complex religion of life. By “complex” I mean that the

philosophy was far more sophisticated than mere fertility glorification. Furthermore it incorporated a system

of duality far more crucial to the human personality than the usual, crude representations of the dual

principle (yang/yin, male/female, light/dark, life/death, etc.).

Religious emphases in Egypt were city-oriented. While the recognized pantheon was national in scope,

certain gods rose to authority during the dominance of their respective patron-cities. During the earliest eras

- the so-called “Old Kingdom” - Ptah of Memphis was the most influential deity. During the “Middle

Kingdom” period Ptah gradually gave way to Ra of Heliopolis, from whom the Pharaohs of the time

claimed descent. The extremism of Akhenaten, whose solar-infatuation brought the XVIII Dynasty to an

end amidst revolution and invasion, discredited pure Sun-worship. The next three dynasties incorporate

what I loosely term the “Satanic” era of Egyptian civilization.

From the seizing of the crown by the general Horemheb to the death of Rameses III, the dominant cult

of the country was that of Amon, the ram-god of Thebes. This is the "New Empire" period, when Egypt

rose to her greatest stature and extended her realm to include the entire known world. Amon, like the

principal deities before him, enjoyed a firm compatibility with Set, and these two figures were to forge the

almost perfect metaphysical duality. The solar aspect was eventually incorporated as well - when Amon

assumed the name of Amon-Ra.

Upon the death of Rameses III and the institution of the XXII Dynasty, Egypt entered a period of

almost catastrophic decline. She was invaded repeatedly, and the "Pharaohs" from then on were of foreign

blood. The Nile became a land of misery, taxation, and exploitation; and the life-after-death cult of Osiris

gradually gained prominence. The power of the Priesthood of Amon at Thebes was sufficient to prevent the

total eclipse of the ram-god, but the Priesthood of Set was persecuted and almost totally destroyed. A mere

vestige survived at Mendes in the Nile delta, where *Set-heh* was honored under the most secretive

conditions.

The Osirians reduced the elder principle of duality to an almost pathetic crudeness: that of Osiris/Isis =

male/female and Osiris/Set = good/evil. The old Horus was recast as Osiris' son - the "redeemer" of

humanity - and Anubis, previously the symbol of the dark arts of metaphysics (in contrast to Thoth, who

was decidedly more benevolent) was pressed into service as the patron

of embalming and the guide of dead

souls. The purge of the doctrines of Set was the most thorough in Egyptian history; for all intents and

purposes he now remained only as the vain and petty enemy of Osiris and Horus.

So much for the course of Egyptian mythology. I expect that you are familiar with most, if not all of

this, so I won't belabor it further. I bring it up only because of its relevance to Lovecraft. He seems to be the

only theorist of a fantastic disposition who was able to break away from the corrupted, Osirian-based

duality and portray something of the original Amon/Set philosophy.

The Amon/Set relationship was only partially preserved by the old forms of Satanism. Ironically the

"Satan" whose name derives from the god of Mendes is normally cast in the mold of the Theban ram-deity.

It was not until you introduced the peculiar relationship between Satan and Leviathan that the ancient

duality could be completely reformulated. It has taken me some time to realize this, but as I mentioned in an

earlier letter, it is increasingly self-evident. It also explains a good deal about the ultimate nature of the

Church of Satan and the Order of the Trapezoid.

In Lovecraft the principle is illustrated but never formulated. I doubt that Lovecraft was able to

visualize the ultimate implications of his mythos; i.e. he "couldn't see the forest for the trees". This would

explain his evident frustration with the material he did produce. Perhaps he was aware that his stories

contained a theme greater than that of the normal horror story, but for some reason he was either unwilling

or unable to elaborate upon it. I also suspect that his awareness died with him, as the comparatively shallow

work of Derleth et al. is only an exploitation of the horror-inspiring techniques devised by Lovecraft.

The formula that Lovecraft caught in the Shub-Niggurath/ Nyarlathotep/Cthulhu relationship - and that

the Church reintroduces in the Satan/Lucifer/Leviathan terminology - is only partially covered in the “Nine

Angles” ritual. A Cthulhu complement is thus essential if the importance of Lovecraft is to be accurately

represented. Furthermore there are certain aspects of the present ritual that probably ought to be

reconsidered once the basic theme of the Cthulhu text has been worked out.

One important consideration, of course, is the degree to which all this is spelled out in the introduction.

It isn’t the sort of thing that would be comprehensible to most people, obviously. I would welcome any

observations that you might have in light of this.

You have often said that the true sorcerer must be the judge of his mastery of the Black Art … that for

him to shift this responsibility to another is, in effect, a demonstration of a lack of confidence in himself and

a placing of the evaluation upon those who need not pay the penalties of erroneous self-estimation. I believe

this to mean that, while you exercise the authority of confirmation, all aspirants to the level of magical skill

epitomized by the IV° must first affirm a belief to that effect. To state this as a “requirement”, of course,

would be to defeat the entire concept of the IV°.

To the best of my estimation, and after the most careful consideration of the consequent implications, I

believe that I am prepared to assume the responsibilities of the IV°.

I shall say nothing more henceforth, pending your decision.295

No sooner had I mailed this letter than I received one from Anton LaVey - dated the day after mine and

composed, certainly, before it could have reached him:

It gives me great pleasure to appoint to the IV° two of my most valued associates, yourself and

Reverend Steenbarger. Congratulations.

You have proven your pastoral, organizational, and administrative abilities under conditions which have

often been less than tranquil and at times downright exasperating. This of course requires a special kind of

stability and coordination not acquired through any formal institute of learning. More than ever before, the

Priest of Satan must exhibit these qualities; yet no test - save past achievements - can allude to one's

potential.

I am sure you have learned much in the time you have spent within the Priesthood of Mendes -

specifically, revelations concerning facets of human behavior that even your past experience had not

uncovered. As for myself, I thought that I knew a great deal about human foibles until the last five years of

Satanic ecumenicity produced an entirely new spectrum of marginal behavior.

295 Letter, M.A. Aquino to Anton LaVey, December 22, VI/1971.

Order of the Trapezoid

Church of Satan

CERTIFICATE OF APPOINTMENT
to the
REALM OF THE MASTERS

By the authority of Satan, and We, His Exarch on the Terrestrial Plane, It is hereby decreed that Our Brother of the Priesthood of Mendes:

Michael A. Aquino

be elevated to the Degree of the Fourth, thereby assuming the grade of Magister Caverni and the station of Sorcerer in accordance with the realm and scope of the Order of the Trapezoid, Church of Satan.

Caused, signed and sealed by Our hand on this the twenty-second day of December in the Sixth Year of Satan at San Francisco, California.

Anton Szandor LaVey

Anton Szandor LaVey
High Priest and Magus, Exarch of Hell

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More important even than patience and wisdom under trying situations is the requisite of the Sorcerer

of the Realm that allows him to speak and act directly from the Central Brain - the Controlling Frequency.

Your thoughts are mine, as are your feelings, your goals, your source. You have displayed this more with

each successive communiqué, hence your appointment.

Fortunately, despite Yeats' premature pessimism, the best do not **always** lack all conviction. We are

extracting a few gems whose convictions match their quality. The worst, however, are still filled with the

most passionate intensity, and will always be, I fear.

The Show is on the road now. It is up to the Sorcerers to beam the impulses from their Towers. We have

much to do.296

With the letter came a personally-prepared certificate:

296 Letter, Anton LaVey to M.A. Aquino, December 23, VI/1971.

Again, to those who might question Anton LaVey's personal conviction of his authenticity as High

Priest of the Prince of Darkness, I submit this evidence from his own hand, on the occasion of one of the

most solemn and sublime events in the initiatory process, the recognizing of a Master.

Four days later, after he had received my own letter, Anton sent a postscript:

For the record, your registered letter of December 22 arrived in San Francisco but did not reach my

hands until today. Again, your thoughts **are** mine! This curious "coincidence" has greatly added to my

pleasure in having recently recognized you, in formal manner, as a Sorcerer of the Realm. I am equally

pleased to receive new evidence to support my conviction that you are indeed in tune with the Frequency, as

witness your latest observations expressed in your letter of the 22nd. 297

I resumed work on the essay and rituals for the *Satanic Rituals*. Shortly after the turn of the year I was

finally ready to send them to San Francisco:

Enclosed are the revised introduction concerning H.P. Lovecraft, the revised “Ceremony of the Nine

Angles”, and “The Call to Cthulhu”. After considerable thought on the matter, I decided to include the

Yuggothic language in both rituals. Admittedly it adds to the difficulty of performing them, but I think the

added authenticity more than compensates for this. I intentionally omitted theatrical touches wherever

possible, as the two rituals are designed to be more operative than illustrative in nature. I attempted to

visualize, so to speak, a “conversation” between the Old Ones and their human followers.

As for hidden references to the doctrines and traditions of the Church of Satan, the texts are jammed

with them! I did, however, remove or alter some of the original terms that were too obviously parodies upon

conventional terms or concepts. 298

On January 27 Anton wrote back:

The Lovecraft rituals are perfect and are on their way to the publisher, having been left completely

intact with the exception of a short section inserted towards the end of the introduction, citing certain

examples of seaside Cthulhu-haunts and other imagery readily correspondent to Lovecraftia. This also

serves to inject enough of my own style into your text to blend the two. I suppose, though, that someday

someone will be reading one of your treatises and exclaim to himself, “That reads just like parts of Anton

LaVey’s book of Satanic rituals.” 299

297 Letter, Anton LaVey to M.A. Aquino, December 27, VI/1971.

298 Letter, M.A. Aquino to Anton LaVey, January 7, VII/1972.

299 Letter, Anton LaVey to M.A. Aquino, January 27, VII/1972.

Chapter 17
The Stygian Crisis

By now the reader will have been able to discern a number of divergent and somewhat incompatible

trends within the philosophy and doctrine of the Church of Satan. Some of these might be summarized:

1. Satan is a mere symbol in a wholly materialistic Universe.

2. Satan is a sentient entity in a Universe which is far more complex than is detectable via the

“normal” human senses which we are accustomed/conditioned to use.

1. Satanism is the glorification of, and indulgence in the animal pleasures of bodily existence.

2. Satanism is the assumption that mankind incorporates an element of self-awareness and Will

that differentiates it from all other forms of life, and that the promise of mankind’s future lies

in strengthening this element.

1. Satanism is anarchistic; therefore an organization of Satanists will ultimately disintegrate.

2. Satanism is so complex that no one individual can comprehend it. A cooperative environment

is necessary, and there is no reason for this environment to break down. Satanists should be

above petty human ego-trips and power politics.

1. Grottos are essentially untrustworthy, and they must be subject to strong centralized control.

2. Grottos must be given the maximum of decentralized freedom. This will encourage them to

greater maturity and responsibility.

1. Satanism attracts the physically sensuous and self-indulgent.

2. Satanism attracts philosophers and magicians who set the highest and most difficult standards

of excellence for themselves.

In general the #1 assumptions governed the Church from years 1966/I to 1970/V, while the #2

assumptions were predominant from 1971/VI to 1975/X. Since the #1 assumptions postulate immature

and irresponsible behavior by members, an organizational posture designed to expect and control that

behavior would not be in for many rude shocks. The #2 assumptions, however, presuppose that all

officials and indeed most of the members are mature and responsible to a degree significantly higher than

that of secular society. An organizational posture based upon these #2 assumptions would encourage the

greatest individual development of members, true, but it would also subject the organization to severe

shocks if it were used by members or officials for corrupt purposes.

Some critics of the Church of Satan are of the opinion that Anton LaVey founded the Church based

upon the #1 assumptions, that he only allowed the #2 assumptions to

creep in because of my influence,

and that he wrenched the Church back to the original #1 assumptions in 1975 after having his fill of

problems resulting from the #2 atmosphere.

As this documentary account will show, the truth is far more complex. Anton's principles were high,

not low. He wanted the Church to rise to heights of nobility and grandeur, not to be an organization of pigs

wallowing happily in the mud. He hoped to attract the best type of individuals as Priests and Grotto

Leaders, and he anticipated great futures for the various Grottos.

Finally he believed in **himself** - that he was truly what he said he was, and accordingly that his

philosophy and pronouncements represented a higher and more perfect Understanding and Utterance of

truth than would have been possible were he merely an ordinary human being with some exotic ideas.

And why did Anton LaVey regard me so highly as a student, friend, and ultimately "Devil-son"?300

Not because I brought him something which he did not have, or because I was something which he was

not, or because I did something for him which he could not do for himself. Rather it was because I

appeared to him as a harbinger of the ideal future of Satanism, both personally and via the efforts I made

to encourage this same evolution in the Church as a whole. He wanted to see my influence on the Church

succeed because he wanted to see the **Church** succeed, and he wanted to see the Church succeed because

he wanted to see **Satanism** succeed in its greatest sense.

The Northglenn Incident and the breakup of the Babylon Grotto were the first indications that the #2

assumptions were in for rough sailing. Nevertheless the LaVeys and I did not think that the battle was lost

- just that it would take a bit longer to teach Rosemary's Baby to stand on its own feet. Hence our

willingness to work with the coal that we mined. In the future, we were certain, it would be refined into

diamonds.

The years 1972/VII - 1975/X saw an increasing tension between the #1 and #2 assumptions. The

sophistication of the Church's philosophy was growing by leaps and bounds, yet the organization

continued to be jolted by crises of the most adolescent and petty sort. To say that this was aggravating is a

definite understatement, all the more because cultivation of the #2 atmosphere and image was slow and

difficult and because #1 crises tended to cause disproportionate damage to this delicate structure.

Meanwhile, of course, the LaVeys were contending with the prejudice and pressure of an outside

world that thought them criminal at worst and amusingly eccentric at best - hardly an encouragement to

them to continue cleaning up after the temper tantrums of the Church of Satan. Nowhere is this better

illustrated than by their erection of a barbed-wire fence to protect 6114 from vicious vandalism at the

same time that they were receiving accolades at the First Eastern Conclave for their principles, inspiration,

and leadership.

With the expulsion of Wayne West they - and I - thought that the poison was out of the wound. We

were, as it developed, mistaken. What would become known as the "Stygian Crisis" began only a short

time after that Conclave, which had been hosted by John DeHaven's Stygian Grotto in Centerville, Ohio.

In November I wrote to Anton LaVey:

There has been quite a bit of input from Stygian in the last few days, and I am beginning to have mixed

feelings both about the general quality of the Grotto and about John DeHaven's skill in managing its affairs.

One of his members has apparently been arrested in California for transporting a young lady across state

lines; I am told that the member's parents have decided to commit him to custody if he returns to Ohio.

Another member stole a motorcycle some months ago, and his probation officer appears to be nervous

about his attending Stygian functions. More than one Stygian member that I have seen appear to be quite

familiar with drugs, and - during a get-together at John's apartment during the conference - the individual in

the next apartment inquired whether John would like some "dope" for the party, thus suggesting that John

himself is no stranger to the drug scene.

John also confided to me last month that one of his members had acquired some valuable equipment for

the Grotto through shoplifting. Wayne West, it seems, had sanctioned theft "if you can get away with it". I

300 See Chapter #24.

told him that it had better cease immediately, and that he should not retain any items acquired in this

fashion. He agreed, but now I note that he has suddenly received a new typewriter and a mimeograph

machine - both rather costly articles of equipment for the Grotto's apparent resources. Until I have definite

information to the contrary, I assume that they were honest acquisitions, but I am inclined to be a little

suspicious. I hope I am wrong.

As for the III° test for John: I do not think it would do any harm to let him take it, if only to see how he

does on it. Obviously he is not a Priest until you ordain him, test or no test, and he is so anxious to have a

chance at the examination that a flat refusal would be quite a blow to him. If he should take the test and still

fail to attain the III°, then he will at least know that he was given the chance, and that he may apply later

when he has remedied any problem areas that may be indicated. And if he should pass the first test and meet

the other criteria to your satisfaction, so much the better. 301

Simultaneously I wrote to John:

Congratulations on the new typewriter and mimeograph machine. A mimeo is an extremely valuable

asset to the administration of a Grotto. By the way, I trust that neither item came by way of your sticky-

fingered constituent. As we discussed earlier, such merchandise may not be accepted by an official or Grotto

of the Church of Satan. 302

No sooner had I posted these two letters than Suzanne McDonald, a member of the Stygian Grotto,

telephoned me in Louisville. The next morning I wrote to Anton:

Asking that her call be kept in confidence, she related the following:

John DeHaven is currently on parole for possession of drugs. In the past he sold LSD and other drugs to

high school students in the area. He stored the drugs in his apartment, and this was the true reason for Byron

Driskell's departure. West knew of the situation but took no corrective action - and in fact condemned

Driskell. Practically every member of Stygian is a drug user, as is John himself. Many individuals attend

Grotto functions while under the influence of drugs. Finally she doubts strongly that the new typewriter and

mimeograph were legally obtained, since she doesn't think that either John or the Grotto possesses the

necessary financial resources.

Per the enclosed letter I have acted to ascertain John's version. I will relate any further data that come to

light. In the meantime I recommend that his consideration for the Priesthood be suspended pending

resolution of the above allegations. 303

John admitted that he had arranged a sale of marijuana months earlier and had been arrested for it. He

was allowed to plead guilty to the lesser charge of possession (sic):

All the members of Stygian Grotto have at one time or another tried drugs of some type or another.

None of them to my knowledge are addicted or make constant use of narcotics. They are fully aware of the

policies on drug use around grotto, and none have ever attended under the effects, other that Mr. Harry

Booth, on his first ritual. He was quickly advised of the matter, and

has never done it again.

The policy of Stygian Grotto is as follows. No person who is a member or guest of Stygian Grotto will

bring with them or use any narcotic drug, including marijuana on or around the grotto property, or in the

parking lot, or in the area of the parking lot of the Country Village apartments.

301 Letter, M.A. Aquino to Anton LaVey, November 23, VI/1971.

302 Letter, M.A. Aquino to John DeHaven, November 23, VI/1971.

303 Letter, M.A. Aquino to Anton LaVey, November 24, VI/1971.

I do not use any illegal drugs or drug compounds, nor have I since the arrest. I smoked one hit (drag)

off a marijuana cigarette in Detroit at a Wayne West ritual in June. 304

On December 1 I wrote to John:

Thanks very much for the copy of your letter to Lana Green. If I were you, I would not worry unduly

about the effect the incidents in question will have upon the Council's deliberations. What's done is done,

and the Church of Satan is not minded to crucify adherents for past misdeeds. As I mentioned to you over

the telephone, it is far more important that we be assured of the present and future capabilities of our

officials.305

And to Anton LaVey I wrote:

Inasmuch as we have written record both of our position on drugs and of John's explicit denial that

illegal drugs are permitted at Stygian functions, I do not believe that

Stygian is in a position to endanger the

reputation of the entire Church. The Grotto appears to be functioning very actively, and I am not inclined to

read the riot act unless a problem of a serious nature should develop. I note that he did not clarify whether

or not Stygian possesses any “hot” items, but I am going to wait for a few days before forcing this issue. 306

On December 5 Diane LaVey wrote to me:

And now for Excedrin Headache #39 - John DeHaven! He’s probably basically a good boy, but oh how

I wish he’d tell the **whole** truth in the first place! I think we had better keep a close eye on him and the

activities of Stygian - and it would probably be best not to hide the fact that we are. If he’s made to toe the

line under (at least suspected) surveillance, he’ll most likely get in the habit of doing things right. Then will

be time enough to relax our gaze. I really think he wants to do the right thing, but he doesn’t have much

resistance to temptation. We can’t, however, allow our entire membership to possibly suffer for the

“mischievousness” of the Church’s “Peck’s Bad Boy”.

We’ll send him the Priesthood test if you really think he understands the responsibilities (on all levels)

that the III° carries with it. I don’t think we can postpone publishing the article the Doctor has written on

the requirements for the Priesthood much longer, though. 307 He’s going to stand very firm on his decision to

accept only those applicants who he feels will offer something substantial - and **lasting** - to the Order, so

I’m afraid there are going to be some rather disillusioned (hopefully not disgruntled) aspirants.

John sent us a tape of the ritual you wrote and he, Stephen Foster, Joseph Daniels, and Michael

Grumboski conducted Halloween. 308 I must admit that each of them sounded very “priestly”. But there is

more to being a Satanic Priest than conducting impressive ceremonies, as you well know! Insofar as John’s

Wayne West-inspired empire-building syndrome is concerned, we agree that it must be tempered; perhaps

“redirected” would be a more apt term. We don’t find the idea of a Satanic society inconceivable as far as

the future is concerned, but conducting ourselves as if the time had already arrived will only make us look -

and feel - ridiculous.

In regard to the DeHaven/Metcalf/McDonald/Driskell/West, etc., etc. situation, it’s pretty hard to know

whom to believe, or what part of which story to believe. So I guess the best thing to do is just keep sifting

the information that filters through to us from Stygian members and continue to question John on the points

raised. It sure would knock our righteous-indignation routine [with the press when we’re questioned about

304 Letter, John DeHaven to Lana Green, November 26, VI/1971.

305 Letter, M.A. Aquino to John DeHaven, December 1, VI/1971.

306 Letter, M.A. Aquino to Anton LaVey, December 1, VI/1971.

307 See Chapter #15.

308 See Appendix #49.

criminal “Satanists”] into a cocked hat if bona fide members were caught in any form of illicit activity. But

then we can't just break John's spirit on the basis of hearsay either. He began Stygian under pretty difficult

circumstances and apparently has done his best to abide by your instructions. We'll just have to wait and

see. 309

On February 6, 1972 the waiting and seeing came to an abrupt end. Michael Grumboski and Tom

Huddleston telephoned to report - in great detail - that DeHaven was once more dealing in stolen

merchandise.

I called Anton, who instructed me to inactivate the Stygian charter, expel all members who were found

to be participating in the illegal activity, and do what else I could to correct the situation. As a minimum

he stipulated the expulsion of DeHaven, Harry Booth, Ron Lanting, and Gary Borton - all of whom had

been identified by Grumboski and Huddleston as principals in the fencing operation.

Grumboski was charged with taking care of any "hot" items that might have found their way into

Grotto members' hands. In a February 8 letter to him I said:

If the legal owner is not known, instruct the person to telephone the Centerville Police Department -

anonymously, if he so desires - to request guidance on the correct method of handling the property. If you

should find a member who possesses such property knowingly and refuses to make such an honest effort to

return it to its rightful owner, you are authorized to terminate that person's membership and inform him that

the Church of Satan will not attempt to excuse his conduct should the entire issue become a legal one.

By direction of the High Priest I am informing the Centerville Police Department of John DeHaven's

removal from office. I have no reason to believe that the department will act one way or another as a

consequence, but I want the situation set right in any case.310

Simultaneously I sent the following letter to the Centerville Chief of Police:

Due to the sometimes popular impression that the Church of Satan either encourages or tolerates

violation of the law, our executive council has established certain policies to make our standards quite clear

when necessary. One such policy is that, when the presiding officer of one of our chartered local groups is

dismissed from the Church for failure to adhere to our ethical guidelines, the local legal authorities shall be

duly notified that he no longer is the authorized representative of the Church.

As of this date Mr. John D. DeHaven of 9 Country Manor Lane, Centerville is no longer an officer or

member of the Church of Satan. The Stygian Grotto, over which Mr. DeHaven presided, is officially

dissolved as well. Our existing members in the Dayton-Centerville area are now affiliated only at-large with

the Central Grotto in San Francisco.

The following passage from our *Manual for Grotto Administration* is quoted for your information: "The

Church of Satan is recognized as a legitimate religious body under the laws of the United States and the

State of California. No member of the Church may consider his affiliation as license to transgress the laws

of his community, state, or nation. Violation of this guidance

constitutes grounds for summary termination

of membership.” 311

To Anton I remarked:

I really hate to send that police letter, as I am half-afraid they will decide to find out just why the

Church is disengaging itself from DeHaven. If they let things ride, so much the better, but I think we would

be asking for trouble to knowingly conceal an illegal situation. My letter puts us on record as acting to

ensure the integrity of our local groups, and it is up to the police to initiate any further action.

309 Letter, Diane LaVey to M.A. Aquino, December 5, VI/1971.

310 Letter, M.A. Aquino to Michael Grumboski, February 8, VII/1972.

311 Letter, M.A. Aquino to Chief, Centerville, Ohio Police Department, February 8, VII/1972.

As for Grumboski, he is ill-fitted to be Horatio at the bridge, but he’s the most capable person we have

on the scene. If Janet or I should be called by any person concerned, we will say that the decisions were

made by your office and that we are simply acting on your behalf. Consequently please inform me if any of

the included statements (expulsion letters, police letter, Stygian dissolution announcement) should be

amended in any way. Further developments will be promptly communicated.312

Complicating this entire situation was the fact that the Church of Satan was a religious institution, and

that it presumably had certain rights of confidentiality of members’ statements and beliefs. The LaVeys

and I were reluctant to allow a precedent to be set wherein secular society would feel that it had a right to

the Church's private information concerning its membership. Yet we could not countenance criminal acts

under cover of the Church either.

All that we could do, it seemed, was take steps to separate the Church from the individuals in question

and then to handle any further developments as they might present themselves. Since Church policy had

been clear on the matter of legal conduct by the membership, we felt no particular desire to try to shield

those who had betrayed our trust. On February 11th I wrote to Anton:

Last evening I received a telephone call from Michael Grumboski. He told me that he had already made

arrangements with the Centerville Police Department to drop off certain items that he or other members

thought to be illegally acquired. Some of the items - including a small chord organ that Huddleston believes

to be the property of another local church - were to be returned last night - anonymously - to the Police

Department's office. Grumboski indicated that he is still contacting the various members on this matter, and

that any "hot" items that turn up will be returned in a similar manner. So far, so good.

He also mentioned that he thought some of DeHaven's "five-finger discounts" had made it up to

Belphegor. I needed to hear that! He is going to contact Douglas Robbins and inform him that any such

items are to be returned or deposited with the local authorities. He could cite no evidence, so I cannot draw

any definite conclusions as yet. But once the situation in Dayton is

under control, I expect to be having a

little chat with Mr. Robbins.

Another bit of news: DeHaven's escapades have turned sour on Borton and Booth. Yesterday -

apparently prior to John's receipt of his terminal letter - they both contacted Shai (M.G.) and said they

wanted nothing further to do with such activities. Grumboski asked my response. I told him that both of

them were still out on their ears right now, but that, if they **prove** over time that their spots have changed,

we **might** consider letting them back in.

Yet another item: DeHaven has approached the ladies of Stygian with a proposal that they cooperate in

a prostitution ring. I have instructed Shai to make it **quite** clear to the ladies that this is not one of the

Church of Satan's authorized fund-raising methods.

Grumboski is proving to be a better Horatio than I had expected to see him be. The fact that Ron

Lanting is a 200-pound ex-Hell's Angel who no doubt has used bicycle chains for other than propulsion

bothers him not at all, even though he himself is, as I have noted before, a sort of reincarnation of Ichabod

Crane. On the other hand, Crane **did** confront the Headless Horseman, so perhaps the parallel is more

accurate than I first suspected.

I reminded him that the two most valuable clubs he had to wave - if necessary - were (a) the "interest"

of the local police, and (b) the ire of Dr. Anton Szandor LaVey - both of which John DeHaven fears to the

extreme. I noted that, as long as DeHaven senses these two blades

over his head, he is unlikely to cause

trouble. Shai may feel as comfortable as Daniel in the lions' den, but I would not like to hear that he,

Huddleston, or any others had met with foul play as a consequence of spilling the beans.

If the police ask me whether the Church suspects that John has done something illegal, I will send them

a full report of everything I know on the matter, with copy to you and to Grumboski. Grumboski knows that

he and/or the other members may be contacted by the police at any time, and he is prepared to level with

them in such an eventuality.

312 Letter, M.A. Aquino to Anton LaVey, February 8, VII/1972.

Incidentally, Shai asked if it would be better for the Church if he were to be expelled as well! I

answered flatly that we don't desert our loyal members in time of crisis, and that **I'd** be the one to let **him**

know if we ever saw the need to kick him out. He sounded grateful - and almost a little surprised. The

Babylon experience must not have left him with all that much confidence in the Church's integrity - and

Stygian doesn't appear to have helped much either. 313

Shortly after receiving his membership cancellation letter, John DeHaven telephoned "Lana

Green" (Diane LaVey). In a subsequent call to me, Diane indicated that she had been entirely unimpressed

with his comments. I wrote to Anton:

On Saturday morning I received a telephone call from Michael Grumboski. He had been present when

John DeHaven made his call to Lana Green on the 11th, and he briefed me on the substance of John's

message. He also told me of his own call to Lana a short time later. I am not certain how much of the

following you may already know, so I will report it without abridgment:

Grumboski noticed that, prior to DeHaven's call, these items at minimum were conspicuously absent

from his apartment: one Gazette mimeograph machine, one electric typewriter, one Sony AM/FM stereo

radio with phonograph deck, one Sony tape recorder, one Bell public address system, one Bogan amplifier,

two cassette tape recorders (Sony and General Electric), five ceremonial stoles, and two gold/silver

chalices.

Grumboski further stated that he had personal knowledge of a telephoto lens and a second typewriter of

which John had disposed in Florida. He brought up the lens in particular because he - Grumboski - had

personally sold it on John's behalf. He said that, at the time, he had no reason to suspect John's legal

ownership of the expensive device.

Joseph Daniels and Douglas Robbins have acquired mimeograph and Ditto machines respectively

through DeHaven. Grumboski has called them both and advised them of the possibility that the items are

"hot". He does not think that either of them is knowingly involved in the operation.

Grumboski said that the two female members of the Grotto who had been approached by John for

prostitution were Anna Lee Estes and Janey Wolf. He did not have any

further information on that matter.

Everyone, of course, is burning up with curiosity over this “latest scandal”, and some sort of official

statement is generally anticipated. Meanwhile the rumors are a-wing! Most seem to think that John got into

trouble on drugs, and it seems that John suspected this himself. At least, when Shai visited him on Friday

morning, he was speculating on the possible causes for his expulsion. He narrowed them down to two: (1)

Central had learned that one of his acquaintances had been dealing dope in the “Witches’ World” head shop

[run by John] a few days earlier, or (2) Central had discovered his continued shoplifting.

Shai tells me that John - very indignantly - called up a friend of his at the county sheriff’s office and

asked him to come over and give his apartment a clean bill of health. The friend declined, telling John that

his word was sufficient. All this, coincidentally, took place after that collection of items listed above had

vanished. 314

I sent an “official statement from John Kincaid” (Appendix #52) to all members of the Church of

Satan in the Centerville/Dayton area, and wrote to Michael Grumboski:

Of course there is going to be some conjecture on whether the statement is a “cover story” to obscure

some more insidious truth. Quite frankly this is not the case. We have heard enough stories from Centerville

to call in the F.B.I. ten times over, but everything boils down to the simple fact that the atmosphere in the

Grotto is destructive and not harmonious. Cliques have formed, and

those who have been excluded from

them have expressed fears concerning their future and reputation in the Church.

313 Letter, M.A. Aquino to Anton LaVey, February 11, VII/1972.

314 Letter, M.A. Aquino to Anton LaVey, February 14, VII/1972.

So - this is a cooling-off period for all concerned. We hope that all of our members and ex-members in

the Dayton / Centerville area will finally benefit from the experience. 315

Grumboski replied:

Most (80%) of the members thought the paper on the Stygian problem was a cover story. They feel that

the Church is attempting to cover for the “group’s” petty crimes. [You were correct! Almost everyone knew

what was going on!]

It has come down the pipeline that John D. is starting his own church viz Wayne West. He says it will

practice Satanism in the true way (?).

Enclosed find (a) list of stolen goods John requested Tom [Huddleston] to sell, and (b) payment receipts

for “grotto fees” dated after the West paper was issued to the membership.

I am sure that you have received all the truth, half-truth, and downright lies about the DeHaven

situation. I have heard all about John’s pushing drugs to pushing girls, so beyond the aspect of the stolen

goods I assume all else to be falsehood.

From the tone and inflection of your voice during our last

conversation, I know that the Stygian

situation has troubled you deeply. But I am sure, as the poets say - “Time heals all wounds.” Hopefully that

will be the result here.316

I replied to Grumboski in early March:

I can well understand how the old Stygian members might feel that something is “missing” following

the demise of the Grotto. In fact they will all receive the same attention and concern that the Church accords

every member-at-large, but nothing can quite compensate for the fellowship and mutual interest of a local

Grotto situation. I shall recommend to Tom Huddleston, who seems to be the central figure on the scene

right now, that the members consider getting together on a regular basis. It isn’t necessary that every

gathering include a formal ritual either, as long as it is satisfying to all concerned.

I know that more than one member would like to see the Central Grotto “jump” on John, but in the long

run it would be demeaning to the dignity of the Church and ultimately nonproductive. In taking the actions

that we did, our first consideration was the effect that our handling of the episode would have on the

members who live in that area.

Janet and I were sorry to hear that it became necessary for you to move from the Dayton area to

Michigan. It seems as though you’ve been caught up in the midst of two - pardon the expression - infernos -

first Babylon and now Stygian. In each instance I’m certain it was a very painful ordeal for you, and you

may wonder whether it is all worth it. For what it is worth, you have our gratitude and that of the High

Priest as well. Any person can endorse Satanism when it brings him nothing but a glamorous and

mysterious reputation in the community. It takes a different sort of dedication to defend the innate integrity

of the Church from those who would bend it to lesser ideals than those for which it was founded. I know of

very few individuals who could have stood their ground as you have done. 317

From Indianapolis Joseph Daniels commented on the “official announcement” and on Wayne West:

Concerning the announcement, I must admit that I find the reasoning faultless. In fact it corresponds to

some views I have held for some time, insofar as I have seen the need to differentiate between Satanism and

the Church of Satan. It was of critical importance for me to know that the actions taken against John et al.

were not performed in a hostile spirit; therefore this explanation was greatly appreciated.

315 Letter, M.A. Aquino to Michael Grumboski, February 16, VII/1972.

316 Letter, Michael Grumboski to M.A. Aquino, February 25, VII/1972.

317 Letter, M.A. Aquino to Michael Grumboski, March 6, VII/1972.

It is possible that you have seriously misread my attitude towards Wayne West. It is not a question of

preferring his methods to yours. Where we possibly do disagree is implied by your questioning of my

“judgment” in supposedly preferring his methodology. I can conceive

of no criterion on which one can

establish a basis for such a statement. Ritual form, whether anti-Christian or even crude from the point of

view of a dilettante, is appropriate if it serves the needs of those employing the form in question.

Actually West's methods were not really my cup of tea. I did, however, find that his usages were a

balancing factor in my tendency to be overly cerebral about magic and ritual practice. Naturally I was not

judging his merit as a leader in the Church so much as appreciating him as a proponent of a particular

viewpoint. I suppose that persons in the hierarchy of the Church cannot exercise such a broad tolerance. 318

This was not the best of all times to talk to me about Wayne West. The Stygian situation was still very

much up in the air, and the LaVeys and I were hoping that the matrix of actions we had set in motion to

deal with it would ultimately work out well. To Daniels I replied, with perhaps a touch of rancor:

Quite obviously the Stygian situation was not all sweetness and light. Upon being presented with a

number of not-so-pleasant facts on the matter, the Central Grotto and I were forced into taking a more

drastic form of action than might otherwise have proven necessary. Had even one of the Dayton/Centerville

members informed me of the proceedings that were clearly in violation of chartered Grotto ethics, we might

have been able to save the Grotto and those four members as well. As it was, it was necessary for me to

resort to a formal working in order to ascertain the true facts.

Summarily I am not at all pleased that such harsh action was finally

required. You state that “it was of

critical importance for you to know” the basis for the corrective actions taken by the Order. I can only wish

that the Order had been shown a similar courtesy by its adherents. You need not ask me to explain myself in

detail either.

How, you say, can I question your judgment in preferring West’s methodology? Superficially it may be

possible to divorce ritual ethics from rational ethics. This, in fact, is the idea behind illustrative ceremonial

magic. As one proceeds deeper into the Art, however, it becomes clear that ritual behavior is in fact a

caricature of the practitioner’s normal impulses. A verifiable relationship can be established in either

direction concerning greater and lesser magic. In other words: As Wayne West behaves in the ritual

chamber, so he behaves outside the ritual chamber. Only the social niceties really change.

One of the criteria for admission to the Black Order is that the applicant’s personal desire for illustrative

ritual must be sated. Henceforth he will be required to design and celebrate such ceremonies on a strictly

objective basis - with a view to the magical education of those members in his charge. This is a serious

responsibility, to say the very least.

It eventually became glaringly evident to the Council of Nine that Wayne West was abusing this

responsibility for his own entertainment. One of the cardinal rules governing rituals of the Church, for

instance, is that no participant should be pressured through circumstance into a personally embarrassing

experience. Rituals in which members or applicants were suddenly forced or “invited” to disrobe fall into

this category, as do those wherein the Priest led members to make fools of themselves in an attempted

honest response to his questioning. There are many other examples I could provide; I have heard more than

I care to remember from scores of the northern members.

Whether certain members may have been masochistic is irrelevant. A Priest of the Church of Satan has

no business exploiting members who have put their trust in his intellectual expertise. They are in the Church

to learn the techniques for the application of greater and lesser magic - not to be subjected to them. If this is

not evident to the general membership, then it certainly is to Initiates of the Black Order. West knew quite

clearly what ethics he was expected to observe. It is because he violated them - and also because he

attempted to mislead the Council concerning his true behavior - that he is no longer with us. 319

318 Letter, Joseph Daniels to M.A. Aquino, February 22, VII/1972.

319 Letter, M.A. Aquino to Joseph Daniels, February 22, VII/1972.

In March Tom Huddleston wrote to offer the latest news from Ohio. It seemed that the last had not

been heard from John DeHaven:

I am sure that by now you have become quite tired of hearing about the mischief that goes on in Dayton

without pause. I realize that any further conflict between Mr. DeHaven and Church members during this

post-Stygian cooling-off period may appear to be a continuation of

personal feuds due to hurt pride and

unsettled revenge, yet it seems that I am once more stirring up the coals. Since my pride remains intact and

I have no personal desire for revenge at this time, this letter is my continuing attempt to preserve the

integrity and truth of the Church of Satan in the Dayton area. So much for my intentions.

About a week ago I heard from a reasonably reliable source that John DeHaven had started a new

church called “The First Church of the Brotherhood of Satan”. It seems that Mr. DeHaven has declared

himself High Priest of his church, with Ron Lanting as Bishop and Harry Booth as Priest of Information.

This church holds weekly meetings and rituals, accepting all ages and types. I have been told that most of

the members are young, and that some of them are under suspicion of drug traffic and criminal conduct.

This church professes to be affiliated with the Church of Satan, and rumors are spreading that Dr. LaVey

and three people from Louisville are supposed to appear at one of its meetings within the next week or

so. 320

I responded [to Huddleston’s earlier phone call concerning the same information]:

John DeHaven’s claims that the group is authorized by the Church of Satan are, of course, quite untrue.

Thus I doubt rather strongly that Dr. LaVey will fly to Dayton in the next two weeks to present the charter!

This sort of thing happens not infrequently in the environment of organizations with rigorous standards.

Those who cannot meet them elect to satisfy their craving for prestige

via the establishment of copycat

groups with themselves in ostentatious positions. They invariably succeed only in making themselves

objects of ridicule.321

And, by way of comment on his additional information, I wrote a few days later:

Now let's discuss what is to be done about John DeHaven and his new "church". First of all I reaffirm

to you that the existence of this group presents no danger whatsoever to the Church of Satan. From a

philosophical standpoint his doctrine is trite and superficial. From a legal position, as I have said, we are on

record that he has nothing to do with the Church of Satan. If he were to get himself into the worst possible

mess, it would not in any way reflect upon our registered members, either in that area or elsewhere. 322

Michael Grumboski, now back in Michigan, added his current assessment of the situation:

It is a very good thing that the Church does not recognize an anthropomorphic Satan, because, due to

the events of the past year and a half, I sure have felt as if a small fella in red flannel underdrawers with a

pitchfork has been pushing me around. Can you answer a question for me? Has the balance factor ever used

anyone as an instrument for the welfare or the good of the group?

All kidding aside, I fortunately or unfortunately have been placed in situations where problems and

pressures existed. Luckily the results have usually been good. If I have been of assistance to the Church, it's

because the Church has been of great assistance to me ever since I joined. It has shown me that my past

morals were incorrect and has helped me adjust them to my liking. Don't get me wrong; my morals today

would put me in the general class of a prude by today's liberalized standards. It has also helped in many

other ways, but to repeat them would be boring beyond belief.

320 Letter, Tom Huddleston to M.A. Aquino, March 3, VII/1972.

321 Letter, M.A. Aquino to Tom Huddleston, March 3, VII/1972.

322 Letter, M.A. Aquino to Tom Huddleston, March 7, VII/1972.

I am sad to say that yesterday I talked to Mrs. McDonald and she informed me of an increase in Mr.

DeHaven's cult. I also talked to Joe Daniels, who said that this was true and that he was thinking of joining

too. Joe's problem stems from the Council of Nine paper dealing with the Stygian problem. He seems to

think the paper states that the official position of the Church is for all members to be the IBM 3-button,

rubber-stamped junior exec type - that the Church, in effect, prohibits personal freedom.

It now seems that everyone but Mr. Huddleston, Miss Geske, Mrs. McDonald, Mr. Driskell, and Mrs.

Metcalf are now enrolled in John's school for the preservation of his ego. Sue McDonald is going to call all

the folks and see if they might like to stop by for a social party. She doesn't give up easily. Also John has

been passing little gifts to Karla Metcalf, so it looks as though she might drop out too. It seems that John is

showing letters and books of a damaging nature to the membership. It is beyond my ken what he could have

in his possession, but it seems to do the trick.

The only really good news I have to mention is that in John's wandering he has incurred a good dose of

the clap. I hope it gets serious and breaks out into complications, which, if I am lucky, might damage his

hearing - without which he couldn't hear his own self-praise [a fate worse than death for him]. Forgive me

if I seem a bit angry, but, darn it, there go a lot of basically good people down the drain. And it makes me

sad to think that they could not see beyond John's face into the truth. At least we have a fair start with those

who are left. 323

I replied:

Actually you succeeded in answering your own question concerning the balance factor. The situations

which you have mastered during the past couple of years may have seemed unduly trying to you, but the

resultant pressures on your judgment and behavior could not help but make you that much more resourceful

an individual. When you get right down to it, true Satanism is in fact a religion of "pressure" and controlled

"irritation", not an organizational womb in the fashion of conventional theology. Our end is to strengthen

the various members, not to explain away their weaknesses by rationalizing them. Admittedly your

experiences have been more - shall we say - stimulating than most. But I think that the rewards will be

commensurate.

At this point we are totally unconcerned with John DeHaven's group, as further attention paid to it

would only encourage him to continue and would only impede our own progress. Quite frankly, if we tried

to stamp out every two-bit, pseudo-Satanic outfit that exists in just the United States, we would become so

entangled in trivia that our own programs would slow down to zero. As for the members and ex-members

who are involved with John, forget about them. If they're foolish enough to dance to his tune, then the

Church of Satan is not interested in their fortunes. They were all advised that the Church withdrew its

approval of John's methods, and - from a Satanic point of view - the freedom of choice is theirs.

I would be sorry to hear that Joseph Daniels is so disgruntled as to follow suit, but the same applies to

him. As a matter of fact, I have written him several letters on the subject of Central Grotto decisions with

regard to Babylon and Stygian, so he has even less of an excuse than most to be misguided. But both the

decision and the consequences will be his.

As for Joe's suspicion that the Church demands button-down collar members, such an insinuation is

really too ridiculous to merit a serious reply. What we do insist upon is that every person who carries that

red card be an individual who is sufficiently mature to exercise good personal judgment **without** our having

to give him or her any specific directives. This is an organization for adults, not children. If we encounter

children in the organization - whether in Grottos or as members-at-large - we will treat them appropriately.

If Joe Daniels or anyone else insists that success be fed to him on a silver platter, he will have to think

again. 'Nuff said. 324

Tom Huddleston's next letter, in early April, also suggested that the

Stygian Crisis was finally drawing

to a close:

323 Letter, Michael Grumboski to M.A. Aquino, March 12, VII/1972.

324 Letter, M.A. Aquino to Michael Grumboski, March 30, VII/1972.

It seems that the information about the performance and personnel attending John DeHaven's rituals

suddenly became completely hushed. Since mid-March there has been absolutely no word of John's

"church" activities. This could indicate that Wayne West has taken precedence over the group and has

enforced the more sensible tactics of secrecy. At any rate the Dayton situation appears to be relatively calm

and cooled-off at the present. The rumors directed against me have ceased, as if by coincidence, since the

approximate time that I performed the ritual mentioned in my last letter.

It has been brought to my attention that Mr. Bill Ingram still honors his member-at-large status,

although I have not been able to contact him to confirm this. According to Sue McDonald, he wishes to

attend the Conference [East-2] at the end of this month. 325

Bill Ingram, however, had contacted me. I can't recall my exact emotions after reading his April letter

- which is probably just as well:

I first became acquainted with the Church of Satan last summer by reading the *Satanic Bible* and seeing

an advertisement in a hippie newspaper for the "Baphomet" head shop. There I met Grotto Leader G. Byron

Driskell. Thinking the whole group might be as homosexual as Driskell is, I did not join until John

DeHaven took over. There were a number of girls around, and the picture looked better. I later found out

that Driskell is all right and not pushy about his preferences.

DeHaven led destruction rituals against Driskell and later Wayne West.

Because of his bust on the pot rap, DeHaven emphasized no drugs in the Grotto. But some hippies

joined and brought their drugs with them. They carried a myriad of tablets and capsules in every shape, size,

and color all in one bottle. Whenever anyone wanted to “do” something, he went into the bathroom, popped

the pill in privacy, and then came back out.

This drug problem started at 30 Country Manor Lane, where DeHaven also ran up some tremendous

bills in the name of the Church of Satan, Stygian Grotto. He then tried to pass these off on Grotto members,

and it went over like a lead balloon. DeHaven got stuck with a large phone bill, at which point he moved

rather than pay.

DeHaven invited members of the press to the Grotto and rituals. This particularly annoyed me, as I was

trying to remain anonymous. Back in ’64 and ’66 I ran for State Representative on the Democratic ticket

(unendorsed), and I plan on it again in the future. Can you imagine the midwest super-Christians voting for

William H. Ingram, Jr., the Satan-worshipper?

DeHaven then moved to 9 Country Manor Lane, where Gary Borden passed out at ritual. He went into

chills and convulsions. DeHaven had to run out to get to a phone; he did not have one due to the unpaid bill

at his previous address. The cops came with an ambulance. Borden tried to tell the hospital officials that he

had pneumonia, but they insisted the attack was drug-related.

I also joined a White witchcraft “Rainbow Coven” run by Mrs. Roberta Kennedy, a former Church of

Satan member. She is repulsive in appearance and personal habits, a jack of all metaphysics and master of

none. Her rituals, if you can call them that, are a totally disorganized waste of time. But two young girls had

joined, so I stayed in. I told DeHaven about this, and he asked me to spy on them and report to him. There

was never much to tell. But what got me was that he told Kennedy what I was up to. I suppose this is how

you keep spies honest.

Now enters Mike Grumboski. DeHaven has been having some internal problems and kicks some

members out. He asks me to take the II° test and take some of the pressure off him. I refuse because of my

political aspirations and DeHaven’s love of publicity at anyone’s expense.

Grumboski moves in, bringing with him one Bruce, a homosexual who tries to push himself on every

guy who walks through the door. Grumboski is slated to start a new Grotto but cannot find employment and

continues to stay at John’s apartment. DeHaven tries to keep Grumboski in the back of the bus, but

Grumboski is capable of leading rituals and is not satisfied with this position. More members are kicked out

and new ones taken in.

325 Letter, Tom Huddleston to M.A. Aquino, April 9, VII/1972.

At this point DeHaven opens up the “Witches’ World” head shop and, right next door, the “Arcadian

Woods” teen-age recreation center. The parents are coming because the woods are full of witches. DeHaven

wants me to help finance all this, but I decline. Both businesses are doomed to failure and last only about

two months.

Since his forced departure from the Church of Satan, DeHaven has started his “First Church of Satanic

Brotherhood” and is bad-mouthing Central Grotto. He has also renewed his friendship with Wayne West

and Mrs. Kennedy. On March 17 I attended my last meeting at DeHaven’s, a destruction ritual against

Grumboski, with West presiding. About 20 people were present from the Dayton, Detroit, and Louisville

areas. Grumboski’s friend (?) Bruce was also there to help with the pin-sticking. When this was over, I told

DeHaven that these rituals were a waste of my Friday-night girl-chasing time, took off my robe, and left

with no intentions of returning.

I will stick with the Church of Satan. I have given you a true picture here to the best of my knowledge. I

was not able to attend all the rituals and am still in the dark on some items. I would like to see another

Grotto in Dayton, but with all the recent trouble it would be slow going.

P.S.: In several places I have made cutting remarks about homosexuals. This is more with regard to their

personalities than their preferences. If there were 3 men and 3 women, and if 2 of the guys were gay, then I

would like to be the 3rd man and get all 3 of the girls. This is my outlook on the question. 326

The Babylon/Stygian debacle had savaged the Church of Satan in the midwest for six months, and

only time would reveal how much additional damage it had done to the organization. In some of the better

days to come during 1973-4, I would conclude that the wound had finally healed and that the Church was

proceeding on its evolutionary path as forcefully and confidently as it had done before the 1971-72

disasters in the midwest. Now I see that I was naïve and optimistic to the extreme. In Detroit and Dayton

were sown the seeds that would eventually bring the Church of Satan to its ultimate crisis.

326 Letter, William Ingram to M.A. Aquino, April 2, VII/1972.

Chapter 18
Toward the City of Satan

In March of VII/1972, while the last fires of the Stygian Crisis were being beaten out, Dale Seago's

woodland wanderings took him somewhat further afield, as he advised me:

Last Friday (March 9) I undertook a little “psychic investigation”. There is a place 10 miles west of

Siler City, N.C., some 200 miles from here, called the “Devil’s Tramping Ground”. I read about the place in

an article from a book on ghosts and mysterious occurrences in this state. It consists of a circular area in the

woods some 30 feet in diameter, around which is a path some 2 feet wide. Nothing will grow on the path or

within the circle; the soil, for some unknown reason, is completely sterile. The Devil is reputed to appear in

the circle at midnight and pace around the path. What caught my interest was the article’s statement that

objects placed on the path at night are never there in the morning. A friend and I decided to check it out.

We drove to Siler City, informed the local news office of our intention to stay the night in the

mysterious circle - something the article stated had never been done - and drove out to the place and set up

our camp for the night. Sat up until midnight smoking some excellent pipe tobacco, then spread out

sleeping bags on the path and turned in, not even bothering to keep watch. Whatever moved things off the

path would have to move us both, as well as 15” of good Colorado-forged Bowie knife in my right hand. [I

go along with Conan’s view regarding hypothetical “monsters”.]

We slept well, if you don’t count cold feet, until 7:30 AM. We woke up - still on the path - built up the

fire, and had breakfast. Then we lay on our sleeping bags and relaxed in the morning sunlight with a couple

of good cigars before packing up and leaving.

His Infernal Majesty apparently decided to take a rain check; we had a

feeling he would. As a “psychic

experience” the trip was a flop - but it was the most pleasant and relaxing campout I’ve enjoyed in a long

time! 327

This was not my first encounter with the “Devil’s Tramping Ground”. The site was no mere tourist-

trap; it was avoided with very real fear by the local residents, even in the light of day. At midnight, it was

said, Satan would appear to pace the circle, meditating on his memories of the past and on his plans for the

future. In 1969 Janet and I had performed a Satanic Mass on the site, so now I wrote to Seago:

Janet and I were very intrigued by the report of your visit to the “Devil’s Tramping Ground”. In March

of IV, when I was stationed at Fort Bragg, we also drove up there to inspect it - as a consequence, I suspect,

of reading that **same** book which pricked **your** curiosity. We didn’t stay the night, but we **did** celebrate a

suitable ceremony at the site … to officially consecrate the ground in honor of the ArchDæmon.

Perhaps an agency of the Infernal Realm does stalk the circle during the hours of darkness, but you

need not be surprised that he would not disturb the rest of an official of the Church of Satan. 328

327 Letter, L. Dale Seago to M.A. Aquino, March 13, VII/1972.

328 Letter, M.A. Aquino to L. Dale Seago, March 30, VII/1972.

It will be recalled that ex-Stygian member Bill Ingram mentioned the presence of Satanists from

Louisville at the West/DeHaven curse ritual against Michael

Grumboski. Considering the cumulative

trauma of the entire Babylon/ Stygian disaster, this was rather the limit. I called the Nineveh Grotto on the

carpet and learned - to my utter surprise - that the visitors had been none other than Cliff Amos (the Grotto

Leader) and his girlfriend. They were promptly expelled from the Church of Satan.

This was the second triphammer blow to hit Nineveh in 1972. A short time earlier Stephen Foster, the

Warlock who had succeeded me as Grotto Leader, had relinquished his office rather than remove all

marijuana from his home. It is worth noting that in 1972 - and particularly in the midwest - the civil

authorities did not consider possession of marijuana as a trivial matter. Foster was replaced by Amos, one

of the founders of the Grotto, and shortly before this curse ritual development I had recommended that he

be considered for the Priesthood.

Although the rest of the Grotto had not been involved in this incident, the loss of another Grotto

Leader for such a reason proved to be a blow to the Grotto's morale from which it would ultimately not

recover. It would survive until Janet's and my departure from Louisville in June, then fade gently out of

existence. To this day I remember it, and the many wonderful ladies and gentlemen who comprised it,

with respect and affection.

But then, in March/April of 1972, there seemed ample grounds for disillusionment. Discounting the

Karnak and Lilith Grottos, which were still in their formative stages, virtually every Grotto of the Church

of Satan had been a focal point for crisis. Plutonian, Babylon, Typhon, Stygian, Belphegor, and now

Nineveh! Had all the work been for naught? Had the writing of the *Manual for Grotto Administration*

been merely an exercise in wishful thinking to which actual Grotto Leaders would pay scant if any

attention? So it seemed.

For my own part, I had affiliated with the Church of Satan to become a magician and a philosopher -

not to follow in the footsteps of Eliot Ness! Some sober reflection on the profile of the entire Church

seemed called for. It appeared that Anton LaVey had similar thoughts; in March he observed to me:

I guess you are ready for this; your sense of timing and perceptive faculties have never been out of

touch with the Man Downstairs. I had a short conference with Him last night and was informed that our

transition is progressing splendidly. He told me: “Never let the right hand know what the left hand is

doing.” It didn’t take much cud-chewing to figure out the substance of His utterance.

We have made drastic and frequent changes in the last year, establishing policies and breaking them all

over the place - commensurate, I might add, with the stability, solvency, and dependability of a large

segment of our membership. Actually our administrative fluctuations have neatly saved us from the

presumptive acts of many internal malefactors.

By the time the likes of Wayne West finish writing their “exposés” of us, we will no longer bear any

resemblance to that which they have exposed. When the John

DeHavens and Larry Greens start comparing

notes about their banishment, a third chap - who was never even a member - will appear with a copy of the

Cloven Hoof in hand (legitimately), asking: “Haven’t you fellows seen this yet?” Let them who would

violate the Sixth Satanic Statement learn the folly of trying to nail custard to the wall.

I’m sure you haven’t forgotten one of the first letters you wrote to me, projecting the hypothesis that as

Satanism becomes a reckonable force in the world, so will the formal structure of the Church become

increasingly distilled, rejecting external organization out of necessity so that the Satanic “gadfly” may be

given freedom to spread and multiply. I reckon that the time has come.

As you - and most certainly Janet - know, the Church cannot sustain itself on the altruism and loyal

dedication of its present “supermen” followers. In due time, after conditioning has been achieved and the

movement (not the Church) has grown vast, human potential can be categorized into shouters, money-

donors, leaders, legitimacy-providers, menial volunteers, etc. - just as past religions which have dealt with

human animals have done. Each person’s respective value can then be extracted, and the Temples and

Pleasure Domes can be built … according to our plans. And in the process, man will collectively become a

wee bit smarter - more understanding of the world around him and of himself.

At the present time the most vocal element to whom our philosophy

appeals is represented by the little

guy who wants to be a superman - the guy who has been clobbered all his life and wants to strike back. It

matters not to him that he might have asked for all his clobberings; he has the lumps to display, and that is

reason enough. Our bible lets him think of himself as a sinister avenger, an exterminating angel who can

dispense with any guilts (or conscience) with which he has been burdened. In his eager rush to stomp on the

nearest crucifix, he reads the *Satanic Bible* out of context - no differently than he would probably read a

cook book, preparing a lamb stew according to the recipe but leaving out the lamb.

The Satanic movement will grow as a result of the Masters of the Church of Satan supplying the

gadflies with fodder for their cause. The gadfly with intellect and position - our most influential gadfly -

must have the *C.H.* made available to him without ritualistic or secular commitment.

The low-level gadflies, who suddenly become supermen after one reading of the *Satanic Bible*, can only

assist us financially. They won't, of course, for now they are supermen and don't have to entertain

charitable Christian thoughts any longer. Now they can get even with the world. Naturally the first place to

start - like bratty children - is to practice their newfound independence around home with their parents (the

Church). Instead of chastising them, making them stay home, and trying to keep them in line - which only

makes them more rebellious - we shall sell them some dope and send them out on the streets, and they'll

love us for it.

I am, of course, writing allegorically. By “dope” I mean trappings for their new roles. They will buy

medals to pin all over themselves. I have noticed that the more of a superman complex a member harbors,

the greater the importance of paraphernalia with which to bedeck himself.

Under our present system, members whose ego-needs demand the **most** trappings are those who must

content themselves with the **least**. That’s why they “sneak” all manner of ankhs, amulets, talismans, rabbit’s

feet, etc. - from diverse sources - to wear around their necks in addition to their Baphomets. It kills them

that they must confine their robes to monkish cut and somber hue. Given their heads, they would most

certainly look like holy fools. How they would act is too horrible to conjecture. This is why they should not

even be members of the Order. They **are** gadflies, however - albeit noisome to have in attendance. Their

consuming ego-needs can render us an unwitting service in the “stuff” the Church can supply them as

nonmember gadflies.

I have been accused of being commercial for the last six years, often by persons who seem saddened

when they finally find out there is nothing much they can buy. Like Hugo von Castiglione, I do not wish to

hurt them any longer, as it is against my nature. We shall start marketing Satanic goodies to low-level

gadflies. When you come out here, we will explore all avenues of this aspect.

Now is the time to make the *C.H.* available to the public on a

subscription basis. The high quality you

have presented should be read by those who cannot commit themselves to membership but are essential to

our growth. All potential gadflies - from the convict whose warden will be totally disarmed by the copy of

the *C.H.* he has just confiscated, to the chairman of the board of the dog food company who is given a copy

by a regional manager. The White witches can read their copies and squirm with each barb - **without** the

smugness of knowing that what they clench in their hands has been surreptitiously obtained.

Seventy-five percent of "post-membership intrigue" will be dashed with ice-water, and the intriguers

will have to go elsewhere, no longer being able to pursue their juvenile antics at the Church's administrative

(time and financial) expense. And, last but certainly not least, the *C.H.* might help to financially support and

develop the Church. Until now we have been supporting the Church, the Church has been supporting the

movement - while seldom giving us credit, or else suitably distorting us for their greater capital gain.

I know that if we had sufficient capital to place a slick *C.H.* on the newsstands - between Buckley's

National Review and *Fate* - we would capture a starving market overnight. It appalls what small business

sense I have to reflect on the total absence of even a "witchcraft" monthly on today's stands. Inasmuch as

Satanism is a unique phenomenon, such a journal could be developed into a veritable way of life, not unlike

one successful life-style journal which started with far less of an all-encompassing credo - even though

some may draw a comparison between a nude Altar and a nude centerfold as a prime mover, never having

even read the last four pages of *The Circus of Dr. Lao*. The present *C.H.* , distributed on a nonmember

subscription basis, could pave the way for such a venture.

Much as we have attempted to regulate Grotto activity and stability, it appears that, for the most part,

Yeats' words again apply: "The best lack all conviction, while the worst are full of passionate intensity."

So long as most Grottos are peopled by searching, rather unstable individuals, we mustn't delude

ourselves into assuming them capable of sustaining any kind of autonomous operation. As it has existed,

Grotto supervision drains far more from our overall progress than it contributes. With very few exceptions,

we will be far better off if we witness the type of Grotto activity we have seen, performed in the future on a

nonmember basis.

It may appear that we would have been better off had we never instituted Grottos nor admitted the

majority of applicants to membership, and never catered to such members once they had been accepted.

Had we dispensed with such energy-consuming baggage, however, we would not have established an

organization **in fact**, but merely on paper. Large-scale workings require a living blueprint. Now **that** which

has become common knowledge as existing will continue to exist, but the physical props which provided

the imagery have served their purpose and can be discarded.

If I seem callous about all this, it's because the aforementioned props never cared one hoot in Hell

(literally!) about the Church but only employed it as a vehicle for their own plans toward unearned glory.

We are not discarding **them**, Mike; **they** are discarding **themselves** - through the same imbalance and self-

deceit that caused them to think they could deceive us.

We gave them dreams of glory, which they promptly mortgaged to the hilt, expecting us to pay the bill.

Now we are gradually dimming the light on the magic-lantern slides they have created for themselves. They

oft forget that though we have provided them with a workshop in which to create their transparencies, we

also own the power company which supplies illumination for the slide projector.

My next book will provide ritual material for nonmember "Grottos" in every quarter. Your new

introduction will further legitimize the *Bible*. The *C.H.* is an ideal medium for what we want to say.

Membership inquiries continue to increase, but brain surgeons and Congressmen are still in short supply.

Clearly increased membership *per se* will not elevate us beyond our present level but only hold us

down. The *C.H.* in the proper hands **will**. The rewards obtained by our maintaining control over chartered

Grottos are minute compared to the responsibilities we must assume from such Grotto operations. It all adds

up to a need for sharp division between the Church and the movement.

We will continue to maintain Agents, simply as contacts for new members. It will then be up to each

member to exhibit his desire for expanded contact and/or group activity. Agents will, in exchange for their

socially advantageous positions, supply us with monthly reports.

We will undoubtedly hear caterwaulings that we have “let down” the members. I don’t have to tell you

my sentiments on that! We have reached the stage where the only things holding back Satanism as a

movement and the Church of Satan as an influence are the pastoral needs of our more dependent members.

This, I trust, gives you a fair perspective of the changes being made in most aspects of the Church, and

how each area will overlap into other realms which comprise the Church of Satan in toto. Certain

modifications will require little more than the revision of some of our printed forms. Other changes depend

more upon adjustment of our mental attitude (i.e. a reformed personality projected to the public by the

Church). We are well into the metamorphosis here at 6114, and I can already see - and **feel** - the change. It

is a most pleasant sensation.

Diane will be sending off some of the revised forms, a tape of a couple of archetypical low-level

gadflies (infuriating at first, but almost amusing in retrospect), and some specific information on how this

will all be put into practice now that it has been conceived in the Central Brain. 329

It took me several weeks to ponder this approach. I thought that I could see what Anton was trying to

do - to remove organizational obstacles impeding the smooth, free exercise of theoretical Satanism.

I was somewhat concerned, however, that what might ultimately

happen was that the fact of the

Church of Satan as a true institution - not just a name for an abstraction - might suffer. In his

disillusionment and frustration, Anton might be throwing Rosemary's Baby out with the bathwater.

The goal, it seemed to me, was to **reform and refine** the organization - not dispense with it. This

called for tougher membership standards and for a nationwide Priesthood that was truly responsive to the

329 Letter, Anton LaVey to M.A. Aquino, March 6, VII/1972.

Central Grotto - and which had enough freedom of action so that it need not be overly concerned with

secular professional prejudice and reprisals. To Anton I wrote:

Thank you for your letter of the 6th. I regret the delay in my reply, but I wanted to take the time to

provide some well thought-out responses to the many new policies you set forth. That letter certainly flung

open Pandora's Box, all right. For the sake of clarity, let me divide the rest of this letter into sections:

I. **Church Membership**: As you pointed out, it is increasingly clear that there is a large percentage of

"deadwood" in the membership at large. As individuals many, if not most of the members are a risk to the

image of the Church. Their mental organization and coherence of speech/writing is such that I would not

dare to refer journalists or outsiders to them. This is in spite of the fact that some of them - such as

Zabrecky and Seago - are obviously honest and well-meaning. But they simply do not project an elitist

image, and the propaganda of the Church states conclusively that our members are carefully selected from

elite elements.

As I see it, there are two alternatives: (1) a large-scale purge of the "deadwood" element, or (2) official

acknowledgment that the first two degrees of membership in the Church do not necessarily comprise the

magical expertise of which we speak. The second alternative would also mean the shifting of attention from

the entire Church of Satan to the Order of the Trapezoid. [Note: At this time the Order of the Trapezoid still

meant the Priesthood: the III°-V° - M.A.] The Church would appear as a "testing-ground" for the Order.

Of course this situation already exists in a private sense, but the important point is that the nation still

views the **entire** Church as representative of Anton LaVey's philosophical expertise. As a result there has

been a great deal of damage to your image via the ineptitude of your evident "aides".

Alternative #2 would be the easier step to take, but for all intents and purposes it would herald the

extinction of the Church of Satan in favor of the Order of the Trapezoid. Considering the great appeal of the

Church's name, and your own commitment to it, I think that the first alternative would be preferable.

Recommendation: The Central Grotto should review all existing membership files. All those members

who are noncontributing "deadwood" or who display embarrassing mannerisms (letters written in crayon on

binder-paper, preschool grammar, intellectual idiocy, de facto White witch approach, etc.) should be marked

for quiet expulsion at the end of their present Active Membership period. Thus the entire process would

take about one year to complete. The final criterion should simply be: Does this individual actually

represent the ideal member of the Church of Satan? I am well aware that such a measure could mean the

decimation of the participating membership from 250-300 to 25-30. The question is one of the ultimate

stature of the Church. Either way it is a crossing of the Rubicon.

II. **Membership Entrance Criteria**: It should be about as easy to gain entrance to the Church of Satan

as it is to secure a junior executive position in a nationwide corporation. For members of the post-World

War II generation this is going to mean [with almost no exceptions] an accredited college diploma at

minimum. Today such a diploma is more or less equal to the secondary school diploma of pre-WWII days,

and the establishment of such a standard will immediately disqualify all those who seek status through the

Church for which they are too lazy to work in daily life.

Recommendation: Effective immediately, establish the requirement that all applicants under age 25

present evidence of at least a Bachelor's degree from an accredited college. At the same time it should be

made clear that such a degree would not in itself guarantee admission. Persons over 25 would be considered

on an individual-case basis, since they have had other opportunities to achieve.

Recommendation: Expand the membership questionnaire to show credit and character references, past

employment record, military record if any, and personal history,

achievements, and recognitions.

Recommendation: Increase the initial membership fee to $50. Increase the annual renewal fee to $20.

Eliminate the reduced rate for couples, as each member would be considered as an individual. This will

effectively eliminate those who join the Church with casual intentions (i.e. parasitic trend-followers).

III. **The Priesthood**: The need for a nationwide network of III° personnel is critical. Our advertised

posture of 10,000+ members is endangered when I cannot produce, for example, a single III° in New York

City. Among other things the increased fees will, in the long run, permit the Church to offer financial

compensation to its officials for their time. Besides providing an incentive for members to consider

changing their status from volunteer (II°) to official (III°), this would give the Central Grotto a material

lever to use when dealing with non-producers. If a person - even a Priest - feels that he is strictly a

“volunteer”, he does not feel quite the same obligation to his responsibilities that he would were he being

paid for his work. It is possible that this would commercialize the III° to some extent, but, frankly, you need

some commercially minded workhorses at the III° level.

IV. **The IV° and V°**: In the eventuality of a salary for Priests and Priestesses, Masters would receive no

such salary - only itemized reimbursements for office expenses. To ensure crystal-clear motives at this

policy-making level, a profit motive should remain absent.

V. **Popular Commercialism**: I can see no harm in making all of our present commercial devices

(amulets, posters, records, etc.) available to the public. I think that the Sigil of Baphomet should be

registered as a trademark, however, and that the present color-scheme of Baphomet medallions should be

retained as private. A special Baphomet (such as red-on-black) could be made available for purchase and

wear strictly by nonmembers of the Church itself.

VI. ***The Cloven Hoof***: According to its present administrative design, the *C.H.* is functioning at

maximum capacity and cannot expand beyond the 300 issue per month level. Due to the necessity to

prevent mimeograph reverse-printing, each new 12-page issue requires approximately 12 hours just to

mimeograph. There are only the two of us to do the binding, folding, stuffing, stamping, addressing, and

sealing, as the use of any Nineveh personnel would reveal the actual extent of the national membership. An

increase in circulation beyond the 300-odd level will require a redesign of the production process.

There are two other factors which advise against the rapid expansion of the *Hoof* at this precise

moment. First, the newsletter is not yet at a level of sophistication where it can compete with commercial

publications. This will take at least another year. I do think that it is markedly better than the best that the

White witches have to offer, but that in itself isn't saying very much. Martello's prose would have been

rejected by a grammar-school publication. Ditto 99% of his competition. I consider it a very real possibility

that the *Hoof* will eventually attain the stature of a national magazine, but it will take time, a paid staff of III

° assistants, and one Hell of a research and writing effort.

Secondly, the existing Church membership (at least on a nationwide basis) sees the *C.H.* as the basic

factor distinguishing members from nonmembers. If we had more III° officials, this situation would not

exist. But, in the event that you should decide to retain the Church as an organization for the masses and not

for a comparatively small elite, you will lose members by "opening" the Hoof to the public. Also the paper

itself will be prevented from publishing all but the most bland critiques, as those who read it will not

necessarily have committed themselves on behalf of the Church. At the present time no person receives the

paper who, in damaging the Church, would not damage his own reputation as being a member of that

organization. This is a very effective safeguard.

Recommendation: The Central Grotto should withhold further advertisement of an "open" *Cloven*

Hoof until this summer, when we will have had a chance to work out the production/economic systems of

the paper so that they can handle the projected load. As mentioned previously, this will most likely mean the

switch to photo-offset printing, postal franking, and possibly Addressograph/IBM-type mailing lists as well.

In the long run it will be necessary to design a production process whereby each issue passes through

your hands prior to printing. At the present time this is impossible due to time-lag and production deadlines,

but it is not a good system in that I might inadvertently publish

something which does not reflect the

feelings of the Central Grotto. It is **the** Central Grotto "voice", and the Central Grotto should have a firm

control over it.

Some other *C.H.* observations: While I am receiving a great amount of mail (letters, articles, etc.), most

of it is worthless for inclusion in issues. By intentionally minimizing "nut letters" in the paper, I hope to

encourage people like Marcello Truzzi to contribute articles. At present, when I have space to fill, I must

finally rely upon myself. And, while I know that I am an unusually brilliant author (!), this also is not

healthy for the paper. While my style may be interesting for a short time, it would become boring in the

long run. Contributions will have to increase before the *Hoof* can compete for the big-time. 330

Off went the letter, but I wasn't too terribly happy with it, and neither, as it turned out, was Janet. Its

recommendations seemed too "IBM 3-button" - to borrow Joe Daniels' term - and too "practical" at the

330 Letter, M.A. Aquino to Anton LaVey, March 27, VII/1972.

expense of intrinsic authenticity. The spectre of a Satanic A.M.O.R.C. loomed. The following day I sent

another letter to Anton:

After I arrived home last night, Janet and I got into quite a long discussion concerning some of the

points brought up in my 3/27 letter. We both thought that some of the ideas should be forwarded to you as a

follow-up to that letter:

Jan was of the opinion that the criterion of a college-level degree for a Church membership requirement

would be too restrictive. She argued that some individuals are able to achieve positions of note in society in

spite of the lack of such a degree, and that the degree in itself does not necessarily constitute a certificate of

intelligence, so to speak. She also raised the question of many girls who quit school themselves in order to

put their husbands through. Subsequent familial demands then preclude them from attaining their own

degrees.

My response was that the America of 1970 is not that of 1940, and that practically no person under 25

can expect to get anywhere today without getting that degree - and that student loans, scholarships, etc.

destroy the argument that one must be wealthy to complete an education. I commented that I personally

could think of no dropout of my own generation who could qualify for our definition of what a Satanist

should be: a “prime mover” of humanity. I do think Jan made a good point about the girls, though, and we

began to consider what other criteria might be better than a degree.

After about an hour’s debate [while stuffing the April *Hoof*], we arrived at the idea of expanding the I°

questionnaire to include a lengthy, written essay portion on why the applicant wishes to join. It should be

fairly easy to tell from that, said Jan, whether a person has a brain or not. It would also indicate the

applicant’s command of language and reasoning ability. Thus the **fact** and not the **method** of an individual’s

education would be evaluated.

In concept the applicant would be instructed that at least a one-page, typewritten essay would be

expected in answer to such a question. The question itself could be something like: “Why do you wish to

join the Church of Satan?” - or - “Discuss the Satanic philosophy as it applies to your personal experiences

to date.” Or it could be more than one question.

We both thought that inclusion of credit and character references on the application form would be a

good idea. In addition to reinforcing the image of the Church as a forthright, aboveground organization,

such a measure would discourage persons who feel “secretly ashamed” of joining. This is the type of person

who becomes “deadwood”, because he or she is too intimidated by the fear of discovery to do anything

consequential on behalf of the Church.

Instead of arbitrarily purging the existing membership, Jan recommended that the decision to retain or

release individuals could be done simply by sending each member the revised I° questionnaire upon the

occasion of his Active expiration. If his answers are good, he stays. If not, he doesn’t. But in either case he

has had a chance to show his worth. I think that this is a good idea.

We then turned to the question of fees. Jan pointed out that many young people simply could not afford

high fees. I said that $50 to join would not be out of the question for our generation, and that those who are

in the throes of pressing financial difficulties are usually not those who are well-organized in their personal

affairs. I also said that higher revenue for the Church would require part- or full-time III° officials and a

more sophisticated publications program; each member would receive substantial return for his investment.

Jan suggested another approach. On the questionnaire ask each applicant the amount of his monthly

salary/total income. Don't even mention a membership fee until the applicant has completed and returned

the questionnaire. Then, presuming that he meets the achievement qualifications, we calculate 10% of his

income. If it is sufficiently high (?), 10% of one month's income is quoted to him as his initial fee. A base

figure - possibly $50 - might be set to disqualify the welfare people. But Jan pointed out that medical

students on a tight budget, for instance, shouldn't be penalized due to their limited financial status.

Jan also recommended a hard and fast time limit for the I° questionnaire. If the applicant does not return

it within, say, three weeks, he is written off.

We both feel that the idea of either a part-time or full-time paid Priesthood is an idea worth researching

further. The Church needs some action-men - not just in San Francisco but around the country - to whom it

can give orders. In concept such Priests and Priestesses would be required to maintain a ritual chamber to

which registered members could have reasonable access, answer questions and correspondence with

members in their assigned areas, notify those members of local and regional activities, and perform other

duties as directed by the Central Grotto.

The present system, wherein Grotto Leaders/Regional Agents act on only a commission basis, has just

not proven itself adequate. And, as I suggested in my last letter, there is no sense of **obligation** on the part

of the person. Ultimately he does only as much as he wants, not what the Central Grotto thinks is necessary.

As for the funds to pay such III° representatives, they would come from the increased Central Grotto

fees for membership and renewal. Initially people may bitch about the raise, but it will be pointed out that

they will be receiving an increased return for their increased investment. There is a side bonus: When

everyone pays for a program of national/regional/local activities whether he attends or not, he will be more

likely to participate and not become “deadwood”.

There are some unsolved problems, of course. We would need to identify and interest the potential III°

types, and some type of training program would be almost unavoidable. Perhaps these are some of the

questions we can address this summer.

Well, that’s as far as we got last night. After finishing up the *Hoof*, we listened to that tape. Our

comment: There is nothing to prevent those individuals from conducting their own activities if they’re so

hot for them. What they **really** want is for someone from Central to make a big splash in their local

community - maybe even start a riot - while **they** bask in the publicity. They know enough about Satanism

to talk about it, so let ’em paddle their own canoe. As for the “drivel” in the *C.H.* , all they have to do is send

me something better! I’d be just as happy to have everyone else do all that writing.331

A few days later a second letter arrived from Anton LaVey, written

prior to his receipt of either of

mine. He too, it seemed, had been giving further thought to the subject:

Since Diane was uncertain precisely how I meant the matters covered in my last letter to be

implemented, we began discussing it prior to her writing to you. As it turned out, I decided it would be

simpler to just dictate the letter.

Grottos: Grottos will be started by whoever wishes to do so. No immediate authorizations will be

issued, however. Instead, if a Grotto has **proven** itself satisfactory after a reasonable period of operation, a

probationary (6-month) charter will be given. Revisions to the *Manual for Grotto Administration* will make

it relevant to **all** member-operated Grottos, chartered or not. In short, **only** groups who have **proven**

themselves worthy will be considered for Grotto authorization. There will be **no applications honored**

insofar as Grotto authorization is concerned.

Let our members learn the true meaning of **lesser magic** before they aspire to any higher station. We

will not honor beggars. We **will** consider those whose patience, tact, diplomacy, and contributions speak for

them. Non-authorized Grottos must inform us of their activities via non-nuisance communication if they

wish to be considered for official authorization. The merit of a potential Grotto Leader will be judged not by

how many questions he can ask “to ensure that he does the right thing”, but rather by how many “right

things” he does **without** asking questions.

Priesthood: Priests will be selected by the Council from suitable candidates. That is to say, those who

have exhibited sufficient prerequisites will be appointed as candidates for the Priesthood. After passing the

preliminary requirements, Priests or Priestesses will be installed for a period of one year, during which time

their conduct will be observed. The “no news is good news” premise - that a first-year Priest who isn’t

heard from is assumed to be all right, hence being elevated to formal ordination - will not be honored.

Exceptions will be made, of course, for Priests in relatively isolated areas. Because of their prestigious

positions, they will not be expected to function on a pastoral basis.

Probationary Priests and Priestesses will be expected to communicate their activities to the Council on a

regular (monthly) basis. They will hold the title of Reverend or Priestess. They will be able to solemnize

marriages, etc. and to wear the vestments of the Priesthood. If a Priest acts as Grotto Leader, the

responsibility of the Grotto’s operation rests on his shoulders. In most cases, successful Grotto operation

over a reasonable period of time carries with it some recommendation to the Priesthood for its Leader.

331 Letter, M.A. Aquino to Anton LaVey, March 28, VII/1972.

Again, **no applications will be considered for the Priesthood**. Appointment is granted through

observation over a reasonable period of time. As it stands, there are several persons who should be granted

candidacy who have neither been recommended by others nor have asked on their own to be considered for

elevation. Persons like Seago, Zabrecky, Grumboski, DeCecco, Ethel, etc., though not property-owners or

family men, have proven quite stable and not asked for favors nor made nuisances of themselves. No harm

can be done by letting them know that their patience is paying off.

The Priesthood test must be revised to eliminate inane questions and add pertinent ones. I'm still

waiting for Adrian's suggestions in this regard. I know pretty much which questions I'll eliminate, and I

have some questions I'll be adding, but I would like to hear from you, Janet, and Adrian before finalizing

the test. [Grumboski, of course, would not be expected to take the new test. His test looks good, but I am

still undecided on the other aspects of his candidacy. His durability has been shown - surprisingly so -

during the Stygian business.]

Agents: Agents are basically contacts for new members. An Agent can be a Priest, Grotto Leader, or lay

member. His prime requisite is his sense of responsibility, his second his ability to articulate Satanism. Even

though he may not be the best judge of character, if he is **responsible** and discovers a fly in the ointment, he

will say something about it to us. He won't either let it go unheeded or get upset over the discomfort the

revelation has caused him and quit his post. Agents, as with other matters covered herein, will be appointed

on a prior qualification basis. Agents are to communicate their activities on a regular basis, reporting on

new contacts as they appear and on old ones as they survive.

Cloven Hoof: All new subscriptions will be distinguished from membership copies by an "S" in the

corner of the address label. Subscribers will be notified that their renewal is due via an inserted slip of paper

worded the same for members as for subscribers: “Your membership/ subscription expires …” The NRA

uses this method, leading subscribers to occasionally believe that they are members, but so what? They’ll

crow like it anyway! Actual memberships will be processed separately.

Amulets: New amulets are being made by a commercial firm which appears to do beautiful work.

[Note: Anton is not referring to the famous Wolf-Brown medallions, but to an earlier metal/paint amulet. -

M.A.] So far only I° amulets have been ordered, the initial cash outlay being considerable. Amulets for

other degrees will continue at present to be made by hand, but consistency will (hopefully) be more

carefully maintained. At present no catalogue sheets for assorted handcrafted amulets for divers purposes

(lust, wealth, etc.) are being sent out. When the aforementioned quality control is properly evidenced, we

may resume mailing the sheet. Though I appreciate primitive art and have nothing against Grandma Moses,

I have been ashamed to have sent some of the chimp-amulet-art our “craftsmen” have turned out.

After the first of April, when Diane’s tax-accounting is out of the way, we’ll begin considering changes

needed for the *Manual for Grotto Administration*. The next issue of the *C.H.* should carry some general

information extracted from this and my last letter. Diplomacy is your forte, as I’ve said on more than one

occasion, so I will leave how much to say and how much to imply to your discretion. Here again your

PSYOP-indoctrinated shrewdness should serve you in good stead.

I've begun work on my next book, but this time I'm not going to make the mistake of giving myself an

impossible deadline. Actually I have partial drafts of other future works, but the one on which I'm presently

spending the most time deals with something I feel might provide Satanists with a needed "schtick". If it

really catches on, it could become as popularly accepted a phenomenon as the Freudian slip. Certainly it

will result in the creation of a new descriptive term - such as "psychic vampire" has become. More on this

as it begins to take shape.

Incidentally Diane reminded me that you would probably be wondering why the big mystery over the

Satanic Rituals, insofar as other members knowing about it. I have kept the book a secret merely to avoid

someone getting wind of it and grinding out a quickie with the same theme and title. These small outfits -

such as the ones which publish Martello's and Buckland's books - are known for such actions. It would be

duck soup for someone - like West or Martello - to whip up something, using none of my material (except

perhaps bits and pieces picked up here and there) but calling it the *Satanic Rituals* and protecting his "good

name" with a pseudonym. I've seen this happen with other ideas of mine - so often, in fact, that Diane

maintains I shouldn't even **think** about certain projects unless I'm engaged in their actual production.

On the subject of Martello: I prefer not to have his *Black Magic, Satanism, and Voodoo* - or even the

correction he suggests [see enclosed] - discussed in the *Hoof*. So unless you've already reviewed it in the

April issue, let's not give him free publicity. He'd like nothing better than to be kicked by the *Cloven Hoof*!

In case you haven't seen a copy of the book, he juxtaposes what I consider the best part of the interview

so that most readers would assume that he is doing the talking, not I. Moreover that part is so botched up

that it's nearly impossible to describe the "printer's error". It does seem rather ironic, though, that the one

part highlighted by a double-spaced break in text begins: "I suppose I'm as much a pervert as the next

Satanist …" - which is clearly **myself** talking!

I shall not waste precious time or vital magical energy composing a glib retort to Martello's claim

(undoubtedly truthful) that some of his readers realized that the "Q&A format" (used elsewhere in the book

with the "A" denoting Martello) was the LaVey interview. I am simply not the right personality to do verbal

battle with "dish queens" (gay parlance for one who thrives on dishing the dirt, in case you're unfamiliar

with the term). Such bitchiness invariably evokes a contrivedly nonintellectual response from me - such as

would not come off well printed in Martello's next book!

I've learned to let these types **think** they've had the last word, for they cannot live with themselves if

they think someone else has had it. 332

Leo Louis Martello, who could only have been spawned by New York City, was one of the more

bizarre phenomena of the "occult revival" of the 1960s. He claimed to be a Sicilian witch, sparred

intermittently with any other White witches who chanced to cross his path, and wrote paperbacks on

witchcraft, magic, and hypnotism memorable chiefly for their provocative cover-art. He proclaimed

himself head of a "Witches Liberation Movement" and WICA (Witches International Craft Associates);

and he published *Witchcraft Magazine* and the *WICA Newsletter*. This last item, a 4-page, typewritten,

offset bulletin, set a new world's record for (a) number of strikeovers and (b) number of afterthoughts cut

& pasted in available margins. Its conversational tone may be appreciated from the following glimpse

from page #1 of a mid-1972 issue (all sic):

Psychic Attack Telegram TELEGRAM RECEIVED MAY 25: "Leo you subj of occ attack by H, S, B, the

A's, and groups got words is extra soon. Suggest protection now emphatic. S. writes under names of P.H.,

E.F., etc etc. SSS." I omitted names in above. Unsigned telegrams are SUSPECT. Western Union in Long

Beach checked out name/address of sender. No such person listed in phone book. So … I sent this "S.S." a

letter. If it comes back then obviously a phony (possible to have

UNLISTED number but no such thing as

an UNLISTED address!). I don't doubt for a minute that those named are capable of such an attack. I only

hope that it's TRUE. I'd like nothing better than to see them eliminate themselves by its boomerang!

However, until sender is checked out (anyone who pays cash can send telegram giving phony name and

address) I don't intend to do their dirty work for them. Facts in telegram checked out since I already had the

information cited via WICA agents out that way. Name itself unknown to me. Motive of sender could be to

"kill many snakes with one stone." Also hoping that I would publish the telegram intact in WICA.

Description of telegram sender being compiled by Western Union, Long Beach, Calif. (origin of telegram).

After I receive will compare with those I have on hand …333

Since Martello's time was primarily taken up with intra-Wicca fights, he had never had occasion to

lock horns with Anton Szandor LaVey. Unlike Raymond Buckland, who seems to have felt threatened or

challenged by the Church of Satan's existence from the very beginning, Martello seemed cheerfully

unconcerned with it except insofar as it might comment on specific Wicca concerns. "Everybody," he

wrote to me, "can go to Hell on his own banana peel." 334

332 Letter, Anton LaVey to M.A. Aquino, March 16, VII/1972.

333 Leo Martello, *WICA Newsletter* #17, 1972, page #1.

334 Letter, Leo Martello to M.A. Aquino, February 19, 1972.

Martello's interview with Anton LaVey, included in *Black Magic, Satanism, and Voodoo*, is

reproduced as Appendix #53. Anton may not have personally written to Martello concerning it, but a

mythical friend of Lana Green's and John M. Kincaid's by the name of "Roy B. Hoyle" did:

Dr. LaVey is in Europe at the present time, so has not had an opportunity to read your latest book;

however, we have apprised him of the situation concerning the printing mixup. Needless to say, he was not

pleased.

We have perused the book, and though the segments dealing with the Church of Satan and Dr. LaVey

appear most objective, the printing errors lead the reader to assume that all of the writing on pp 119-20 is

your own, inasmuch as you have employed a single-person question and answer format elsewhere in the

book. If you print a correction of this mistake in the next issue of your *WICA Newsletter* and make the

necessary corrections in any subsequent printings of the book, no further action will be taken. Thank you. 335

The "Sicilian Cyclone", as Martello styled himself, was not cowed. To "Hoyle" he retorted (all sic):

I'm the AUTHOR of BLACK MAGIC, SATANISM & VOODOO. I am NOT its publisher or printer.

Dr. LaVey can't be any more displeased than I am. Frankly, I consider your letter and its tone out of order. I

don't take kindly to the veiled threat of "no further action will be taken."

"Action?" Against whom? For what? If I publish the notice of the error it's because of my own integrity

not because you request it or Dr. LaVey's displeasure or anything else. But I will be the final judge of

that. 336

In the months to come I would have a rather amusing encounter of my own with Martello, but in

March of 1972 I contented myself with printing a correction to the confused interview in the *Cloven Hoof*

and speculating that, "were Raymond Buckland to have sampled Dr. Jekyll's famous potion, something

like Leo Louis Martello would probably be the result".

By the end of March Anton had received my two letters and had had an opportunity to consider them

in light of his own communiqués. He wrote to me:

The latest issue of the *C.H.* is, in my opinion, the best yet. Naturally I would like to see some of our

literary members contribute (and they should), but the quality you have injected is far better than you give

yourself credit for. Don't worry about an overwhelming increase in memberships or subscriptions. As the

dilemma arrives, we shall modify production accordingly.

While we must always set our sights high, we must realize our temporal limitations. As things presently

stand, we are actually in better shape than ever before. Without clearing out more than a handful of

troublesome members, the air has become reasonably fresh. As others attempt discord, they will be

jettisoned, but I do not believe our general membership are troublemakers. True, there is much deadwood,

but they do not concern me unless they kick up a fuss. I wouldn't want my daughter to marry one, nor a

reporter to interview one, but, like the extras in the chorus, they fill up the stage.

Now that we have given inquirers a choice of membership or subscription, so far every respondent has

chosen membership, despite the discouragements presented. The new flyer has been revealing in that

respect.

In addition, the new respondents seem to [yes!] be of a slightly higher caliber than prior applicants. In

view of this apparent improvement, I feel we should give ourselves a few months to test these initial

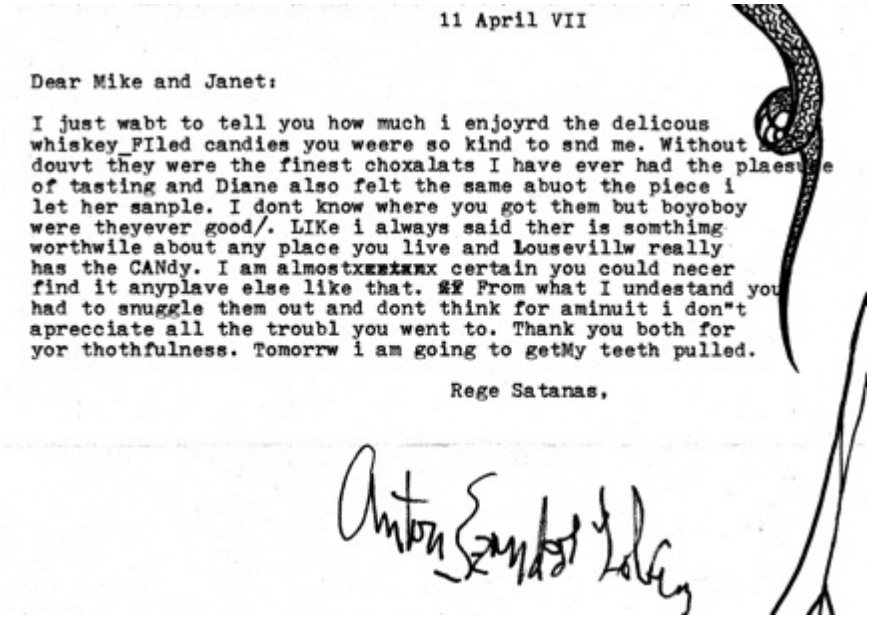
changes before proceeding. I don't think there will be a sudden increase in new memberships. As I said

before, however, if such a situation occurs, we will revamp production measures. Meanwhile we are gaining

ground as a movement, and that is often what it takes to get a message across.

335 Letter, "Roy B. Hoyle" to Leo Martello, February 28, VII/1972.

336 Letter, Leo Martello to "Roy B. Hoyle", March 7, 1972.



11 April VII

Dear Mike and Janet:

I just wabt to tell you how much i enjoyrd the delicous whiskey_PIled candies you weere so kind to snd me. Without a douvt they were the finest choxalats I have ever had the plaesure of tasting and Diane also felt the same abuot the piece i let her sanple. I dont know where you got them but boyoboy were theyever good/. LIKe i always said ther is somthimg worthwile about any place you live and Lousevillw really has the CANdy. I am almostxxxxxxx certain you could necer find it anyplave else like that. ?? From what I undestand you had to snuggle them out and dont think for aminuit i don"t apreciate all the troubl you went to. Thank you both for yor thothfulness. Tomorrw i am going to getMy teeth pulled.

Rege Satanas,

Anton Szandor LaVey

Don’t worry about membership figures. The media say what they want to hear and what everyone else

wants to hear. The public doesn’t care about factual statistics; they invent their own figures to suit their

wishes. If we have 10 members, the press will still say we have 20,000. I believe the last quote I saw in

print was 100,000!

The worst thing we can do is to get spooked about the media. When they want to champion or exploit

somebody, they lie and give undue credit. If they want to discredit someone, they will lie to do that too.

Worrying about the whims of the press is the surest way to incur their perversity. The main thing is that

the source (us) is honest and that it shows through to those who count. When I say “honest”, I mean it in the

truest sense - as benign, noble human beings. In a world constructed largely of bullshit, a little truth goes a

long way.

I will send something for inclusion in the *C.H.* later this week. And I'll see if I can stoke the fire a bit

and elicit some contributions from others as well. Diane and I know only too well what you and Jan are up

against.

Frankly I don't really care what those you might choose as assistants might think about the paltry

circulation of the *Hoof*. If they fancy themselves as elite, they should be happy. If not, then they want to

belong to a vast movement - one with little time for the concerns of each member. Actually most of our

members want both - or don't know **what** they want.

Take whatever help you can get and don't worry unduly. I'm convinced we eventually do the best thing,

even if we sometimes go about it in peculiar ways. 337

A preface to the next quotation is in order: Anton LaVey's letters were inevitably meticulous in

appearance and content. The slightest typographical error frequently caused him to insist that the entire

page be redone. This point being made, I may now relate that, for his April 11th birthday, Janet and I sent

him a Louisville specialty: a box of chocolates filled with the finest Kentucky Bourbon. A rather mangled

envelope arrived from San Francisco a short time later, and within it was the following:

337 Letter, Anton LaVey to M.A. Aquino, March 31, VII/1972.

Chapter 19
Return to the West

My tour of duty as a Captain on the faculty of the U.S. Army Armor School at Fort Knox was

scheduled to come to an end in June of 1972, as I had decided to exchange my Regular Army commission

for one in the Reserve and pursue a civilian career in Santa Barbara, California.

During the spring of 1972, therefore, I endeavored to stabilize the midwestern and eastern operations

of the Church of Satan, hoping that the young, fragile structure that had been built up during the previous

18 months would manage to survive the demoralizing scandals in Detroit, Dayton, and Louisville.

Warlock Gary Walker, another founding member of Nineveh, took over that Grotto until a short time

after Janet's and my departure in June. By late summer, however, it was clear that Nineveh would be

following Babylon and Stygian into oblivion.

In Detroit only the Belphegor Grotto still maintained a precarious existence under the leadership of

Douglas Robbins, but his reports to the Central Grotto had become more and more infrequent.

The prime movers of any Satanic renaissance in the east, it would

seem, would have to be the new

generation of Priests and Priestesses who were coming to prominence through the Regional Agent system.

In the east, III° tests had been sent to Michael Grumboski, L. Dale Seago, Lilith Sinclair, and Robert Ethel

[of Washington, D.C.].

A Second Eastern Regional Conference was scheduled for the weekend of Walpurgis (April 28-30) in

Louisville, and it seemed increasingly probable that the northeast and central east coast would now be

represented.

As the time for the Conference approached, Dale Seago traveled afield once more to visit the

Association for Research and Enlightenment (A.R.E.) - the "institutional shadow" of Edgar Cayce - in

Virginia Beach, Virginia. He found the A.R.E. mildly interesting, but his route took him on a more fateful

side-excursion, as related to me in April:

Enclosed is a copy of my brief report to the Central Grotto on the A.R.E. I also paid a visit to the

Chrysler Museum in Norfolk, Virginia. One of their recent acquisitions is a statue, about six feet high, of

the goddess Sekhmet. The paintings did not interest me especially, but the second floor contains the most

beautiful glassware I have ever seen - particularly some old Burmese specimens. 338

Thus did Dale Seago make the acquaintance of Sekhmet. For years he would puzzle over the strange

sensations he had felt upon confronting the Egyptian lion-goddess for the first time, but not until 1975 did

he Understand them.

A few days later came a note from Diane LaVey informing me of the first Priesthoods to be conferred

in the east since Janet's. It was neither as formal nor as enthusiastic as one might expect:

338 Letter, L. Dale Seago to M.A. Aquino, April 17, VII/1972.

Hang on to your horns: Grumboski was elevated to the III° [and so was Lilith Sinclair]. I keep assuring

myself that one day I'll look back on all this and laugh about how I cringed and shook every time Anton did

something I felt apprehensive about. Maybe it'll make good reading when I get around to writing *The*

Devil's Bride [or some such thing]! Oh, well, Shai is a good chap … and you **are** going to have that talk

with him about his literary prowess, aren't you [please!]? And there **is** that year's probationary!339

This letter is less indicative of Diane's feelings towards Grumboski and Sinclair as individuals than it

is revealing of the general apprehension she and Anton were now feeling towards ordinations of

individuals who were not closely and directly tied to the Central Grotto. Doubtless the LaVeys recalled

how close Cliff Amos and John DeHaven had come to the III°, and of course the Babylon disaster had

been precipitated by the first non-Central Grotto Priest, Wayne West.

Diane needn't have worried, however, as Michael Grumboski and Lilith Sinclair went on to become

two of the Church of Satan's most distinguished and effective representatives in the east during the next

three years. Indeed it is correct to say that they were **the** authority of the Church in the Midwest and East

respectively, since the activities in those areas were largely a function of their direct leadership or indirect

example.

The Second Eastern Regional Conference began with a private banquet in Louisville's most famous

and atmospheric restaurant, the Old House. Dale Seago flew in from North Carolina; Michael Grumboski

and Suzanne McDonald drove down from Detroit; and from Dayton came Tom Huddleston with a

beautiful blonde Witch named Colleen Geske [soon to become Mrs. T. Huddleston]. But the distance

record was established by Warlock Michael McQuown from the Lilith Grotto.

Three outside visitors were also allowed to attend: the Religion Editor of *Time* Magazine, who had

flown in from the *Time-Life* headquarters to do a cover story on the new wave of the occult; and Jack and

Betty Cheetham, two professional photographers from San Francisco, California with an introduction

from the LaVeys.

At the Saturday evening ritual Grumboski was formally ordained to the Priesthood of Mendes in the

Nineveh Ritual Chamber, receiving from me the III° medallion Anton LaVey had presented me on the

occasion of my own ordination, and altogether it was a grand and glorious weekend. Tom Huddleston

wrote:

Our deepest thanks again for giving us a most splendid time in Louisville last weekend. Both Colleen

and I will remember it as one of the highlights of our membership in the Church of Satan. It occurred to us

only after we arrived back in Dayton that it was probably the last time we would be seeing you and Jan. I

hope that we may continue correspondence after you are settled in California. 340

A reflective observation also arrived from Grumboski, who had arrived unexpectedly early for the

Conference - to catch Janet making morning coffee and me in the shower:

I wish to thank both you and your charming wife Janet for making my day of ordination so memorable.

But next time please give me a little more forewarning! Miss McDonald and I have taken it upon ourselves

to bestow awards for this Conference. Unto Janet we give the Silver Encrusted Doughnut, an award

presented only at 7:30 AM. To you a robe woven from spiderwebs, which can be seen only by early arrivers

and should be hung in the living room for convenience's sake. And - thank you again - I will prize your gift

of the III° medallion. I do hope it retains some of your gifted writing skills …341

339 Letter, Diane LaVey to M.A. Aquino, April 18, VII/1972.

340 Letter, Tom Huddleston to M.A. Aquino, May 2, VII/1972.

341 Letter, Michael Grumboski to M.A. Aquino, May 2, VII/1972.

Michael McQuown had quickly become a focus of interest at the conference - not just because he was

our first face-to-face contact with the Lilith Grotto, but also because he was a witty conversationalist with

Byronesque good looks. Everyone took a liking to him, and he and I began an intermittent

correspondence. One of his earliest letters to me contained a quote from a Regional Agent named William

F. Murray, then living in Stateline, Nevada:

“Our attitude here is not ‘sure, here’s an application - and we will take your money - and welcome to

the Church of Satan’. It is our attitude that membership in the Church of Satan is something that must be

striven for - an achievement of acceptance that is the culmination of one life and the first step into another.

There are several persons in the region who have expressed an interest in the Church - and are receiving

some sort of instruction from us - but - until they take the step - in no way will we give them a free ride.” 342

The only apparent problem with McQuown was his interest in mundane gossip, which resulted in my

writing him more than one letter advising him to focus his interest elsewhere. I wasn’t too greatly

concerned about it, and neither was Lilith Sinclair, since McQuown’s talents and services to the Church

were many. It developed, however, that the LaVeys did not care for his curiosity - at least where it

concerned them.

In early May I sent a letter to Anton LaVey recounting the results of the Walpurgis gathering. I was

very pleased with both the events themselves and with the quality of those who had attended:

The conference couldn’t have gone better! There were a total of 16 persons there, including the 3

people from Time, and all enjoyed themselves immensely. The

discussions were sophisticated and

enthusiastic, and the ritual - at which I ordained Michael Grumboski to the Priesthood - went off without a

single hitch.

This was my first look at Michael McQuown and Dale Seago, and they are both the nicest possible sort

of people. Seago especially is most definitely a good bet for the III°. Speaking of which, it was very

satisfying to see Shai receive the degree. His emotions upon receiving the honor were very obvious, and I

think he will be a great asset to the Black Order. 343

Michael Grumboski was going to be one of the two members of the Priesthood in the East, and I was

very glad to have seen him rise to the occasion of his ordination and to the debates and discussions of the

conference as strongly as he did.

He had undergone an almost startling change from the quiet, somewhat nervous individual whom I

had first seen at John DeHaven's. Perhaps then he had not known the extent of his own strength, either of

resolve or of leadership, and the trials of the Stygian crisis had shown him what he could do. Physically he

was still the "skinny fella" he joked about in his letters, but his demeanor was now one of dignity and

authority. He seemed to be everybody's friend - but nobody's fool. To him I wrote:

It was especially good to see you ordained to the Priesthood of Mendes. I think it is certainly a due

honor in light of the many services you have performed for the Church of Satan. There has never before

been a society quite like that of the Order of the Trapezoid, and I am confident that you will derive a high

personal satisfaction from your office as a Satanic Priest.

Over a period of time you will be made aware of the actual nature of the Black Order and the task it is

charged to fulfill. Obviously we did not have an opportunity to take up such matters at the conference. We

have gone far beyond the limits of traditional and popular occultism, and I do not believe I am being

idealistic when I affirm that the Church of Satan may well be one of the most crucial organizations ever to

emerge on this planet.

342 Letter, Michael McQuown to M.A. Aquino, May 4, VII/1972.

343 Letter, M.A. Aquino to Anton LaVey, May 5, VII/1972.

In the meantime, of course, we have a great deal to accomplish down in the “arena”. Our primary task

is still to clarify the nature of Satanism to the influential segment of the public. I don’t expect that the

masses will ever accept our philosophy [how could they?], but we need to solidify our stature among the

decision-makers of the country. And this is, of necessity, the reason behind our announced ethical strictness.

Otherwise we should find ourselves relegated to the loony-bin of religious eccentricity.

As a Priest you are considered to be past the point where duties must be directly assigned to you. You

are now to rely upon your own initiative where possible, contacting the Central Grotto or myself when you

wish advice in a given situation. You should also keep us informed of

your actions, intentions, and decisions

as they occur.

Priestess Lilith Sinclair and you are now the senior representatives of the Church in the eastern areas of

the United States. You should endeavor to consult with one another as regularly as possible. As a starting

idea you might consider the possibility of a Third Eastern Conference.

Congratulations again upon your ordination, and welcome to the Order. 344

Lilith Sinclair had originally planned to come to Louisville with Michael McQuown, but pressing

demands in New York had forced her to cancel. The news was disappointing, as the Midwest Satanists -

myself not the least - were all very curious to see this Compleat Witch who had almost single-handedly

formed a Grotto in New York City and who had now attained the Priesthood again virtually without

outside guidance or sponsorship. After writing Shai, I sent Lilith a letter to encourage contact with him:

Janet and I would like to take this occasion to tell you how very pleased we were to hear of your

elevation to the Priesthood of Mendes by the High Priest. Your Grotto has indeed been a model for others to

follow, and you are more than deserving of the III°.

We were both very sorry that you could not make it to the Louisville conference, as we have looked

forward for some time to a personal meeting. Nevertheless we certainly understand the responsibilities you

have at home! Warlock McQuown did an excellent job of representing the Grotto, and I think that we are

well on the way to developing a firm interstate network in this region. 345

Lilith replied that, if she couldn't make it to an Eastern Conference in Louisville, then she would just

have to host the next one in New York City that fall. She and Shai began discussions on the matter almost

immediately, and the outcome was probably the single most spectacular regional conference the Church of

Satan ever sponsored.

At the Louisville Conference I had encouraged the delegates to continue their discussions of Church

policies and programs with local members and groups upon their return, and Grumboski soon relayed the

results of an initial meeting with Belphegor to "Lana Green" at the Central Grotto:

Some random notes on Detroit's feelings about the Church in general: With the *Cloven Hoof* going

public, the membership feel at a loss for deeper information about the Church, its policies, and its magical

teachings. They are aware of the reasoning behind the decision to offer the Hoof to the general public. But,

as they say, what's the use of belonging to a secret society if there is no way of passing information to the

general membership? If the Regional Agent newsletter resumes publication, of course, it can be used to pass

information.

Will the Church be increasing the size of its basic membership package? Most new members I meet are

dissatisfied with the present package. When I discuss possible membership with a new individual, I never

promise more than what the Church currently sends. I stress the fact

that this organization acts as a clearing

house for Satanic thought.

We had a picnic last Sunday, and did I get feedback on the subject of raising renewal fees! Since the

Hoof became public, and with the possibility of adding $5 to the current $10 fee, the members feel they are

344 Letter, M.A. Aquino to Michael Grumboski, May 11, VII/1972.

345 Letter, M.A. Aquino to Lilith Sinclair, May 11, VII/1972.

not receiving full value for their cash outlay. They understand the additional monies would be put to good

use, but like most folks they are concerned with all outgoing money in this tight market era.

I am sure the new publication by Dr. LaVey will help uplift the members' minds. [Note: Grumboski is

talking about the *Satanic Rituals* - M.A.] But even **there** we have a problem. Since the book will go on the

stands at bookstores, much of the Detroit membership will again feel that all of our secrets are being given

to the public for a very low price. Personally I have mixed feelings on the subject. I want certain rites to

remain secret to the Church alone, yet I want to spread Satanism to the general public. It must be the

missionary in me.

We both know the Church is in dire need of funds. Is there a better way to raise money and still keep

the membership happy? I am very concerned about the Detroit grotto members - concerned enough to

wonder whether the charter will be renewed in July.346

Shai sent me a copy of this letter with some additional comments. Should he try to convince the

Belphegorians to accept a situation they didn't like, or was there something he could do to alleviate the

discontent? I answered:

If some or all of the Belphegorians should decide that their interests lie elsewhere, they are free to

depart with our warmest wishes. Your immediate responsibility is not to persuade them to stay, but rather to

ensure that they are aware of our sincere interest in them as individuals - yes! - and of our efforts to build

the Church into a great institution with their help.

It is necessary for our members to bear in mind that the Church of Satan is only seven years old.

History's significant institutions are built slowly. If we were to abandon our strict ethics and make a bid for

sensationalism and commercialism *a la* Buckland, Martello, and Leek, we could boom overnight. But then

we would lose our most important quality - our authenticity.

You may tell Doug Robbins for me that this is a sort of Valley Forge time for the Church. We won't

think the less of those who feel they have to leave, but we will remember those who stay. As for the

financial argument, it doesn't impress me. Even if we go to $15/year, you can't tell me that there's someone

in Belphegor who can't put aside $1.25/month in order to belong to our Active rolls!

Furthermore we are at a point where the membership is beginning to receive a variety of material

benefits from affiliation. The *Cloven Hoof* is being expanded and refined. Insignia and regalia of

professional quality are in the final review process. We have a functioning network of Regional Agents

across the country to work with members at large, and very soon we will have a nationwide supervisory

network of Satanic Priests as well. All this will provide the active member with unlimited opportunities to

practice and perfect his skill in the Black Arts. The mere subscriber to the Hoof will find that all of these

organizational avenues are denied him.

As to the publication of the *Satanic Rituals*, it is not accurate to say that this lays bare our craft to the

world. Just because someone purchases a fine-quality dueling saber does not mean that he can be

considered a fencing master. Satanism is called the Black **Art**, not the Black Science. There is a good

reason for this.

Whatever finally happens in Belphegor, do not worry about it. Do the best you can under the

circumstances and according to your best judgment. Remember that the magician must observe even the

most seemingly tragic developments in **long term perspective**.

There is a Will that oversees the future of the Church of Satan. In looking back over the past seven

years of our Mandate, I cannot recall a single incident that ultimately did not act to our advantage. It took

me some time to realize this. There have been occasions when I thought that just about everything was

going straight to Heaven, but invariably things worked themselves out. You yourself ought to be able to

testify to this.347

346 Letter, Michael Grumboski to Lana Green, May 31, VII,1972.

347 Letter, M.A. Aquino to Michael Grumboski, June 10, VII/1972.

As June of 1972 approached, I wondered whether the LaVeys were going to entrust Dale Seago with

the Priesthood as well. To me he seemed quite capable, although I hadn't seen his III° examination results.

I wrote Anton LaVey in early June to inquire on the matter, but before he could answer I received a letter

from a surprised but delighted Seago reporting his receipt of a letter of III° authorization. 348

At this time I also received the first indication of interest in a western regional conference - from

Warlock Gerald T. Edwards, a Regional Agent in British Columbia, Canada:

As a result of my correspondence with members in the western United States and Canada, it is evident

that there is a desire for a Western Regional Conference during late VII or early VIII. In order to begin the

planning for such a conference, it is necessary that all western Regional Agents communicate their opinions

in this regard. The provinces and states that should be included are British Columbia, Alberta,

Saskatchewan, Washington, Montana, Oregon, Idaho, Wyoming, California, Nevada, Utah, Colorado,

Arizona, New Mexico, South Dakota, Nebraska, and Kansas. I would appreciate receiving the opinions of

all Regional Agents in the above areas concerning their membership population, location for the conference,

and facilities. 349

I dutifully put Edwards' announcement in the next issue of the *Cloven Hoof*, sent immediate copies to

Anton LaVey and Charles Steenbarger, and sent Edwards himself a long letter detailing the east's

experiences with its first two conferences. The idea of a similar series of conferences in the west was very

promising - and was, I hoped, the first step towards an eventual national conference for the entire Church

membership.

In the second week of June the issue of *Time* containing the cover story on the occult hit the stands.

My tour at the Armor School had been tranquil enough, even if I had been the object of local curiosity

after the periodic coverage of Nineveh's activities in the *Louisville Times* and *Courier-Journal.*

But when *Time* put a black-hooded Satanist on its cover and began its feature story with an account of

our Walpurgis revels, the Army came unglued. I was identified not just as an officer, but as the author of

an ROTC textbook - presumably directed towards the impressionable minds of college students. Was this

true? What horrors could have been concealed therein?

I was called to account. Fortunately I was able to produce letters of commendation for the book in

question from such personages as General William Westmoreland (then Army Chief of Staff) and Senator

George McGovern (then Democratic Presidential Candidate). The Army was satisfied, and a short time

later General George S. Patton, son of "the" General Patton and Assistant Commandant of the Armor

School, named me a Distinguished Member of the Staff and Faculty.

This was followed by an Army

Commendation Medal from General Desobry, the Commandant. Not to be outdone, my academic

department presented me with a large, evil-looking Sikh knife in a red velvet scabbard - for sacrificing

virgins, I was told, if I could **find** any in California!

The *Time* article covered a number of neo-pagan and even quasi-Christian movements, but the Church

of Satan was clearly the focal point of both the text and the photo section. The material concerning the

Church is reproduced as Appendix #54, while my review of the article in the next issue of the *Cloven Hoof*

follows as Appendix #55.

On the 6th of June Diane LaVey, just returned from a Canadian trip with Anton, sent me an extensive

letter on a number of topics. It is reproduced here at length because it contains so many key statements on

policy matters:

We have now been home for a week, and I have finally gotten it through my head that I'm not really the

Princess on the Pea - we were really treated like royalty while in Canada - and that there is work to be done.

348 Letter, Dale Seago to M.A. Aquino, June 12, VII/1972.

349 Letter, Gerald Edwards to M.A. Aquino, June 12, VII/1972.

Actually most of the time since our return has been devoted to clearing up all the odds and ends that

required immediate attention that came in the mail during our five day absence.

That trip to Canada was really a shot in the arm for me. It was an exhilarating experience seeing, first

hand, the old LaVey magic in action. He really weaves a spell of enchantment around all those he

encounters - from the most blasé media people to the most gung-ho Satanists, and **everyone** in between.

The effect of his charismatic personality and gentle charm is perhaps most intriguing to observe in the very

positive response he receives from those prepared to **dislike** him.

Judging by the wonderful receptions we received from everyone we met in both Edmonton and

Vancouver, as well as the enthusiastic follow-up mail since our return, I would say we have made some

very worthwhile contacts and gained many new friends.

Besides Dale Seago, the following members have received their probationary III° authorization: James

L. Stowe, Dolores V. Stowe, Margaret A. Wendall, Robert Ethel.

Two others to add to the above list are Professor Wilm-Artur Meilen and Joseph P. Hoff. These two

gentlemen have been “commissioned”. The difference between this and “noncommissioned” Priests I

believe Anton discussed with you while you were here. They must, because of their professional

responsibilities, operate on a semi-underground basis for now. I think he also mentioned Hoff and Meilen to

you as examples of the sort of persons he had been considering for the “commissioned” III° status. He

needed only the personal meeting - initial with Hoff and reunion with Meilen - before making his final

decision. So we now have Priests of the caliber we prefer in Edmonton and Vancouver who will be

available for contact with “appropriate” members.

I am enclosing a sample authorization, similar to those sent to Dale Seago, the Stowes, etc. - not Hoff or

Meilen, who received regular certificates - for your records.

Dale Seago is obviously a winner; this, as you know, we have felt from the very beginning. The Stowes

and Margaret Wendall are responsible family people with a good understanding of Satanism and a fair

knowledge of related subjects, and they have shown themselves to be enthusiastic workers for the cause.

Robert Ethel turned in a fine test and has, through the several years he has been a member, handled himself

in a decorous, ambitious manner - especially considering the sparsity of members and opportunities he has

had at his disposal.

Bill Meilen is, as you may already know, the head of the Drama Department of the University of

Alberta, as well as being a professional writer, actor, and all-around good public relations person. His books

Delta Two and *KKK* have gained him quite a reputation in both America and the British isles.

J.P. Hoff is the controller for the largest film processing firm in Canada. He also owns and operates a

unique and highly successful restaurant - the Medieval Inn - in Vancouver, and is opening similar

establishments in Victoria and Montreal. Both Hoff and Meilen convey the perfect image of the “Satanic

Gentleman” of the twentieth century.

From the sublime to the ridiculous: I now offer the Master’s comments on Messrs. McQuown and

Bonewits:

Isaac Bonewits: “A bright young man, but stridently boorish to a self-destructive degree. He came to

me at age 19, expecting me to recognize him as a peer. Due to our 20-year age difference, I had

accumulated more knowledge, experience, abilities, and material benefits. Hence I did not recognize him as

he wished. He insisted. I told him to go away. Ever since then he has been spinning his wheels in an attempt

to defame and discredit me. That is the whole story of poor Isaac. Any success he may attain in life will be

goaded by his bitterness at my rejection - a phenomenon which is neither uncommon nor unfamiliar to me,

or to any successful person.”

Michael McQuown: “McQuown is a shit disturber. He has the tact of the man who applies for a job, is

turned down, and says to the interviewer: ‘I guess you’re cutting back on your hiring because the firm is

having financial difficulties, eh?’ He wants and expects the Church to give him position and money. If we

do, he will employ it against us; his hobby is jousting for supremacy. If we do **not**, his frustration will

jockey him into disruptive acts. He must be kept at arm’s length at all times. Van Ness has this problem to a

lesser degree, but it is easier contained. ‘Birds of a feather …’ Their respective occupational roles bear out

my analysis. No wise employer would tolerate McQuown for long.”

The close personal relationship between Van Ness and McQuown doesn’t inspire confidence in Van

Ness as a III° candidate, even if he were to resolve his own personality defects - which to some degree he

has already done. We would not feel confident in placing secret information in his hands, as we are

relatively certain McQuown would also be made privy to such in short order.

The higher application and renewal fees are **still** under consideration, the reason being that the decision

will significantly affect other facets of Church policy and operation. There is still some question in our

minds as to whether the $5 increase and subsequent funding of III° activity would be the best plan. We are

also considering the more drastic move we have discussed with you and Jan - initially when you were in

Louisville and again when you were here - of a $50 or $100 initial fee and a $25 annual renewal fee. In

view of the squawks from the Belphegorians at the prospect of a mere $5 increase, we have considered that

maybe we ought to give them something **to** squawk about!

I'll give you the pro and con on each of these from our point of view. First the $5 increase: New people

probably wouldn't be discouraged by the $30/$15 figure, and **most** of the present membership wouldn't be

put off by the slightly higher renewal rate, the Belphegorians notwithstanding. The additional $5 on each

new membership would probably balance out to the same amount we were taking in on new memberships

six months ago, before we revised the form letter to discourage undesirable elements. And we would set

aside the $5 on each membership or renewal to be used for III° reimbursements as you have suggested.

There wouldn't be much change in the type of people who join, and

the overall financial picture of the

Church would be about the same.

The $50 initiation fee would probably reduce new memberships to at least half as many as we now

receive. A $100 fee would make them few and far between [I think … one never knows]. The present

membership might be satisfactorily purged of its “excess baggage”, and then again it might not. At least

we’d have the additional $15 from those who stuck despite the boost.

When you and Jan suggested this price raise, we were thinking along different channels than we are

now. It was partially altruism and partially pragmatism - or so we then thought. We thought it would be

unfair to the good people who weren’t financially well fixed, and we also thought we would get far fewer

new members.

Now we really don’t care about increasing the size of the membership, all things considered, and we

can always make exceptions in the rare instances we think warrant special consideration. But the rule (or

rate) would be there to discourage the vampire element. It is true that the number of registered members

would probably be reduced, but the movement (no strings attached) might just grow even faster - forbidden

fruits (double *entendre* not intentional!), etc.

Using this fee-rate we might wind up with enough income to still allow for the III° fund, **and** we might

find that the sort of person we might attract would be less inclined to **expect** reimbursement. If we charged

these kinds of prices, though, we would have to spend a sizable

amount on good-quality stationery,

brochures, etc. With the possibly smaller membership we could spend more time on instruction and

guidance to our key people.

In discussing these two alternatives we came up with several unanswered questions. Perhaps you can

introduce some thoughts to aid us in our decision. The higher fees would probably curtail our plans to

achieve a mass network of members and Regional Agents, since we would expect fewer registered

members. This would cut down the social aspect of the Church. But which is better: a vast organization of

social Satanists or a small network of Satanists who don't need or want a social life within the Church of

Satan?

It's a difficult decision to make, because for every Lilith Sinclair, Dale Seago, or Mike Grumboski -

whose value would be just as great, I believe, without the social element - there are 20 or more John

DeHavens or Michael McQuowns - who would make a hasty exit if there were no one around to observe

their antics.

And most of our "sterling" Satanists either flatly refuse to become involved with other members -

because they are a cut above the others or because they have to be careful about their identities - or just

have no time for socializing outside of their present circles.

The few who **are** willing to attempt forming a group begin to feel that they are falling down on the job

if they don't attract more than a few people. They are not the sort to

pull any old bum in off the street, and

they would feel foolish were they to beat the drum too loudly around the intelligent people they meet in the

course of their jobs or among friends.

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Occasionally we receive letters from higher caliber members **apologizing** because they haven't gotten

around to contacting others. At the other extreme we have members who gripe about everything - slow

response to their mail, our "mercenary" attitude, the fact that the C/S must be "slipping" since they never

see Anton LaVey on teevee anymore … and there's no Grotto to which they can go.

Ironically it seems we continue to cater to those who expect the most from us for the least from them,

primarily because we have always wondered "what we're going to give people in return for their $100". We

have queried 7-8 nonsocial members about this, and it appears **they** have been wondering why we sell

ourselves so **cheaply**. And they seem to think we are unduly concerned with having to give more in return

than we do at present.

Before summing up on this point I will discuss the III° fund, as its feasibility and/or necessity should be

contemplated within the aforementioned context. At the risk of sounding like a cheapskate, I question why

the C/S should feel responsible for the expenditures of its III°s, who - hopefully - do whatever "good

works" they do as a result of their dedication to the cause.

If this is too nebulous an argument against a reimbursement policy,

then consider this more practical

reason: Isn't one of the requirements for the III° that a candidate have his own home or business or

something of a tangible nature at stake to safeguard the Church's "investment" in him? If so, then he

probably files an itemized IRS return, enabling him to claim church donation expenses. If he has nothing to

itemize, he wouldn't - generally speaking - have much to lose. So if we make a concession for him,

accepting him on his merits as an **individual**, shouldn't we expect him to cover expenses by establishing

some sort of Church-related income (Grotto attendance fees, new membership commissions, personal

enterprises bringing in funds for himself and the Church)?

You clearly state that reimbursement would be for specific Church assignments, not for what III°s do on

their own initiative. Such assignments would be relatively few. So we're not that concerned with actual

monetary outlay; it's rather a matter of principle. I recall that you and Jan thought this financial arrangement

might encourage more responsible types to aspire to the III°, presumably because they would feel they were

being fairly compensated for their actual C/S expenses. I honestly think that such people would do whatever

they could, with or without Church funding. Their greatest contributions would be those on which no price

or value could be estimated!

Individuals such as you and Jan, Chuck Steenbarger, Rev. Bentley, Dr. Vallee, and many others come to

mind when we ask ourselves whether our best people need an expense account - regardless of size - as an

incentive. You are a very rare exception in that you have superior intellect and ability but have not yet

obtained the financial rewards commensurate with your personal resources. But you are also very young to

be as wise and capable as you are, so you simply haven't lived long enough to achieve the financial success

you are due. We trust the C/S will help to change that fact.

Most individuals who meet the requirements we have set for the III° are necessarily older and at least

"comfortable" in their financial situation. Except for unforeseeable exceptions, I think this should be a hard,

fast rule.

In practically all other fraternal organizations, members buy their way into higher degrees; only

administrative executives are paid. Why? Because they do work that the "potentates" won't or can't do. In

religious organizations the potentate (priest or minister) has to work or lose his parish and the financial

rewards from same. A missionary is subsidized by his church, it is true, but his work is usually a bit more

grueling than that of a III° in the Church of Satan.

The only reasonable answer we can think of to the question of why people who seemingly don't really

need the C/S for social or financial opportunities support it in so many ways is that they regard their part in

the movement with an attitude similar to Anton's and mine, and to others such as Jan's and yours. Can it be

that, for the kind of people we prefer as members, it is enough to know "who you are, what you are, and

what sort of movement you're supporting"? If so, perhaps we'd better wake up to the facts and stop trying

to realize some fantasized ideal insofar as our membership is concerned. What do you think?350

350 Letter, Diane LaVey to M.A. Aquino, June 20, VII/1972.

The LaVeys' attention had been drawn to Isaac Bonewits by virtue of his recent publication of a book

entitled *Real Magic*, in which Bonewits not-so-subtly lashed out at Anton for his treatment of him while a

member of the Church in its earliest San Francisco period. [See Chapter #20.]

Bonewits went on to attain a certain dubious fame by becoming the first and only individual to

graduate from the University of California, Berkeley with a [tutorial] B.A. in "Magic" - and promptly

reproduced his diploma on the cover of his book, no doubt to the pleasure of the University.

McQuown apparently irked 6114 by asking me in a letter for details concerning Anton's first marriage.

In my answer to Diane I didn't offer any detailed comments on the fees question, because I was rather

more concerned with her distinction between "overground" and "underground" Priests:

You'll have to excuse a bit of candor on my part, but I'm becoming less and less impressed with the

arguments for "underground" status. The Church is sufficiently well established so that there is no mistake

about its ethical posture. It has been my experience that those who fret the loudest about exposure of their

identity are right up in the front ranks when it's time for laurels. I don't say that Reverends Hoff and Meilen

should broadcast their new office, but I hope that their names may be

cited in the Hoof. It is not fair for

some Priests to walk the gauntlet of public opinion while others are excused until it's safe to come out. The

fact that someone is financially or professionally established in the community should be that much less of a

reason for secrecy - not more of one.

I won't press the point, particularly since it took **me** some time to realize that I wouldn't get tarred and

feathered once my Satanic office was known. Nevertheless the point **has** been proven, and not one of our

new eastern III°s has requested "underground" status. Of course they expect to be put on the spot, publicly

and privately, but their pride in the Church makes the risks worthwhile.

Maybe I'm just an old-fashioned chauvinist, but I don't think we need to apologize for the Church.

There is nothing wrong with it. And the sooner we take a stand on this, the sooner it will be safe for you to

remove the fence from in front of 6114. 351

When this letter reached San Francisco, it provoked a carefully worded, courteous, yet unmistakable

reproach from Anton. Apparently he had given this new "class system" of the Priesthood more than a little

thought - after the fashion, perhaps, of George Orwell's *Animal Farm*: "All animals are equal, but some

are more equal than others." He wrote to me:

I suppose some elucidation is in order concerning "underground" Priests. Now there are underground

Priests and there are underground Priests. Both are hiding from exposure to undesirable persons or

situations.

Our old-style Priest was inclined to be fearful of his neighbors or business associates lest his Satanic

affiliation diminish his popularity. That was when, because of insufficient knowledge of our true nature, one

could only - hopefully - find understanding and acceptance from other Satanists. That was also when Priests

and members could, with few exceptions, be shaken in the same bottle and not be distinguished from one

another.

Sadly speaking, many Priests were nothing more than members with an overabundance of ego-drive.

Members gathered round the fanciest rooster, while the cock-of-the-walk basked in his lodge-hall limelight.

Such were the Wests, Greens, DeHavens, etc. The then-underground Priests had to detach themselves from

the whole existing Priest/flock package, for it did little to help our image or **theirs**.

Those social groups (Grottos) held us together as a **fleshly body**, so the combined "existence power" of

said member/Priests magically actualized our existence as an organized body called the Church of Satan.

Any furtherance of public understanding, acceptance, and intelligent inquiry did not emerge from the

machinations of our "social Satanists", however.

The then-underground Priests often were of the stuff of many of our present finest aboveground

members. On a rare occasion someone would appear who had all of the finest qualities, was willing to stick

his neck out, and **successfully** did. That is one of the main reasons why you're a Magister.

351 Letter, M.A. Aquino to Diane LaVey, June 26, VII/1972.

Now for the dash of cold water that will explain the “why” of some of our present underground Priests.

No one can understand this better than you, Adrian, and myself, because we have dealt on a pastoral level

and learned things, through a worthwhile but often trying experiment, which we might pass on to others -

not by instruction but by **omission**. Think about all the problems you and Jan have had in your Priestly

roles. Did they come from military superiors, neighbors, the theater manager, the agency that sold you your

car, or anyone else you might have let in on your affiliation? Hardly. They came from our own members.

On the surface this is nothing new. All leaders’ problems arise from the environment over which they

reign, and are perpetrated by their minions. That, we must assume, is one of the responsibilities of

leadership. We, however, grew out of a stigma, which you have amply proven to yourself - as well as to

others - need **not** be a stigma.

Your point about pride in being a Satanist is well-taken. Capable, achieved Satanists indeed elicit a

strange sort of respect from outsiders - a kind of unholy dread, in fact! But again it is **not** our social Satanist

who elicits this reaction, much as he likes to believe he does. It is **your** kind of Satanist whose creative and

productive energy, which might be properly applied, is diluted by having to play nursemaid. We have

persons with us who do not deserve to have to put up with the sort of thing we have - the bickering, petty

power struggles, social embarrassments, threats, defamation, etc. Still, what we did had to be done, for the

reason explained earlier. We needed a body, a summary of personalities. And, believe me, I got by with as

scant a body as possible.

Now the kind of stuff we needed to create the “culture” (as in sourdough French bread) can be relegated

to what we shall call the “Movement”, and the **Church** can wax crafty in the manner originally intended.

Our social remnants can either (a) grow into “warrant officers” or (b) be retained under the jurisdiction of

pastoral (social function) Priests until they lose interest and leave to become part of the Movement. This

includes those who form their own “churches” out of lack of recognition or boredom.

Our present underground Priests must be protected only from sponging members who might place them

in compromising straits. We have always had an underground comprised of the finest humans on the planet.

I want to have an overground made up of the same kind, and I will not settle for less. As always, the

Movement must support the Will. The Church - the overground - has been firmly established. We must

refine it even more, but it will be done. And the Movement will sustain it for this Age of Fire.

Perhaps the present underground Priests would be better described as “semi-underground”. Ironically,

while they make no secret of their affiliation around friends and associates, they must remain - at least for

the present - unknown to our lay membership. The obvious reason for this is that they can control the areas

in which they admit their positions, but might find it difficult to undo the damage that certain members

might do in the same areas were they given the particulars on how they could place themselves on equal

ground with “their” Priests.

I can understand your feeling miffed by this consideration on my part, but I am afraid I must stand firm

on this matter. Any discomfort or exasperation you, Jan, and Adrian have experienced as a result of your

past participation in the operations of the Church of Satan has only served to strengthen my stubbornness. I

was infuriated when I learned of an injustice to you, and each time I vowed to do whatever was necessary to

minimize the chances of anything further happening. I am not so naïve as to think that we’ll never again be

burned, but at least I will not supply the matches. 352

As much as Anton attempted to couch his decision in positive and flattering terms, it was clear to me

that a double standard was now being introduced into the Priesthood. And yet I was hardly in a position to

dispute Anton’s analysis of the rocky record of the “aboveground” Grotto system. All I had to go on was a

feeling that the problems the Church had experienced were not the result of that system *per se*, but rather

the result of individuals’ misuse of that system through “their own trivial lusts and perversions” 353 . One

does not smash a good instrument because untrained students play it badly, and there had been many

positive features and recognizable successes in the Grotto system - more so than there were crises and

failures. It was one more case of the squeaky wheels getting the

attention - and, it now seemed, the oil.

352 Letter, Anton LaVey to M.A. Aquino, typed date June 5 but probably July 5, VII/1972.

353 Damien Thorn's caustic comment on most people's comprehension of "evil" in *Omen III: The Final Conflict.*

The solution, it seemed to me, lay not in creating a double standard - but in refining the preexisting

single standard to a suitable level of excellence. In a sense Anton and I were repeating our "debate on the

concept of Church membership" [see Chapter #18], focusing now on the Priesthood. My conviction was

reinforced by reading the result of the last interview Janet and I had given in Louisville before our

departure, which appeared in the *Courier-Journal and Times Magazine* on July 9 (Appendix #56).

To Anton I now replied [with perhaps a touch of irony *re* Charles Steenbarger]:

It is true that Jan and I have gone through some pretty tense moments because of our offices in the

Church, and I've no doubt that Adrian has occasionally lost a bit of sleep as well. But that was something

we accepted "freely and of our own will" when we accepted initiation into the Order of the Trapezoid. We

have no regrets whatever, and we'd do it all over again at a moment's notice. The Priesthood of Mendes is

not a burden; it is a privilege.

My feeling in this instance is simply that it is time for you and Diane to stop bearing the brunt of the

criticism against the Church. You have both put up with too much, and the Order would do well to show

some indignation at this.

At the Second Eastern Regional Conference I had a long talk with Grumboski about this, and I have

expressed similar views to Seago as well. The substance of my advice was that (a) the Church will be

publicly regarded as a “questionable” organization indefinitely unless the Order takes a **firm** stand to the

contrary, (b) that a Satanic Priest should accept his office with the **understanding** that the ride will be a

rough one, and (c) that one should **not** expect Anton LaVey to “carry the cross” alone. Both of them agreed.

What I am against, as I mentioned to Diane, is the prevailing attitude - albeit unspoken - that there is

something “wrong” with the Church of Satan. It is evident among many members, who display an obvious

self-consciousness when questioned about the organization. As long as our members possess such an

attitude, we are fighting uphill.

I feel very strongly that our members - and particularly our officials - should actively radiate personal

pride in their affiliation. And, if you’ll permit a little PSYOP technique, there is a second consideration as

well. Those whose “lives, fortunes, and sacred honor” are committed on behalf of an ideal have a strong

interest in making that ideal succeed - because, if it doesn’t, they’ll go to the block. If a person enters a fray

on condition that he’ll lose nothing in the event of failure, his motivation can’t help but be a little more

academic.

My feeling is that there will eventually be friction between overground and underground Priests in the

Church. If I did not tell you this, I would be remiss in my obligations to you. The announced Priest will

look at his clandestine brother and think: “So he’s too ‘important’ to dirty his feet with the rest of us?” Such

an undercurrent can result in the loss of both overground Priests (who think they are being “used”) and

underground Priests (who may be the victim of undue bitterness). Having said this, I will remain silent on

the entire matter unless called upon by you personally. 354

I was uncomfortable at having to disagree with Anton LaVey so pointedly on a matter of policy, since

to date he and I had never had the mildest of arguments. A good subordinate, I felt, should give honest

opinions to his superior and then seek to implement the ultimate decision in the most constructive way

possible. If Hoff, Meilen, and Vallee were worthy of the title of Satanic Priest, I reasoned, then water

would seek its own level and their contributions would ultimately become evident. That very development

would cause them to acknowledge, then publicly champion their Priesthood - thereby transforming them

automatically to “overground” clergy.

If they were not so worthy, then they would fade out of the Church altogether, probably without the

membership’s ever becoming aware of their Priesthood at all. Again water would seek its own level, and

in this case it seemed that they would cause no harm. And that is what happened, since the organization

never heard anything more from them.

354 Letter, M.A. Aquino to Anton LaVey, July 10, VII/1972.

While Messrs. Hoff and Meilen were enjoying their comfortable, elite status up in Canada, Dale Seago

was approaching his “probationary” Priesthood in North Carolina with firm determination. In June he

wrote me:

Less than a month in the Priesthood and already problems I’m having: I began my promotional

campaign last week. There are only three cities in this immediate area - Havelock, New Bern, and

Morehead City. Each has a single city newspaper. Neatly dressed in coat and tie, I went to the office of each

paper to place an advertisement for the Church.

The *Havelock Progress* accepted it with some reluctance. Then, when it first appeared on June 22,

“church” was misspelled. I got on to them the next day. They apologized and will reprint the ad, corrected,

an additional week at their expense.

I was more or less thrown out of the office of the *New Bern Sun Journal*, which flatly refused to print

the ad. With an incredible effort of will I managed to refrain from smashing skulls, and remained civil and

formally polite. The *Sun Journal* is a privately owned paper, and there was nothing I could do about the

situation.

The *Carteret County News-Times* was a surprise. I walked in, told them what I wanted, paid up - and

they never batted an eyelash or asked a question, as though it were an everyday occurrence.

Then today I received a letter from the *News-Times* advertising

manager [refusing the ad]. If I cannot so

much as let people outside Havelock know of my presence here, the scope of my activities is apt to be very

limited indeed. I want very much to promote the Church here, but I refuse to stoop to passing out handbills

in the streets.

This situation angers me beyond words. I hope something can be done about it. However, I will do

whatever you and the personnel at Central Grotto decide is best. 355

My reply was written as much for the LaVeys (who received “blind” copies of all Church letters

written by me for the duration of Anton’s High Priesthood) as for Seago himself:

As you know, I feel that our Priests and Priestesses should display a strong confidence and personal

pride in their office. The Church has established its reputation and integrity; there is simply no reason for us

to “hide under the bed” any longer. To do so, as a matter of fact, would actively harm us, as people would

think we really **do** have something noxious to conceal under our advertised exterior.

On the other hand one must recognize that prejudice against the Church will still be encountered. And

we do not want public gaze so centered upon the Priesthood that we cannot take a single step without

consulting a public relations man.

What it boils down to is this: **You** determine the extent to which your clerical office is known. Do not

allow yourself to be plagued by reporters, critics, and “researchers” of the occult. Simply refer them to the

Satanic Bible and then invite them to write San Francisco if they wish additional information. The Central

Grotto will refer them to you if it wishes further information made available at the regional level. 356

The first of the "digest" issues of the *Cloven Hoof* appeared in July-August 1972. There were seven of

these issues over the next 14 months, each about 25-30 pages in length and staple-bound between black,

red, or yellow covers emblazoned with a single cloven hoofprint. They took more of my research, writing,

and typing time than any other Hoofs before or since, but their general quality justified the effort.

From the first "digest" issue (July-August 1972) I have reprinted as Appendix #57 an article on H.P.

Lovecraft's mythical (?) city of R'lyeh, in which I had become interested during research for the "Call to

Cthulhu" in the forthcoming *Satanic Rituals*. In a new article on the Satanic Priesthood (Appendix #58), I

mentioned the "underground" Priesthood as discretely as possible; and in an article on the subject of

secrecy (Appendix #59), I tried as obliquely as possible to suggest to the Hoffs and Meilens of the Church

355 Letter, Dale Seago to M.A. Aquino, June 26, VII/1972.

356 Letter, M.A. Aquino to Dale Seago, July 19, VII/1972.

of Satan that it was members' willingness to stand up and be counted that would ultimately spell public

acceptance or ostracism for the Church.

Anton's own essay for the first "digest" *Hoof* was entitled "Application of Speech in Lesser Magic".

He advised Satanists to attune their speech patterns and mannerisms to those whom they would impress or

manipulate - a novel application of “sympathetic” magic. He further recommended affecting a difference

in speech when confronting a repulsive figure before an audience, or when seeking to alienate or

antagonize an individual. It is important, he said, to be subtle in such techniques so that the opponent and/

or audience does not become aware of the magical operation. He concluded:

Lest this brief treatise be interpreted as a pointer on how to be a “yes man”, such is **not** the case. A “yes

man” says what he thinks his listener wants to hear. The problem is that he usually thinks wrong. A

magician is a “yes man”, but of a different sort. He knows when to disagree, recognizing his subject’s cues

which indicate a desire to be contradicted.

Conversely an incompetent magician might manage to say what his subject wants to hear, but in a

speech pattern which is antagonistic to his subject.

One can get by on the old saw: “It’s not what you say but how you say it.” But to excel at enchantment

the rule must be modified to: “It’s what you say **and** how you say it.” Even the most confirmed masochist

will find greater enjoyment in being browbeaten if you employ his cherished ideal of speech while attacking

him.

The voice is a musical instrument that must be well-tuned, and each verbal interaction a duet. 357

357 LaVey, Anton in *Cloven Hoof* #IV-6, July-August VII/1972.

Chapter 20
Through a Glass, Darkly
- Part 2

The Devil is believed in and worshipped by a few small, obscure groups in Europe and North

America. The best known of them is the Church of Satan, with its headquarters in San Francisco. Founded

in 1966, it attracted excited attention by celebrating Satanist weddings, baptisms, and funerals in public,

and was estimated in 1972 to have more than 9,000 members in the U.S.A. and abroad.

Richard Cavendish

The Powers of Evil (1975)

* * *

“Rege Satanas!” Cagliostro called. “Rege Satanas!” the gathered flock echoed. “Ave Satanas!” “Ave

Satanas!” “Satan rules the Earth!” “Satan rules the Earth!”

Cagliostro then lifted a long, pointed sword from the top of the black-marble altar. Moving it

clockwise, he pointed to the north, east, south, and west. He stopped at each cardinal point of the compass,

saying: “O mighty Prince of Hell. Leviathan from the north, Satan from the east, Belial from the south,

Leviathan from the west. We call unto you, O high and noble Lord of Darkness. We are here, and we await

your coming."

Lynn Benedict

The Lucifer Cult (Gothic novel) (1974)

* * *

Anton spreads the faith from his black San Francisco Victorian house on quiet California Street, just

south of the Golden Gate Bridge. The interior is a masterpiece of pop occult decor, a Disneyfied Charles

Addams setting that's exactly what you would imagine as a sorcerer's lair. The walls are black and the

lightbulbs red; each room has some of LaVey's cheerfully ghoulish paintings; there's a deformed skeleton

and stuffed animals peering out of unlikely corners; even the bathroom has black towels and black toilet

paper. Drinks are served with Marquis de Sade napkins on a marble gravestone coffee table made by

Anton's wife and high priestess, Diane, a cuddly-cute blonde who bustles about the premises as if she had

just stepped out of a sexy-housewife TV commercial.

Nat Freedland

The Occult Explosion (1972)

* * *

At all events, de Castries had acquired a lot of dark, satanic charm from somewhere by the time he

arrived at the City by the Golden Gate. He was, I'd guess, quite a bit like the Satanist Anton LaVey (who

kept a more-or-less tame lion for a while, did you know?)

Fritz Leiber

Our Lady of Darkness (1977)

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LaVey's 400-pound lion was finally donated to the San Francisco Zoo after neighbors complained that

it was "on dope" and "roared all night". I should have thought these allegations to have been incompatible

with one another. Perhaps, however, LaVey was trying to wean the animal from drug addiction, and its

roars were symptomatic of its withdrawal from its "hooked" state.

Francis King

Sexuality, Magic and Perversion (1971)

* * *

Here in the San Francisco Bay Area an ex-circus odd-jobber jumped on the occult bandwagon and

came close to making a fortune. Knowing just enough about occultism to impress the ignorant, he

plagiarized Nietzsche and Hitler to put together a philosophy that appealed to fascists countrywide … This

man soon had members of the KKK, the American Nazi Party, local police departments, the Mafia, and

ordinary socialites and jet-setters in search of a new thrill all flocking to his meetings. Those without

money or influence never got through the front door. How did I infiltrate, then? That's another story.

This man had a rather monotonous repertoire of six or seven routines he performed weekly. These

included prayers to Satan for blessings on the members, “incantations” of pure gibberish, ceremonies

stolen from the Masons, the wearing of black KKK sheets, and a nude woman for an altar.

Corny as he was, the rubes ate it up. He had absolutely no magical powers of his own; all he had was

an incredible amount of charisma and pure chutzpah. But then again, there were fascinating deals going on

behind his closed doors (in his “Inner Circle”), and his knowledge of the private lives of San Francisco’s

wealthiest and most powerful families gave him tremendous opportunities for extortion and blackmail.

P.E. Isaac Bonewits

Real Magic (1971)

* * *

This one [Bonewits] I remember well. He was the perfect example of one who has an enormously high

I.Q. (potential) coupled with a total lack of common sense (actuality). He spent several months standing

on a corner in Berkeley with a bullhorn, given to him by a member of the Church, in the attempt to gain

new members to LaVey-ism. He failed; he brought in none.

Contrary to popular opinion, Anton LaVey had a great deal of patience, and at long last it was taxed to

the fullest. On one memorable evening Anton at long last lost his cool and was obliged to throw him out.

If his most devout followers could have seen the way that he crawled, and I mean literally, upon his hands

and knees and cried like a baby before he was finally dumped into the street from whence he came, they

would thoroughly understand his hatred for his one-time Coven Master … He did not “infiltrate” as has

been alleged, but came willingly - and noisily - to most of our activities. But even so, I do not begrudge

I.B. his anger. He was not mature enough at the time to realize what was going on, and like a child would

throw what amounted to a temper tantrum when things weren’t going his way. All that it took was a heavy

hand to place him on the proper Path. Let us all hope that he remains there.

“Eric Zann” of San Francisco

Letter, *Earth Religion News* (1974)

* * *

Applicants for membership are advised to read the *Satanic Bible*, and if they find they are in accord

with its principles, they are asked to submit an application. The initiation fee for various levels of

membership runs anywhere from $20 to $500, with the lower amount usually paid by first-level members

outside the San Francisco Bay Area.

“Jean Molina” in Martin Ebon (Ed.)

Witchcraft Today (1971)

On Friday, Playland at the Beach (San Francisco’s amusement park) closed and the opera opened;

how’s that for symmetry? My first exclusive is that the hitherto unidentified purchaser of Playland’s

famous old merry-go-round, sold at auction, is Edna Beard, a large black woman whose lawyer is Willie

Brown, Jr… The only other bidder of interest at Playland was Anton LaVey, the Satanic priest, so-called,

who acquired, for $20, a box of leather whips and chains. Wouldn't you know?

Herb Caen

San Francisco Chronicle (1973)

* * *

The self-styled high priest of the International Church of Satan, Anton S. LaVey, advocates an

essentially fascist state in which the weak would be weeded out. [See Donald Nugent, "Satan is a Fascist",

The Month, April 1972.]

Jean-Michel Angebert

The Occult and the Third Reich (1974)

* * *

Today the main group practicing sexual magic in the U.S.A. is a small, secret inner circle within what

is usually regarded as an excessively publicity-conscious and rather "kookie" organization - the San

Francisco-based Church of Satan … There has always survived the tradition that there is a hidden side to

sexuality, an esoteric knowledge capable of transforming the orgasm into a supernatural rite by which the

human mind is enabled to experience hitherto unknown modes of consciousness. Some variant of this

ancient doctrine is taught to the members of the secret inner circle of the Satanic Church to which I have

previously referred. It forms no part of the Church of Satan's public

teachings on sexuality, for these are

crudely hedonistic, bearing more resemblance to the philosophy of the proprietor of a strip-joint than they

do to the subtle intellectual systems of Reuss and Crowley.

Francis King

Sexuality, Magic and Perversion (1971)

* * *

Like the more respectable forms of this ancient art, Satanic magic is based on the theory that desires

may be achieved through an act of will, provided it is properly directed through mental imagery and fired

by heightened emotion … There are certain statements in the *Satanic Bible* worth quoting for the light

they may throw on our present thesis: “This discharge of bioelectrical energy is the very same

phenomenon which occurs during any profound heightening of the emotions, such as: sexual orgasm,

blind anger …” And again: “Despite all nonverbalists’ protests to the contrary, soaring heights of

emotional energy or raging pangs of anguish can be attained through verbal communication.”

Is the “bioelectrical energy” of the Satanists the same bioplasmic energy of the scientists and the

“animal magnetism” of the Mesmerists? Almost certainly it is. LaVey’s instructions on how to discharge it

are an example of perfectly orthodox occultism. From time immemorial, initiates have taught that a

profound heightening of the emotions is necessary to do the trick.

J.H. Brennan

The Occult Reich (1974)

* * *

Anton Szandor LaVey and his “Church of Satan” are just another manifestation of the California

dream turning sour. He is perhaps better established and more organized than so many of the drug-taking

cults of the state, and with his increasing membership a long future seems fairly safe to predict. Doubtless

too his antagonism towards the practitioners of white witchcraft is going to increase as surely as theirs will

towards him. Whether either side accepts the fact, both are playing with dangerous powers they may not

always be able to control. Should that happen, the dangers could be real for all of us.

Peter Haining

The Anatomy of Witchcraft (1972)

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LaVey shaves his head and affects a beard and mustache indicative of Lucifer. He is tall, commanding,

fluent, and, heaven help me, convincing … LaVey talked in chummy fashion of the evil eye and human

vampires and a variety of other eerie personalities. He was vastly entertaining, wonderfully eloquent,

amazingly knowledgeable in theology, history, and human behaviorism. He also mentioned another book

he has written. About Satanism, naturally.

So mesmeric were LaVey’s voice and demeanor that I found myself surreptitiously peering at his feet

to determine if one of those pedal extremities weren’t actually a

cloven hoof. We all know that, when

Satan adopts human form, he can't get rid of one cloven hoof. Both of LaVey's feet seemed normal. He

has rather big feet. But then he is a big man.

The wax effigy of LaVey is an admirable piece of work. He is shown standing over the supine figure of

a nubile young woman. His image, explained Ron Fong of the wharf museum, was four months in the

making. The likeness is perfect. No horns either.

Nothing in the magical world of journalism surprises me any more.

Alan Ward

Oakland Tribune (1972)

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It did not take the Lilith Grotto long to begin planning for the next Eastern Conference - the first

regional activity scheduled for the East Coast:

Meeting Report - Lilith Grotto - by Priestess Lilith Sinclair

The Lilith Grotto met as usual on July 15, VII at 9:00 PM. There was a review of our financial status,

followed by a discussion on how we could increase our income, and various members offered suggestions

such as lectures, seminars, etc. We are already registered with various local colleges, libraries, and other

organizations as being available for speaking engagements. I'm still getting quite a bit of interested

response and inquiries from the *Time* article.

Plans for the Third Eastern Regional Conference were tentatively outlined, and Mike McQuown is

helping me check out various possible sites. Ideally we would like a good hotel where we can combine the

banquet and conference ritual with accommodations for those members who wish to stay overnight, but I

am waiting for a reply from Reverend Grumboski on this idea.

Magister Aquino has been a great help in giving us assistance on what to do, how to go about making

arrangements, etc., and we are grateful since neither Shai nor I have ever organized anything of this sort. I

will keep the Central Grotto posted on developments.

Among those present was William Butch, my brother. He is visiting for the summer and is most

interested in the occult - particularly Egyptian lore and the Cult of Set. He works alone rather than with a

group, but he enjoys discussing various aspects of the occult with us and is knowledgeable in his field. 358

The site chosen by the Grotto was New York City's Statler Hilton hotel. There were no complications;

management professed itself delighted to host the Church of Satan, and program planning began.

Just before leaving Kentucky in June I had initiated some correspondence concerning the Church's

medallion problem. In its formative period during the late 1960s, the Church was able to have Baphomet

medallions handmade by artists affiliated with the Central Grotto. When done carefully, these fired-enamel

on copper medallions were both beautiful and magically evocative.

But as time passed and the Church membership expanded, the ensuring of promptness and quality

control became increasingly more of a problem. By 1971 the LaVeys decided to take a chance on a

commercially-made paint/metal Baphomet, but the result was hardly impressive.

I offered to contact some first-rate insignia companies to see if a truly acceptable medallion could be

produced. All but one of the big insignia firms declined to reply; presumably they were shy of doing

business with such a frightening customer as the Church of Satan. The firm which did reply was Wolf-

Brown, Inc. - manufacturer of insignia for the U.S. armed forces and for many civic and fraternal

organizations as well. The letter reached 6114 in July of 1972:

358 Sinclair, Lilith, Lilith Grotto Report, July 15, VII/1972.

Thank you for the privilege of quoting on your pendant medallions and lapel pins, received through our

San Francisco office. Please contact the undersigned with any further questions. We look forward to

servicing your requirements.

Robert H. Moffatt, Director

Custom Products Division, Wolf-Brown, Inc. 359

The LaVeys waited awhile to see if further responses were forthcoming, then sent the Wolf-Brown

letter to me in Santa Barbara in late August. I responded:

Thank you very much for your letters concerning the production of distinctive insignia for the Church

of Satan. Of the many bids we have received to date, yours has been the most reasonable, and this - together

with your firm's most excellent reputation for craftsmanship - made the decision for us. We hope to

establish a long and profitable relationship with you. 360

An order was placed for Baphomet medallions in chromium-plated metal and fire-enamel,

manufactured in Taiwan to Wolf-Brown's specifications. The first order (for II° and III° medallions) was

so beautiful in appearance that a subsequent order for a full range of medallions was placed. At the same

time colors for all degrees were finalized: I° = red, II° = white, III° = black, IV° = royal blue, and V° =

royal purple. This color scheme remained until June 1975.

Robert H. Moffatt had become something of a celebrity around Wolf-Brown for his willingness to

negotiate and process orders from organizations that made everyone else jittery. Thus it was that the Ku

Klux Klan received beautiful insignia, and thus also did the Church of Satan finally obtain its striking

Baphomet medallions.

Moffatt was personally unassociated with both organizations, but he was interested enough in the

Church of Satan to observe its progress from a distance. Following the 1975 crisis he decided to enter the

Temple of Set, wherein he eventually became a member of the Council of Nine and a Magister Templi IV

°. His wife Constance also entered the Temple, attaining the IV° and a Council seat as well.

In Detroit, Michael Grumboski had made contact with Lilith Sinclair and Dale Seago, and by August

he and Seago struck up a provocative correspondence on Satanic metaphysics. From one of Shai's letters:

The concept of a "Kirlian" energy body has been around for a hell of a long time. Agreed, it hasn't been

examined as a physical substance, but rather as a spiritual one (*Ka*, *Ba*, soul, etc.). You raised the question

that if demons do exist, we have created them by our own powers. Also, if the soul exists, it too could have

been created by the mind. There is far too little known about the how and why of energy.

I do concur with your ideas of limiting god-powers. I follow the idea of both good and evil (damn

labels!) being merged into a single power structure. By the rites of magic we plug into this source and

connect it with the emotion we desire. At the same time we connect it with the thought-lines of the people

we wish to change by the ritual, thereby setting up a complete circuit. The idea of a **key** involves opening a

door to give us entry into another dimension; our key is ritual.

The desire to live even after death is not the only instrument needed for survival, or we would have

more cases of ghosts and hauntings - if the undead use the Earth for their playground. I do know some of

the powers of suggestion; I've used light trances to help alleviate friends' headaches countless times. I have

used self-hypnosis to assist in projection, but I haven't been as successful as I would like.

We - you, I, and most if not all people who advance beyond the II° - are in a constant state of change.

As you mention, we are dropping old beliefs only to pick them up again - quite changed, I grant, in their

basic principles. What is the ultimate end? Will it be just a large cone of power for members' use? Or

perhaps the individual will become so elevated that he will no longer need magic; he will be magic!

359 Letter, Robert Moffatt to Church of Satan, July 21, VII/1972.

360 Letter, M.A. Aquino to Robert Moffatt, September 2, VII/1972.

The central idea of the Church has been to raise the member to his godhead. But the Church doesn't

make it easy; the member must strive towards that level himself. No one can grant us power without our

own work. IV°? Hell, I'm still having trouble just keeping up with the III°! Granted that if promotions do

come with seniority it would be an honor. But the Church, as it has acted in the past, doesn't give out

degrees just because you're an oldster. There was a reason for your, Lilith's and my ordination - a damn

good one, I'm sure. The only IV° I know personally is Michael Aquino, and I'd be happy to see him kicked

up to Magister Templi. He is one in a million, work- and personality-wise.

In several papers and letters Magister Aquino has mentioned an Intelligence. I agree with the concept of

one prime source for all magical, creative, and destructive work - and perhaps a source for all unwritten

records of life. We know that energy cannot be destroyed - only changed into another form. If we take a

battery and connect it to another battery, we increase the power output. If we take a mind and connect it to

another mind, we have similarly connected wires. To put it differently, everyone and every power are of

one. I did not know you until we met in Kentucky. By the act of meeting we established a physical link with

one another. We can create a link by thought control, as magicians achieve in ritual. There are not many

forms of people or gods; there is but one person and one god, and they are the same. But as in life only the

strong survive, so too can this one person/god be altered.361

Simultaneously, in an effort to inject new life into the midwest membership, Grumboski began a

lively, irreverent newsletter entitled Changes IV. No one (including me) knew what the title meant, and

everyone (including me) didn't want to appear ignorant by asking the editor to explain it. Shai is probably

the only one who knows what *Changes IV* meant, but we are all entitled to our YANKEE ROSEs …

Dale Seago was approaching the expiration of his Marine Corps enlistment. He had had enough of the

Corps' restrictive atmosphere and had decided to return to Colorado as a civilian. I mentioned this to

Charles Steenbarger, thinking that Seago's personal leadership and aggressiveness might complement

Chuck's undeniable expertise but reluctance to become actively involved with the public. Steenbarger

replied to me:

Your reference to Reverend Seago's eventual arrival in Denver raises the question of his official role

here, since we have two Grotto Leaders already. Hopefully we could

work out an arrangement whereby he

could actively supervise these two leaders while starting another group himself and/or assisting me in the

execution of regional tasks.

As you may know, in order to reduce dependency on me and in the interest of their more independent

growth, I resigned as their Agent, leaving them to their own devices and initiative. Currently I act only in an

advisory manner and have contact with their leaders only on an as-needed basis. Of course they understand

my role could become highly directive as a Church official during emergent situations and at the discretion

of the High Priest.

Reverend Seago could thus become a valuable associate by providing our local Grottos with more

frequent contacts. Since the Queen City is in the heart of the western complex, it would also be of great

value to me to have a Priest assistant in order to ease the future work involved in setting up and operating a

regional organization. 362

As a result of his dialogue with Michael Grumboski, Seago had decided to follow up his “A.

Billington” letter to the *Cloven Hoof* with a necromantic ritual in the spirit of H.P. Lovecraft (Appendix

#60). This so intrigued me that, when casting about for a lead article for the September-October *Hoof*, I

decided to research the probability for HPL’s cosmological concepts. I was favorably impressed - and not

a little surprised - at what I discovered. The result was the article “Genesis II” (Appendix #61). Priestess

Margaret Wendall of San Jose thought about it, then wrote to Dale Seago:

361 Letter, Michael Grumboski to Dale Seago, August 21, VII/1972.

362 Letter, Charles Steenbarger to M.A. Aquino, September 7, VII/1972.

Have you gotten the latest *Hoof*? I've read and reread the article on the evolution of the universe, and

I've got questions. In my experience Order has never come out of Chaos. If our apartment looks like Chaos,

I have to put it into Order. The same with my desk or typesetting while I was working.

The question I have is: Is this "Intelligence" we've been writing back and forth about responsible for

the change from Stage One to Stage Two, and so on? I kind of think so, but would never admit this openly.

Some Christian would pop right up and say: "Aha! You **do** believe in God." Which of course is wrong,

because their idea of godness isn't intelligent, much less **being** "Intelligence".

My dad, who's an astronomer, says the "continuous evolution" theory makes more sense to him than

one spontaneous creation some millions of years ago. All one has to do is look at the universe, and one can

see that stars are continually being born and are constantly dying, even though it doesn't happen

overnight. 363

Additional articles of mine in the September-October issue included "Satanism in

Perspective" (Appendix #62) and a brief treatment of the Illuminati (Appendix #63). In the same issue of

the *Hoof* Anton LaVey offered Satanists advice on “Music for the Ritual Chamber”. Favored music, he

suggested, should be set aside and used only for appropriate ritual occasions so that its effect might not be

dulled through familiarity. He divided ceremonial music into two categories - magical (impacting the

consciousness) and mystical (creating a subconscious atmosphere). Finally he cited his own favorite

classical works as follows:

Gothic/Satanic Mass:

- Mussorgsky, “The Great Gate at Kiev”

- Organ works of Bach, Coupein, Vidor,

from *Pictures at an Exhibition*

Franck, Palestrina

- Strauss, *Also Sprach Zarathustra*

- Faure, *Requiem* and *Pavanne*

Power, Compassion, and Sacred Love

Less traditional, yet solemn:

- Handel, Largo from *Xerxes*

- Beethoven, 2nd Movement,

- Gounod, “Trio and Apotheosis” from *Faust*

Eroica (7th) Symphony

- Verdi, “Va Pensiero” from *Nabucco*

- Tchaikovsky, 2nd Movement, 4th Symphony

- von Flotow, overture to *Martha*

- Berlioz, *Funeral and Triumphant* Symphony

- Sibelius, *Finlandia*

Power:

- Tchaikowsky, theme of the black swan

- Gomez, overture to *Il Guarany*

from *Swan Lake,*

- Puccini, end of first act of *Turandot*

overture to *Romeo and Juliet*

- Wagner, overture to *Tannhaüser*

- Wagner, “Liebestod” from *Tristan and Isolde*

“Magic Fire Music”

- Callejo-Barrera, “Granadinas” from *Emigrantes*

“Ride of the Valkyries”

Sensual:

- Lalo, finale from *Le Roi d’Ys*

- Ravel, *Bolero*

- Kodaly, “Napoleon Bevonulása”

- Orff, *Carmina Burana*

from *Háry János*

- Saint-Saens, “Bacchanale” from

*Samson and Dalalia*364

After completing the “Genesis II” *Hoof*, I flew to New York City for

three months' work with Merrill

Lynch at its Wall Street headquarters. I did not immediately contact the Lilith Grotto. Had I done so, I

would have learned that it was once more in the public eye - and once more because of "occult murder"

activities unconnected with the Grotto [see Appendix #64].

Rather than attend the Third Eastern Conference myself, I thought I might plan a special advance

activity for the Priesthood and then stand back while Lilith Sinclair and Michael Grumboski ran the

Conference itself. Since Grumboski was scheduled to ceremonially ordain Sinclair and Seago at the

Conference, and since no officially standardized ordination ceremony yet existed for the Church of Satan,

363 Letter, Margaret Wendall to Dale Seago, October 10, VII/1972.

364 LaVey, Anton, "Music for the Ritual Chamber" in *Cloven Hoof*, September-October VII/1972.

I wrote one (Appendix #65) and sent it to San Francisco for the LaVeys' review. A few days before

Halloween, Diane LaVey sent word of their approval: "We have received the ritual you composed for use

at the conference. The Master said to tell you it is beautiful and exquisitely rendered. It will be retained

and used for future appropriate ceremonies."

While nosing around Manhattan I had come across an advertisement for an airline-sponsored tour of

Dracula's castle & surrounding haunts in Transylvania. I sent the brochure to San Francisco, and now

Diane commented on it:

Interesting that you should send the brochure on the tour of Transylvania conducted by Professors

McNally and Florescu. When we first heard about it [earlier this year when it was being planned], I thought

about trying to promote a trip for Anton on the premise that his name as one of the passengers might be an

additional drawing-card for prospective customers.

Just a week before the brochure you sent arrived, he gave an informal talk to some of the C.G. staff on

vampires in general and his own “classic case” in particular.

I think he has mentioned that case to you, but I don’t know in how much detail. It’s the one where the

man (“vampire”) finally blew himself up making flash powder. He has three fat file folders on the case -

everything from the fellow’s birth certificate and school report cards to countless photos, police and coroner

reports, and a couple of shrunken cats’ heads [and the instructions whereby he shrunk them!].

I’ve tried to talk him into writing a novel based on fact, since he couldn’t do it as nonfiction with the

man’s mother still living. I think it would be a perfect vehicle for his first try at fiction, as a fantastically

compelling yarn could be woven from the material (factual oddities) he has on his “vampire”. And I’ve seen

a few samplings of his talent for fiction; in my estimation he just might be a better fiction than nonfiction

writer. Someday …365

While back in Kentucky I had read Lilith Sinclair’s report concerning Raymond Buckland’s Witchcraft

Museum on Long Island. Now that I was in the neighborhood, I couldn’t resist seeing the place for

myself. In the November-December *Cloven Hoof* I recounted the results of my visit:

Bay Shore is a most pleasant little town, having a winding main street and residential arteries with an

abundance of greenery and careful landscaping. By contrast the famous Buckland Museum was an utter

shock. At 6 First Avenue is a rickety, 2-1/2 story house with a gigantic sign bearing the museum's name

hanging from the porch. Half the shingles were absent from the roof, and the yard was heaped with rubbish.

The front lawn was extraordinarily ragged, and most of the grass was yellow from water-starvation - a sorry

commentary concerning the "nature loving" Wiccans. A frustrated Mail Pouch Tobacco artist had inscribed

MUSEUM on the porch roof for the edification of any passing pigeons.

A sign on the front door solemnly warned visitors that the museum was serious business and should not

be regarded as a "fun house". It was well that this was made clear, else we should have been misled by the

souvenir counters, trinkets, and campaign buttons saying "I DID A 'SPELL' AT THE BUCKLAND

MUSEUM". We refrained from buying one, as Dr. Buckland was inventorying them at the time of our visit.

As a matter of fact we did enjoy some of the exhibits - particularly those dealing with Latin American

paganism, African ritualism, and antiquarian artifacts. The G.I. Joe dolls in Inquisitorial dress didn't do

much for us, but that could have been a matter of taste. Offense to the intellect commenced with exhibits

implying a cohesion to "Wicca" practices since prehistoric times, an assertion that even the most fledgling

anthropologist would deny. For your passing information, the personage generally regarded as the “God of

the Witches” is *Dis Pater* or *Cernunnos*, a Gallic corruption of the Roman Jupiter. Jupiter is a Latin

rendition of Zeus, who in turn was a corruption of the Egyptian Amon. The ancient Greeks knew *Uast* as

“Diospolis” - the “City of Zeus”. Do the Wiccans really know **whom** they are worshipping?

Oh, that’s right - they worship a Goddess who, if you listen to Leo Martello, originated in Sicily prior to

its Greek colonization. And her name is a closely-guarded secret. Not really: When the Phœnicians founded

365 Letter, Diane LaVey to M.A. Aquino, October 28, VII/1972.

Carthage some years previously, they introduced its patroness to Sicily as well. This figure was Tanit,

derived from the Ugaritic Astarte, consort to the Tyre god Baal Hammon. Astarte is a corruption of Isis.

Complicating the situation a little more is that the Hebrews, by now a little confused as to whom they

would or would not worship, gave Astarte a sex-change operation and acknowledged a new Dæmon -

Astaroth. The independently evolved nature of Astaroth is distinctly Satanic, however, and thus he is

included in the Satanic pantheon.

But we digress; we were talking about the B.M. The main floor exhibits occupy three rooms of the

house. Up a flight of stairs is the “ceremonial magick” exhibit (a white-robed mannequin in a TE TRA

GRAM MA TON pentacle) and a room of Ouija boards, Tarot cards, and astrology charts.

Then there was the celebrated Satanism exhibit. Housed [as were the other exhibits] in something

resembling a converted fruit crate, it consisted of a high school theme book with “The Black Mass” written

on the cover in felt-marker, a skull with two wooden horns resting on a shoebox covered with red

giftwrapping paper, 4 candleholders & 3 black candles, a sample pact with the Devil, a knife, an expired

Church of Satan membership card, and Dr. LaVey’s photo from the cover of *Look* magazine. The exhibit

caption was on a 3x5 card thumbtacked to the edge of the crate. It was charmingly uncomplimentary and

totally inaccurate, but no explicit reference to the Church of Satan was included.

Back in New York City we turned our attention to the occult retail market. There are three

establishments that advertise in the Village Voice - the “Blessed Be”, the “Warlock Shop”, and the

“Magician”. Visiting the first two, we might have been back in Bay Shore; they were unkempt, and their

product lines were keyed to shallow mentality.

“The Magician” is located at 177 West 4th Street in Greenwich Village, about 1/2 block distant from

Edgar Allen Poe’s old residence. Imagine our surprise when we walked into an impeccable little

establishment which would have been welcome in the central shopping area of any major city. The wood-

panelled walls were set off by a tremendous fireplace, and the displays of books, incense, candles, robes,

jewelry, and magical accessories were neatly arranged, well lit, and evidently chosen with a connoisseur’s

taste. The walls were covered with paintings of sublime sensitivity. 366

The saturnine proprietor was arranging some O.T.O. Tarot decks on the glass counter. I walked over to

take a closer look at one of them - and had my hand knocked firmly away. “Look, but **don’t** touch!” I

apologized, examined the cards that were carefully presented to me, and finally decided to order a deck.

As I gave the owner my name and address, his jaw fell open - whereupon he introduced himself as Ronald

Barrett II° of the Lilith Grotto. Now it was **my** turn to be surprised - not to mention pleased that the

Church of Satan’s presence in New York was so elegant.

Searching for an appropriate site for the Priesthood meeting, I went uptown to 72nd and Central Park

West, location of the old Dakota building that had appeared as the “Bramford” in the film *Rosemary’s*

Baby. There was no restaurant in the Dakota itself, as it turned out, but right across the street from the

front entrance was a charming little restaurant called the “Ile de France” [20 West 72nd, should you be in

the neighborhood. Since then it has changed its name (and atmosphere) to “Billy’s Steak House”].

Entering, I learned from the host that his *mousse au chocolat* had been the inspiration for Rosemary’s

Satanic dessert in Ira Levin’s original novel. The “Ile de France” was delighted at the prospect of a Satanic

Priesthood dinner on the premises, and it seemed “meant”. I wrote to San Francisco and asked Anton and

Diane if the Church would pick up part of the expense for the facilities, and Diane replied:

Enclosed is the requested amount for the III° dinner. We agree; it seems like a good way to boost

morale. It sounds like fun. Wish we were there to join you. The old Dakota is quite a place, but getting past

the sentry at the front gate is impossible!

Thanks very much for the thorough reports on Buckland and his operations. Vewy inta-westing! Upon

reading your comments and looking over the photos, Anton said, "Now **that's** what I call a report!" We

366 Aquino, M.A., "Hoofbeats" in *Cloven Hoof*, November-December VII/1972.

were also amused by the encounter with Ronald Barrett. He used to be one of our Agents before he moved

from Maryland to New York.

Anton and everybody here are fine. Bet you're getting homesick. Next Wednesday is the unveiling of

the wax figure [to take place at a luncheon for all women reporters, in front of the Lord's Last Supper

tableau]. Wish you wuz here. Jan too. I'll send clips of the news stories. 367

At 145 Jefferson Street in San Francisco was the Wax Museum at Fisherman's Wharf, offering the

customary "chamber of horrors" including vampires, werewolves, and torture scenes; and in 1972 the

owners decided to include a Satanism exhibit starring Anton Szandor LaVey.

Shortly before Halloween the exhibit was unveiled with more than the usual fanfare, Anton LaVey

being - alone among the horror exhibits - a local celebrity. The figure is an excellent, virtually exact

likeness. As originally unveiled, it stood before a rich, purple curtained altar bearing an altar girl with

nude breasts. The LaVey figure held aloft a beautifully-made Toledo sword - a duplicate, in fact, of the

actual sword from the main ritual chamber at 6114 California Street - and wore round its neck one of the

Wolf-Brown Baphomet medallions.

A decade later the exhibit was still in place. But the Baphomet medallion was gone, a cheap bronze

sword replaced the golden one, the altar girl's breasts were covered, and the altar itself was draped in red

hangings far duller and less ornate than the original purple. A third figure - that of a kneeling man in a

cowled robe - was added in front of the altar. In 2013 the original museum is being completely replaced by

a new one; the fate of the LaVey statue and exhibit is not yet known.

As Halloween approached, New York's news media were again interviewing the Lilith Grotto, with

both the Priestess herself and Ronald Barrett as a consequence of "The Magician" [see Appendix #66].

On the night before the Regional Conference, the Priesthood Dinner was held at the "Ile de France". In

attendance were Lilith Sinclair, Michael Grumboski, Dale Seago, myself, and Janet (who had flown out

from Santa Barbara for the occasion). A very excellent cherry duck was served - followed by the infamous

mousse au chocolat - and toasts were given to the Prince of Darkness and to his High Priest. There was a

great feeling of satisfaction in that all present had helped to bring the Church of Satan through so many

ordeals at great distance from one another.

And now it was time for the Third Eastern Regional Conference, perhaps best described by Michael

Grumboski in the next *Changes IV*:

The Third Eastern Regional Conference of the Church of Satan was held in New York City on the

evening of October 29, VII. Delegates from the eastern and midwestern United States were in attendance.

Introductions were conducted in the Hilton's Penn Bar amidst a round of Cokes and excellent company.

Needless to say, the sight of such an august body did manage to raise a few eyebrows, mainly from the

delegates of a Christian convention which ran concurrently with ours.

The introductions over, we returned to the banquet room for dinner. The hotel, in keeping with the spirit

of Halloween, bedecked the tables with flaming red cloths, silver candle holders, and black candles. During

the business sessions two main topics were discussed, the first being the Church's public image and the

second being intermember communications.

In view of the increasing interest in magic and the occult, many pseudo-magical circles have arisen.

Some have even claimed complete ownership of the dæmons/Satan/ Lucifer, not too unlike Catholicism and

Jehovah. We, however, are the only organization with a sound and workable philosophy - a functional

organization, responsible officials, and a marvelous deity: **yourself**!

But if you mention Satanism to the man on the street, he still links the term to devil worship, sex, drugs,

grave robbing, and the like. The delegates suggested we whip up a series of thought-provoking articles,

booklets, or perhaps even a commercial film. These media would discuss the philosophy of the Church, but

until the conclusion the term “Satan” or “Satanism” would be omitted, thus increasing the impact of our

philosophy upon John Q. Public. Increased public exposure of Regional Agents and members was also

367 Letter, Diane LaVey to M.A. Aquino, October 20, VII/1972.

suggested. With the discontinuation of the intermember roster from the *Cloven Hoof*, the problem of

members’ meeting for discussion has increased. A new suggestion was that members’ names and addresses

be printed in local Grotto newsletters. After the end of the business session, a special closed Conference

Ritual was conducted. 368 Due to its nature, it cannot be discussed in an open publication like *Changes IV*.

In keeping with the tradition of the First and Second Conferences, an informal post-conference party

was held away from the initial site. The coming of dawn heralded the end of the festivities, wherein this

delegate climbed into bed and made a mental note to be extra kind to the day maid; she had her work cut

out for her. 369

Dale Seago’s reaction to his ceremonial ordination was recorded in a letter to “Lana Green” at the

Central Grotto: “Of the ordination there is little I can say. Words are inadequate to describe what I felt. It

was an irrevocable commitment on my part, and I will never be quite the same again.” 370

At the Bramford dinner, and again at the Conclave, speculation had arisen concerning the actual

lineage of the Order of the Trapezoid and the identity of its Infernal patron. Unprepared for an

archæological analysis, I declined to answer in detail, promising to examine the matter more thoroughly in

the next *Cloven Hoof*. Grumboski remarked ruefully to Dale Seago:

Magister Aquino must have written you, Lilith, and myself on the same subject. In my letter he seemed

a little cryptic, but he has a talent for that. In most of my correspondence with him, unless the subject were

of dire import, his letters were hints at solutions, not answers. 371

By late November I had done some additional research on the subjects addressed in the secret letter to

Anton LaVey at the time of my IV° recognition. The result was a *Hoof* article entitled “The

Source” (Appendix #67). Though sketchy, it did lay initial groundwork towards a metaphysical basis for

Satanism prior to and thus independent of Judaic/Christian mythology. Diane LaVey wrote to me:

We have received the newsletter packet and are really pleased with this issue. Anton was delighted to

see the Osiris/Christ misinterpretations discussed, and I really learned something from the piece.

“O Little Town of Bethlehem Co., Ltd” is most amusing. Mr. Edwards must really be studying the

Aquino literary style. We loved your account of the Buckland

Museum, and to refer to Dr. Leo Louis

Martello as “Leo” really takes the cake. 372

Anton’s essay for the “Source” issue was entitled “Ravings from Tartarus” and addressed the

occasional membership complaint about ritual magic that “didn’t work”. Such a reaction, said Anton,

stems from the practitioner’s failure to ritualize the initial “problem” out of existence via the ritual

sequence. 373

Ridding oneself of the initial obsession, he added, would free the magician for fresh, creative activity.

Alternately an effective ritual, by creating an effective symbol or substitute for the obsession, would

satisfy the magician’s craving - quite possibly more effectively than the actual object of the obsession

could have done. 374

368 Appendix #60.

369 Grumboski, Michael in *Changes IV* #1, November 3, VII/1972.

370 Letter, Dale Seago to Lana Green, November 7, VII/1972.

371 Letter, Michael Grumboski to Dale Seago, November 13, VII/1972.

372 Letter, Diane LaVey to M.A. Aquino, November 21, VII/1972.

373 Cf. Anton’s discussion of a “Shibboleth” ritual in Appendix #1.

374 Cf. the discussion of Galatea and *The King in Yellow* in Chapter #14.

In late November I decided to sample Leo Louis Martello at close range. He was scheduled to give a

lecture on witchcraft at a Brooklyn church, so I dropped by the Warlock Shop to check on the exact time

and location. What I did not know is that, a short time prior to my visit, Herman Slater, the Warlock

Shop's owner, had given the bum's rush to a New York University lecturer by the name of Owen Rachleff.

Rachleff had just published a debunking book entitled *The Occult Conceit* and was now *persona non*

grata among the New York occult subculture.

When I arrived, one of Slater's assistants was manning the shop - primed, no doubt, to repulse any

return assault by Rachleff. Although I was treated courteously enough, I later found myself immortalized

on the front page of Leo Martello's *WICA Newsletter* (all sic):

Owen Rachleff visited WARLOCK SHOP in Brooklyn, took notes for an hour, listened to

conversations, finally was told "Get out - you're a spy" by owner. 375 Later Herman Slater recognized his

photo on back of Rachleff's book. He was described as "looking like Dracula!". He came in there again, if

report from one of the salesmen is correct, asking for literature on the FRIENDS OF THE CRAFT seminar

at the FIRST UNITARIAN CHURCH. We are looking forward to seeing him or some of his spies. And we

will know who they are, if they don't identify themselves, by their hostile questions at end of talk. 376

When I attended the lecture a week hence [and before seeing *WICA* #20], I soon became aware of the

many hostile looks being directed towards me. Although I was dressed unremarkably in coat and tie, I

could only assume that Martello and Slater had had an abrupt clash

with 6114 - and had identified me as a

Satanist. After the lecture I went forward to introduce myself and tell Martello how interesting his talk had

been [which, despite myself, it was], he burst into laughter. Only then did I learn that I had been “spotted

as Rachleff”.

That same month the Club of Rome, a group of physical and social scientists interested in computer

forecasting, published a book entitled *The Limits to Growth* - the first of what would eventually be called

“doomsday” scenarios. I was impressed with the Club of Rome’s alarming forecasts and wrote Anton

concerning my plans to review the book for the next *Hoof*. Diane replied:

I had very little time to discuss this with Anton before he left for southern California this afternoon, so I

can’t elaborate much on the brief note he wrote out for me to read to you over the phone:

“True, the facts are there, but the computerized facts are based on known data, as they must be. ‘There

are more things in heaven and Earth’, etc. The Club of Rome has its ‘purpose’ in disseminating its findings -

all quite Satanic, from an overall vantage.”

I should tell you too that he discussed with me the necessity of a private meeting with you after you

have returned to California. Whenever we can get together, he has a great deal in the way of both

administrative and instructional matters he wants to discuss with you. He said, “You know, Mike is my most

valuable student.”

We were really amused by your description of what happened when you attended Martello's lecture. Do

you remember Anton's telling you that you looked like Lugosi when you last visited us? Very interesting.

I've seen Rachleff on television, and I don't think he looks a bit like Dracula - Lugosi's or anyone else's

version. Funny that it was Slater's description of Rachleff as looking like Dracula that made his salesman

think you were he. The comparison between you and Rachleff is more complimentary to Rachleff than to

you, I might add; Rachleff is no dreamboat.377

375 I was not so admonished, so this first visitor may indeed have been Rachleff.

376 Martello, Leo in *WICA Newsletter* #20, 1972.

377 Letter, Diane LaVey to M.A. Aquino, November 27, VII/1972.

After the Third Eastern Conference Lilith Sinclair and I had begun to discuss the prospects for a first

national Conference for the Church. Since East-3 had been so successful, I speculated that such a national

conference might itself be planned for New York.

A short distance north of the city was the old Gothic mansion Lyndhurst, familiar to television viewers

as "Collinwood" in the motion picture *House of Dark Shadows* [made as a big-budget sequel to the

famous television series]. It was located, aptly enough, in Sleepy Hollow - stalking ground of the

infamous Headless Horseman. The mansion was available for parties, Lilith and I discovered during our

visit, and adjacent to it were many fine hotels which could host a

conference proper. Regretfully we

concluded that the stumbling block was Lyndhurst's distance from any major airport, so the idea was

finally abandoned. But the mansion itself was breathtaking, and I had advised the LaVeys not to miss it on

their next trip east.

Lilith and I arrived back in New York City just in time to find the new hardcover edition of the *Satanic*

Bible on sale at Samuel Weiser's bookstore. I was pleased to find my new introduction therein, but

disappointed that Anton's text had not been freshly typeset [but was rather photocopied from the Avon

paperback]. Diane wrote to me in early December:

Anton just walked in with a copy of the hardcover *Bible*. For the most part I agree with your criticisms

but also agree with Anton that the "reprinted" look of the main text in contrast to the fresh type of the

Introduction gives it a sort of "new edition of a classic" appearance. This especially since University Books

limits its occult selections to those which, like 'em or not, have become standards in the field. See, if you

look on the bright side …

I think the jacket looks nice, but Anton is peeved with the imitation cloth cover. Well, maybe we can do

that private edition someday. I haven't read your introduction carefully enough yet to see the "corrections"

in your punctuation, but I believe you! The eternal battle between authors/editors. We know it well.

Your visit to Lyndhurst and Sleepy Hollow sounds like great fun. You're right: The High Priest and

Priestess would feel quite comfortable at Lyndhurst!

We just got a fantastic book called *Enchanted Visions* which is crammed with wonderful pictures - plus

fine text - of the most magnificent follies in the world. To name a few: Neuschwanstein [lots of interior

shots], Archbishop Markus “the Hydro-Maniac of Hellbrunn” Sittikus’ castle, Ferdinand II of Austria’s

palace [with illustrations of his art collection which indicate his passion for freaks - Vlad’s now-famous

portrait is there], and of course San Simeon [many interior shots not usually seen].

These are but a few, but the list is endless. It’s beautifully printed; the color work is superb and the text

fascinating. The opulence of Lyndhurst would fit in perfectly with all the others in the book. 378

My work at the Merrill Lynch headquarters finally over, I returned to California for the impending

publication of Anton’s long-awaited *Satanic Rituals*. At the close of December I found a copy, perused it

delightedly, and wrote enthusiastically to the author:

Apparently the *Satanic Rituals* is being distributed to department stores first. As yet the book has not

appeared in any of Santa Barbara’s major bookstores, but this afternoon I finally located a copy in the book

section of a drugstore near my office.

While I have not yet been able to study the book with the care it obviously demands, even a first

reading is sufficient to indicate that it is the Last Word on its subject. Over the past several years I have read

scores of volumes of “ritual magic”, and none has managed to convey even a hint of the power and splendor

revealed in this book. I am frankly in awe. And to be included in the dedication is, in my estimation, one of

the most profound honors I have yet received.379

378 Letter, Diane LaVey to M.A. Aquino, December 6, VII/1972.

379 Letter, M.A. Aquino to Anton LaVey, December 29, VII/1972.

In the *Satanic Rituals* Anton LaVey endeavored to establish to the public his preeminent and definitive

knowledge of Black Magic - by the publication and critical analysis of presumably the most powerful,

blasphemous, and suppressed ritual texts in his archives. One would think that exposure of such texts

would be just what a Satanist should **not** do, since it would be tantamount to putting loaded guns into the

hands of children. But the book was published, and no unpleasant incidents have ever been attributed to it.

So what exactly **does** it accomplish?

It may be helpful to begin by drawing a distinction between Satanic **magic** and Satanic **ritual**. The

former, as defined in the *Satanic Bible* is **operative**; it is the formalized, precise working of the will of the

magician upon his external environment. [Hence the term “Working”,

which is often used to describe acts

of both Greater and Lesser Magic.]

Ritual is one of many devices which may be used for magical purposes (i.e. as a vehicle to focus the

will through sensory reinforcement), but rituals themselves possess no independent power. Rather they are

“mind mirrors”. They enable the magician to see his will articulated and displayed before him, so that he

may adjust and refine it. Some rituals are designed only for this mirror/reflection function; these are

illustrative rituals. Others contain an additional step: Having first served to define and refine the

magician’s will, they then strengthen and magnify the power of that will and launch it forth into the

material universe. These are **operative** rituals.

In the *Satanic Bible* Anton draws a distinction between **Lesser Magic** and **Greater Magic**, the

difference being that Greater Magic makes use of the ritual “mind mirror” while Lesser Magic does not.

The difference between Lesser Magic and Greater Magic, particularly as employed by Adept

magicians, is comparable to the difference between conventional and nuclear bombs. Many Adepts, in

fact, become increasingly reluctant to use Greater Magic except in the most unusual and important of

situations, preferring rather to influence the material universe by their skillful employment of Lesser

Magic. The drain of mental and physical energy is much less severe, and the results are far more limited,

hence easier to predict and adjust on an ongoing basis.

By these criteria it can be seen that the lust, curse, and compassion rituals in the *Satanic Bible* are

examples of basic operative rituals, i.e. Greater Magic. The contents of the *Compleat Witch* generally

involve Lesser Magic. And the contents of the *Satanic Rituals* are **non**-magical (i.e. illustrative) ritual.

Their effects will accordingly be manifest on the practitioner(s) **themselves**, not on a second party.

In his introductory essay "Concerning the Rituals", Anton draws a further distinction between rituals

and ceremonies: A ritual affects the practitioner; i.e. it executes the "mind mirror" function. A ceremony,

on the other hand, is merely a pageant or play for psychodramatic illustration of a belief or philosophy.

There is often a fine line between rituals and ceremonies, since a particularly moving ceremony will

tend to influence participants ritualistically. Profane religions' observances consist almost exclusively of

ceremonies, with the better ones eliciting primitive ritualistic reaction by clergy and laity alike. [Generally

they do not understand the actual mechanics of what they are doing; they mistake their subconscious

ritualistic reaction for "apprehension of the divine" or some-such delusion. See William James' *Varieties*

of Religious Experience.]

Psychologically, observes Anton, the actual function of a Satanic ritual is to enable the mind, whose

processes are normally governed by objective perceptions of external phenomena, to control reality by

subjective expression. Such an exercise in "inversion of thought"

might be dangerous in an uncontrolled

environment, he continues, for which reason the controlled environment of a ritual chamber is preferable.

This is true in a twofold sense: First, the presence of inharmonious influences in a ritual environment

can weaken, distort, or even abort the effectiveness of the ritual. Secondly, a successful ritual will exert

some influence on all who are present. If some of those present are not initiatorily qualified for exposure

to it, it could have a traumatic effect upon them. A ritual chamber keeps the ritual atmosphere in and the

non-ritual environment out.

If good ceremonies are inspiring, good rituals are exhilarating. In fact they are often **so** exhilarating

that the practitioner may become obsessed with them - to the detriment of rational, critical analysis. In

Liber O, the essay so named by Aleister Crowley because he intended it to be read at the very **beginning**

of a magical curriculum, he warned students:

In this book it is spoken of the Sephiroth and the Paths; of Spirits and Conjurations; of Gods, Spheres,

Planes, and many other things which may or may not exist. It is immaterial whether these exist or not. By

doing certain things certain results will follow; students are most earnestly warned against attributing

objective reality or philosophic validity to any of them. The advantages to be gained from them are chiefly

these: (a) a widening of the horizon of the mind, and (b) an improvement of the control of the mind.

The student, if he attains any success in the following practices, will find himself confronted by things

(ideas or beings) too glorious or too dreadful to be described. It is essential that he remain the master of all

that he beholds, hears, or conceives; otherwise he will be the slave of illusion and the prey of madness …

There is little danger that any student, however idle or stupid, will fail to get some result; but there is

great danger that he will be led astray, obsessed and overwhelmed by his results, even though it be by those

which it is necessary that he should attain …

It is desirable that the student should never attach to any result the importance which it at first seems to

possess. 380

One may become reasonably proficient at Lesser Magic without mastering ritual. If one does not

master ritual, however, one will never succeed at Greater Magic. *The Satanic Rituals* offers a selection of

texts which are sufficiently sophisticated to introduce the new magician to a wide range of "certain

results". It is then up to the magician to evaluate and apply those results intelligently.

The Satanic Rituals is a book in three "layers". The first is that of **literal truth**, which the book

purports to be. The second is that of **deception**, which much of the book actually is. The third layer is that

of **underlying magical instruction**, which transcends mundane conventions of truth and falsehood. The

book is thus a Working **in itself** - not merely a compendium of facts for readers to put to independent use.

In the vulgar sense, ritual is a form of "self deceit". Accordingly for the novice Satanist to experience

the strengthening and illuminating results of ritual, the author of the

Satanic Rituals must deceive him

with convincing scenarios and texts. At first reading by an uninformed person, therefore, the *Satanic*

Rituals appears to contain historically authentic rituals and true background information concerning them.

This is the first layer.

Upon careful investigation, which most readers of the book are disinclined to undertake, many of the

"facts" will be exposed as false. This is the second layer, and to the non-magician it is disillusioning. He

feels betrayed, or he may simply decide that Anton LaVey lacked the knowledge and/or integrity to

research his subject adequately. Those who "burn out" at the second layer of the book tend to have read it

- but not to have **applied** it through actual conduct of a ritual. Here again Anton has warned the student in

380 Crowley, Aleister, "Liber O", *The Equinox* #I-2, September 1901, page #11.

his introductory essay, pointing out that success in magic derives from the **application** of principles, not

merely collection of data.

A person who applies the principles in the book by actually performing the rituals and ceremonies will

discover that they **work**. Should he discover the factual flaws in the essays and texts, he will be somewhat

confused as to **why** they work. Only then will he begin to realize the truth underlying the art and science

of magic: that **the powers to create and to define are functions of the will**. Thus he reaches the third and

final layer of the *Satanic Rituals*.

The series of rituals begins with the traditional Black Mass. In the introductory essay it is said to be

the one performed by the Society of Lucifer in 19th-20th century France. In actuality it is a somewhat less

shocking version of the *Missa Solemnis* composed by Wayne West (Appendix #7), which in turn drew

heavily from J.K. Huysmans' *Là-Bas*, the famous classic of French Satanism. The extract from *Là-Bas* in

Appendix #68 may be compared with Appendix #7 and with the Black Mass in the *Satanic Rituals*.

Background details concerning the historic Black Mass are most conveniently available in H.T.F. Rhodes'

The Satanic Mass.

The purpose of any Black Mass, as Anton explained in the *Satanic Bible*, is to purge participants or

onlookers of any conditioned fears they may have as a consequence of old superstitions or indoctrinations.

Once one has seen his sacred cows trampled upon with impunity, he will never feel quite the same about

them again, no matter how artificial he recognizes the desecration to be. This is illustrated in George

Orwell's *1984*, wherein the magician O'Brien forces his victim/student Winston Smith to "trample upon

the sacred cow" of his love for Julia. While Winston recognizes that force was used on him, he

nonetheless finds himself unable to recapture his original illusion of love for her. Julia, put through a

similar "Black Mass" incorporating different elements of psychological force, experiences the same

disruption of her value system:

“Sometimes,” she said [to Winston], “they threaten you with something - something you can’t stand up

to, can’t even think about. And then you say, ‘Don’t do it to me, do it to somebody else, do it to so-and-so.’

And perhaps you might pretend, afterwards, that it was only a trick and that you just said it to make them

stop and didn’t really mean it. But that isn’t true. At the time when it happens, you do mean it. You think

there’s no other way of saving yourself, and you’re quite ready to save yourself that way. You want it to

happen to the other person. You don’t give a damn what they suffer. All you care about is yourself.”

“All you care about is yourself,” he echoed.

“And after that you don’t feel the same toward the other person any longer.”

“No,” he said, “you don’t feel the same.” 381

Following the Black Mass in the *Satanic Rituals* is “The Ceremony of the Stifling Air” (Appendix #2).

Comparing Anton LaVey’s original comments concerning it to those which appear in the *Satanic Rituals*,

it can be seen that a good deal of colorful imagination was brought to bear upon the published version.

Anton introduces the essay with “Cassilda’s Song” from *The King in Yellow*, which has no relevance

to the “Stifling Air”. [In the original 6114 ritual inventory, “Cassilda’s Song” was included in “The

Madness of Andelsprutz” (Appendix #4).]

He states that the original Knights Templar developed the “Stifling Air” as a consequence of their visit

to the Yezidis in the 13th century. In fact there is no evidence that they made such a visit, nor is there

anything in the “Stifling Air” text reflecting actual Yezidi theology.

Anton then suggests that the “Stifling Air”, as a 6th Degree of the Knights Templar, is designed to

follow a rite of the Ancient Arabic Order, Nobles of the Mystic Shrine wherein they travel beyond the

“Devil’s Pass”. The actual ritual text of the A.A.O.N.M.S., however, makes it clear that the candidate does

not enter the pass:

381 Orwell, George, *1984*. New York: Harcourt, Brace & Co., 1949, page #240.

This is the place where our brethren stop to sprinkle the Devil’s Pass with urine. You will contribute a

few drops of urine to commemorate the time and place where all who pass here renounce the wiles and

evils of the world to worship at the Shrine of Islam. 382

A comparison is next drawn to the “Seventh Degree” - actually Adeptus Exemptus (7) = [4] - of Aleister

Crowley’s A.'.A.'.. Anton suggests that in the (7) = [4] rite Crowley only appeared to present the initiate

with a choice to become either a Babe of the Abyss or a Black Brother, and that the Beast secretly tricked

all aspirants into the latter state of being.

In actuality there is **no** ceremony as such; the A.'.A.'. document pertaining most directly to the

transition from (7) = [4] to Babe of the Abyss is *Liber VII - Liber Liberi Vel Lapidis Lazuli, Advmbratio*

Kabbalæ Ægyptiorum Sub Figvra VII (“being the Voluntary Emancipation of a certain Exempt Adept

from his Adeptship. These are the Birth Words of a Master of the

Temple"), one of the three *Holy Books*

that Crowley wrote upon his return from China in 1907. *Liber VII* takes the form of a long, ecstatic love-

ritual to Pan and bears no resemblance to the "Stifling Air". Nor do *Liber CDLXXIV - Os Abysmi vel*

Daáth (a purely intellectual ritual for entering the Abyss) or *Liber CCCXXXIII - The Book of Lies* (official

publication for Babes of the Abyss). I agree with Anton that, under Crowley's system, it is a conceptual

impossibility for an individual to deliberately cross the Abyss to merge with the godhead while yet

retaining self-consciousness. One cannot have one's cake and eat it too. I would say that Crowley

succeeded in crossing the Abyss, but that none of his students were able to do likewise, and that Crowley's

actual state of magical being Beyond the Abyss was other than he assumed it to be.

Presumably, then, the "Stifling Air" is simply an Anton Szandor LaVey creation, concocted in more or

less equal parts from Raynouard's 1806 drama *Les Templiers* and James Thomson's 1880 poem *The City*

of Dreadful Night, together with an opening sequence and the 12th Enochian Key from the *Satanic Bible*.

It has as its theme a call for vengeance by the original Knights Templar, a monastic order of

knighthood founded in 1118 and destroyed by Philip IV of France in 1314 [when Jacques de Molay, the

last Grand Master, was executed]. 383

Because of political and military alliances which the Templars maintained with Moslem forces in

Palestine, the order was rumored to be un-Christian and even Satanic.

Its own doctrinal text, the *Rule of*

the Temple, belies this.384 Accounts of the Templars spitting on the cross, etc. are almost certainly the

result of the racks and screws of Philip's torturers. The order's supposed worship of the Devil is also

fictitious and again resulted from confusion concerning its traffic with Islam in the eastern Mediterranean.

"Mohammed" in Spanish is *Mafomat*, and in Provençal it is pronounced "Bafomet". 385 The Arabic

abufihamat translates to "father" or "source of understanding". 386

The next ceremony, "Das Tierdrama", is again a variation of the original Church of Satan version

(Appendix #6). Here it is attributed to the Order of the Illuminati in Germany [see Appendix #63].

Records of the doctrines and ceremonies of that order exist in the papers of its two principal leaders,

Adam Weishaupt and Baron de Knigge, however, and I have found nothing resembling the "Tierdrama"

among them. 387 Nor, as Anton also suggests, is it from the texts of the O.T.O. or Golden Dawn. 388

382 Hannah, Walton, *Christian by Degrees*. London: 1954, page #205.

383 See Malcolm Barber, *The Trial of the Templars*. New York: Cambridge University Press, 1978.

384 MacKenzie, Norman (Ed.), *Secret Societies*. London: Crescent Books, 1967, pages #117-129.

385 *Ibid*., page #126.

386 Shah, Idries, *The Sufis*. London: Jonathan Cape Ltd., 1969.

387 Heckethorn, Charles W., *The Secret Societies of All Ages and Countries* (Volume I). New York: University Books, 1965, pages #305-314.

388 See in particular Francis King (Ed.), *The Secret Rituals of the O.T.O.* London: The C.W. Daniel Company, 1973; and Theodore Reuss &

Aleister Crowley, *O.T.O. Rituals and Sex Magick* (A.R. Naylor Ed.). I-H-O, 1999 (ISBN 1-872189-93-8).

Applying Occam's Razor, then, I presume it was adapted exclusively from H.G. Wells' *The Island of*

Dr. Moreau, in which case the references to the "house of pain", "the hand that wounds", and "the hand

that heals" make sense.389 The German origin of the text is also argued against by the erroneous German-

language translation.

The version of "*Die Elektrischen Vorspiele*" appearing in the *Satanic Rituals* also evidences German

language problems - beginning with its title, which is erroneously translated into the plural. [The German

in Appendix #5 has been corrected.]

A 6114 origin for "*Die Elektrischen Vorspiele*", however, may be assumed for other reasons. The

theme of the "Hounds of Tindalos" [changed from the original text to "Hounds of the Angles"] derives

from Frank Belknap Long's famous story *The Hounds of Tindalos*, written in 1929. After my article on

Lovecraftian ritual appeared in the HPL-theme magazine *Nyctalops*, Long wrote to me:

The inclusion of "The Hounds of T." in that Satanic ritual startled me no end. I had no previous

knowledge of this. Now I am really frightened, fearing that - oh, well. I shall probably be able to overcome

that fear by telling myself, over and over, that the "Hounds" were solely an FBL construct and that I thought

of them one morning while shaving. But still - one never knows.

I knew absolutely nothing, I can assure you, of LaVey's ritual use of "The Hounds" until the arrival of

the *Nyctalops* article, and seemingly none of my friends read the Avon volume. Otherwise I'm quite sure

my attention would have been called to it long before this [1978].

I was appalled, as you surmise, that LaVey ascribed "The Hounds" to Nazi/SS ideology. It was

published in *Weird Tales* long before the rise of the Nazis and even before HPL's C-mythos had taken on its

later, elaborately structured form. It could, of course, have gone back to the very wild period of German

expressionism that immediately followed World War I - no, that began as early as 1910 or so - if I did not

know better. I simply pulled the title out of thin air, in searching for something hideously chilling (some

title with a fiery implication attached to it as well perhaps), and I remember that the word "tinder" leapt

immediately into my mind.

Now another specter from "long ago and far away" has arisen to astound me. In the just-published new

volume about the *Necronomicon* [Long is talking about *The Necronomicon* by George Hay (Ed.) - M.A.] an

elaborate ancestry has been traced for John Dee's translation. I pulled that nonexistent translation out of thin

air too, and it appeared at the head of "The Space Eaters" in *Weird Tales* in July 1928. HPL immediately

incorporated it into the C-mythos. The incredible things we set in motion without remotely suspecting they

would have such momentous future consequences!390

There was no inter-war “Black Order” in Germany of an occult society nature. The title *Das Schwarze*

Korps identified the Nazi SS only. Its esoteric research section was the *Abteilung zur Überprüfung der*

sogenannten Geheimwissenschaften of the *Ahnenerbe* or “Ancestral Heritage” organization created by

Heinrich Himmler [as Curator] and headed jointly by President Professor Walter Wüst and Secretary-

General Wolfram Sievers, who reported directly to Himmler’s Chief of Staff, SS-General Karl Wolff. 391

Anton thus incorrectly attributes such research or activity to the *Sicherheitsdienst* (SD), which was the

domestic and foreign intelligence division of the *RSHA* (Security Department) headed by SS-General

Reinhard Heydrich. 392 [See Appendix #44.]

The English-language text of the *EV* is actually a plagiarism of an obscure 1930s’ text, the “8th

Emerald Tablet of Thoth”, written by Colorado occultist Claude Doggins (d. 1963), who under the name

389 Wells, H.G., *The Island of Dr. Moreau*.

390 Letter, Frank Belknap Long to M.A. Aquino, September 2, 1978. Long wrote *The Hounds of Tindalos* in 1929, and it has been reissued

often since then. Cf. H.P. Lovecraft et al., *Tales of the Cthulhu Mythos*, Sauk City: Arkham House, 1969.

391 Information concerning the occult aspects of the Ahnenerbe-SS is contained in the *Jeweled Tablets of Set* and in the archives of the Temple

of Set’s Order of the Trapezoid.

392 Hoehne, Heinrich, *The Order of the Death’s Head*. Hamburg: Verlag der Spiegel, 1966.

of “Maurice Doreal” founded the Brotherhood of the White Temple. Apparently Mr. Doggins had been

inspired by Mr. Long’s story before Anton LaVey rediscovered it.393

“*Die Elektrischen Vorspiele*”, regardless of its origin, must be counted as one of the most beautiful and

powerful in the entire *Satanic Rituals*. I have seen it performed a number of times, and with the proper

equipment and celebrants who understand its purpose, it never fails to arouse one’s awe.

It is inspired by, if not actually derived from the German expressionist cinema of the 1920s, of which

Anton LaVey was a true connoisseur. An approximation of its effect may be seen in the sequence in Fritz

Lang’s *Metropolis* in which the robotrix is brought to life before a large, inverse pentagram. Strange

effects via the use of unfamiliar angles may be sampled in *The Cabinet of Dr. Caligari*.394

Not only psychologically but physically it is also an extremely dangerous ritual - and certainly not one

which I would recommend to a novice in magic. The effects of three phenomenal - in addition, of course,

to the immediately-evident danger from high-energy lightning discharge - may be summarized as follows:

Atmospheric electromagnetic (EM) activity: The human body communicates internally by EM and

electrochemical impulses. The EM field displayed in Kirlian photographs, the effectiveness of acupuncture,

and the body’s physical responses to various types of EM radiation (X-rays, infrared radiation, visible light

spectra, etc.) all exemplify human sensitivity to EM forces and fields. Atmospheric EM activity is regularly

altered by such phenomena as sunspot eruptions and gravitational stresses which distort the Earth's

magnetic field. Under varying EM conditions, humans are more or less receptive to new ideas. Per Dr. L.J.

Ravitz: "Electrodynamic field constructs add fuel to the assumption unifying living matter harmoniously

with the operations of nature, postulating that each biologic thing is organized by a total dynamic pattern,

the expression of an electromagnetic field no less than nonliving systems; and that as points on spectrums,

these two entities may at last take their positions in the organization of the universe in such a way both

explicable and rational … A tenable theory has been provided for emergence of the nervous system,

developing not from functional demands, but instead deriving as a result of dynamic forces imposed on cell

groups by the total field pattern. Living matter now has a definition of state based on relativity field physics,

through which it has been possible to detect a measurable property of total state functions." 395

Ionization of the air: An abundance of negative condensation nuclei ("air ions") in ingested air

enhances alertness and exhilaration, while an excess of positive ions enhances drowsiness and depression.

Ionization can be caused by ultraviolet radiation and the discharge of static electricity [via a "Jacob's

ladder", Van de Graaf generator, and/or other devices employed in "Die Elektrischen Vorspiele"].396

Extremely Low Frequency (ELF) waves: ELF waves (up to 100 Hz) can be artificially produced and,

while not normally noticed by the unaided senses, can cause physiological disorders and emotional

distortion. Infrasonic vibration (up to 20 Hz) can subliminally influence brain activity to align itself to

alpha, *beta*, *delta*, or *theta* wave patterns. 397

"The Homage to Tchort" is a ritual supposedly deriving from Russian mythology. In the June 1977

issue of *The Magic Cat*, Margaret A. Wendall (who is fluent in Russian and an ex-member of the Russian

Orthodox Church) questioned it on several counts. Once again the Russian language translation is flawed,

being a mixture of modern Russian and Slavonic (a comparatively archaic dialect). Organized chanting, a

393 The text of Doggins' 8th Tablet can be found on the Internet here:

http://www.crystalinks.com/emerald8bw.html

Both Doggins/"Doreal" and the Brotherhood of the White Temple can be researched through Internet searches. In 2010 Don Webb (VI°

Temple of Set) discovered this pre-origin of the Church of Satan's *Elektrischen Vorspiele*.

394 See Chapter #23 concerning *Metropolis* and Chapter #25 concerning *The Cabinet of Dr. Caligari*.

395 Ravitz, Leonard J., M.S., M.D., F.R.S.H., "Electromagnetic Field Monitoring of Changing-State Function, including Hypnotic States" in

Journal of American Society of Psychosomatic Dentistry and Medicine, Vol. 17, No. 4, 1970.

396 Soyke, Fred and Edmonds, Alan, *The Ion Effect*. New York: E.P. Dutton, 1977.

397 Playfair, Guy L. and Hill, Scott, *The Cycles of Heaven*. New York: St. Martin's Press, 1978, pages #130-140.

traditional feature of Russian religion, is absent from "Tchort", and none of Wendall's Russian friends was

familiar with the names of the lesser devils invoked. Key words - such as “wolf”, “werewolf”, “dawn”,

and “skeleton” - are mistranslated into Russian. Wendall - a Magistra Templi IV° - has contributed an

authentic Black Magical rite to the *Jeweled Tablets of Set*: the *Velikaya Sataninskaya Liturgiya*. 398

Anton’s summarized history of Russian religion is factual enough, although it appears he is talking

principally about the clash of Byzantine Christianity with the old Slavonic paganism. In the “European”

Russia of the Czars there were also strong strains of Baltic, Siberian, and Asiatic (at minimum) religious

influences. 399

The *Khlysty* or *Khlisti* sect was founded in the 17th century [not in the 15th, as stated in the *Satanic*

Rituals] by one Danilo Filipov. Originally it was scarcely Satanic in doctrine; its adherents practiced

fasting and self-scourging to drive out devils of the flesh. After the death of Filipov, however, it gradually

adopted practices incorporating wild sexual orgies, which, I am sure (a) made it more popular and (b)

made the Christian authorities feel all the more need to suppress it. 400

There is no indication that it reintroduced theological elements of paganism, although on one occasion

Grigori Rasputin witnessed a Black Mass incorporating a woman as an altar, the recitation of the Lord’s

Prayer in reverse, and the celebrant’s drinking of sacramental wine from the altar’s navel prior to

performing “acts of perversion” with her. 401

Customarily the *Khlysty* were more oriented towards unencumbered

sexuality than anti-Christianity

per se. Rasputin's daughter Maria has described her famous father's initiation into the sect thus:

The *vozhd* (leader) began with a prayer that was part of the Orthodox litany, and for a time he followed

the Church pattern. But gradually he veered away from this course and began to speak of what he called

"the highest worship of God". This puzzled Grischa (Rasputin) for a moment, until he caught the drift of

what was being said, based on a concept that, since each of them was an incarnation of God, each should

worship and love the others. Grischa understood the idea, for had he not prayed to, and meditated upon the

God within himself? And was not that same idea being taught here?

"Therefore, my children, love ye one another." It was more than an admonition; it was a command, and

as one the devotees immediately began to obey. As the *vozhd* let drop the plain black robe which had been

his only covering, the circle of worshippers divested themselves of their clothing, and Grischa, not wanting

to be conspicuous, did the same. He felt strange, somehow, standing next to his now naked hostess, who

had seemed such a modest woman, such an average housewife until now.

The circle began to move, and the people were soon dancing about the still figure of the *vozhd*, at first

slowly and then faster and faster, until they were moving like dervishes in a ring. Except for the slap-slap of

unshod feet they made no sound, until at the height of the near-frenzy induced by their wild dance, one of

the women broke from the circle with a wild cry and threw herself

upon the *vozhd*, dragging him

unresistingly to the floor, where they were quickly coupled in a passionate embrace.

Even as he watched, Grischa was seized from the side and was soon engaged in intercourse with a

woman. As one of the outnumbered males he had to serve double and even triple duty with the women who

had been forced to await their turns. 402

Rasputin's wild, glazed-eyed stare is thus presumably explained!

398 Wendall, Margaret A., *The Magic Cat*, June 1977, pages #3-4.

399 See "Slav Countries: Folk Lore of the Forests", "Baltic Lands: Nature Worship", "Finland-Ugria: Magic Animals", and "Siberia: The 3

Worlds" in the *Larousse Encyclopedia of Mythology* by Pierre Grimal (Ed.). New York: Paul Hamlyn, 1965.

400 Rasputin, Maria and Barham, Patte, *Rasputin: The Man Behind the Myth*. Englewood Cliffs: Prentice-Hall, 1977, pages #79-80.

401 *Ibid*., page #88.

402 *Ibid*., pages #84-85.

Anton LaVey has always been a fervent admirer of Rasputin, and in many ways he identifies with him

and seeks to emulate the "mad monk's" charismatic power. Nowhere is this more evident than in this

passage from the *Satanic Rituals* essay, in which Anton attributes to Rasputin:

… the sort of greatness that moves man forward in his evolutionary development. In Rasputin some saw

that greatness and felt its effect in ways they could not understand, ways that summoned the pain of their

own inadequacy. Because he used their inner mechanism, this built-in "inadequacy detector", Rasputin

made many enemies, along with many sycophants. 403

Of all the supposedly Satanic groups identified in the *Satanic Rituals*, none has gained more fame and

notoriety than the Yezidis, stars of the section entitled "Pilgrims of the Age of Fire". Anton's introductory

essay offers the following account:

The Yezidis are the true worshippers of Satan [under the title "Melek Taus"] but are unable to utter the

name "Shaitan" for fear of outside persecution. Their chief "tower of Satan" is located on Mount Lalesh

(sic), and under it a system of caverns leading to other towers and supposedly terminating at

"Schamballah (Carcosa)" may be found. The Yezidis' Satanic text consists of *Al-Jiwah* (sic), dictated by

Shiek Adi shortly before his death in 1163, and *Mashaf Res* (sic) - both together comprising the *Black*

Book. There are only four texts of the *Black Book* in existence: a Carshuni version in Arabic, two versions

in Syriac, and the Church of Satan's text, translated from the Arabic manuscript of Daud-as-Saig (sic). So

says the *Satanic Rituals*.

The association of the Yezidis with devil-worship in general and Satanism in particular is a legend

whose origins are difficult to trace. Its 20th-century revival can be attributed to William B. Seabrook's

1927 account *Adventures in Arabia*, whose section on the Yezidis begins as follows:

Najar Terek bey had told me how, three years before, he had visited the sacred stronghold of the

Yezidis, in the mountains north of Baghdad, on the Kurdish border, near Mosul - of a strange temple, built

on rock terraces hewn from the cliffs of the mountainside, which he had not been permitted to enter, but

which was supposed to contain the great brazen image of a peacock and to lead into subterranean caverns

where bloody rites were still performed in worship of the Devil - how he had seen one of their fabulous

Seven Towers, or “Power Houses” - a high, white cone-shaped structure with bright rays flashing from its

pinnacle - and it was here that I interrupted him, because I had heard of those Seven Towers more than once

before, and I believed them to be as absolutely mythical as the Chinese “subterranean kingdom” or the

caves of Sinbad. The tales I had previously heard, and which are widely current in the East, may be reduced

to this:

Stretching across Asia, from Northern Manchuria, through Tibet, west through Persia, and ending in the

Kurdistan, was a chain of seven towers, on isolated mountaintops; and in each of these towers sat

continually a Priest of Satan, who by “broadcasting” occult vibrations controlled the destinies of the world

for evil. 404

That Anton LaVey was profoundly moved and inspired by this vision is attested to by the phrasing of

his letter of recognition for the IV° [see Chapter #16], as well as by the inclusion of Yezidi lore in the

Satanic Bible and *Satanic Rituals*.

Lalish is a valley in the Syrian province of Shaykhan, near the Turkish border. At its western end is a

mountain named Hizrat, partway up the southern slope of which is located the Shrine of Sheikh Adi. It is a

long, rectangular ashlar building capped by two tall white cone-shaped towers. One enters it through a

courtyard at its western end. Surmounting the doorway to the shrine is a gilt ornament depicting two

peacocks and two lions. On the door is written in Arabic: “In the name of God, the merciful, the

403 LaVey, Anton Szandor, *The Satanic Rituals*. New York: Avon Books, 1972, page #135.

404 Seabrook, William, *Adventures in Arabia*. New York: Harcourt, Brace & Co., 1927, pages #289-290.

compassionate, creator of Heaven and Earth, bow for this residence: the place of Sheikh Adi al-Hakari,

Sheikh of the Yezidis.”

On the right side of the doorway is cut in relief the image of a snake, kept blackened by periodic

applications of oil. Within the shrine is a large, rectangular hall (30x12m) divided into northern/upper and

southern/lower levels. In two smaller chapels behind the northern level, and directly under the two cone-

towers, are the tomb-altars of Sheikh Adi and Sheikh Assin/Hasan - surmounted by wooden boxes covered

with silk of various colors.

In the chapel of Sheikh Assin there is a small door through which visitors are not normally allowed.

Seabrook, however, obtained permission to visit this innermost sanctum from the *Mir* (chief) of the

Yezidis, and recounted his experience as follows:

The priest procured a torch, and we reentered the temple, went through the little door, down a very old

flight of damp stone steps, through a dungeon-like passage.

At the foot of the steps where we stopped and stood, we found ourselves in a vaulted cavern, partly

natural, it seemed, and partly hewn from the rock, and around a corner the sound of rushing water - a sound

which we had heard as a murmur in the upper temple, but had supposed to come from some nearby stream

flowing down the mountainside. We could not see the whole of the cavern or guess how far it extended.

Its floor at the foot of the steps was covered with water, which I guessed from the slope to be not more

than ankle-deep. But the priest made it an excuse to prevent us from going further, declaring that there was

no use getting our feet wet since there was nothing more to see.

I peered about by the light of the torch to see whether I could observe any inscriptions on the wall, any

signs of an altar, niches, or other indications that the place was used for ritual purposes - and though the

light was flickering and bad, I was pretty surely convinced that there was nothing of the kind within our

range of vision.

It was a place admirably suited to the weird and dreadful rites which Arab Moslems assured me were

conducted there in the worship of Satan - including, they insisted, human sacrifice - but I must admit that

there was nothing to offer the slightest intimation that it was currently used for such a purpose.

I learned later that the Yezidis believed these waters flowed by a subterranean river across all Arabia,

underneath the desert, from the miraculous spring of *Zem-Zem* in Mecca. The fountain of *Zem-Zem*, like the

Kaaba with its black stone, was holy to the ancient idolatrous Arabs many years before Mecca became the

sacred city of Islam. 405

Whether or not the water source beneath the Shrine extends to Mecca, it is doubtful that it reaches to

“Schamballah (Carcosa)”, since Carcosa was a city invented by Ambrose Bierce for his tale “An

Inhabitant of Carcosa” and later adapted by Robert W. Chambers for *The King in Yellow*.406

There has been considerable debate among anthropologists as to whether the Yezidi god (*Melek Taus*,

Taus Melek, or *Taus-e Malak*) is in fact the Satan of Judaic-Christian tradition. In preparation for her 1941

anthropological study of the Yezidis, *Peacock Angel*, Ethel S. Drower asked a Yezidi *qawwal* (religious

teacher) point blank about the Devil-worship rumors centered on *Melek Taus*. He responded:

We do not believe, like Islam, that He is the Lord of Evil (*Sharr*). He is the chief of the seven angels,

and is one with Gabriel, who removes the soul from the human body when Azrael (the Hebrew angel of

death) comes for it. The evil in men’s hearts is not from Him, but from themselves. 407

Confusion over the identity of *Melek Taus* arose in part because of the secrecy in which the Yezidis

have traditionally held their two sacred books. This confusion persists in the *Satanic Rituals*, in which the

405 *Ibid*., pages #319-321.

406 Lovecraft, H.P. (Lin Carter Ed.), *The Spawn of Cthulhu*. New York:

Ballantine Books, 1971, pages #92-97.

407 Drower, Ethel S., *Peacock Angel*. London: John Murray, 1941, page #92.

names of the two books are interchanged. The *al-Jalwa* is properly translated as *The Book of the*

Revelation, while it is the **other** Yezidi book - *Mashaf-a Resh* - that is entitled *The Black Scripture*. 408

In 1967 anthropologist C.J. Edmonds completed a study on the Yezidi religious culture for the Royal

Asiatic Society of Great Britain and Ireland. Referring to the "*Al-Jilwah* text in the Daud as-Sáigh

manuscript", he observed that it remained unauthenticated. 409
R.A.S. scholar Alphonso Mingana

considered the text to be a simple forgery, based upon his analysis of the grammar and syntax of the "Isya

Joseph" version attributed to "Daoud Assaigh". 410 [This version appears in the *Satanic Rituals*.]

An authentic translation of the actual *Book of the Revelation* by Sheikh Shams al-Din Abu Mohammed

al-Hasan (ca. 1200 CE) is contained in Appendix #69. [While the Temple of Set possesses a copy of the

Mashaf-a Resh (*Black Scripture*) as well, a translation is not provided because of its excessive length and

irrelevance to the *Satanic Rituals per se*.]

At the end of the *Satanic Rituals*' version of "*Al-Jilwah*" is a prose-poem attributed to "Shaitan". This

is actually an abridged version of a poem attributed to Sheikh Adi (? 1070-1160 CE), a complete and

authentic translation of which is contained in Appendix #70.

The most “outrageous” case of second-layer deception in the *Satanic Rituals* was propagated upon an

innocent public by **myself** - as author of the introductory essay on H.P. Lovecraft (Appendix #71) and of

the “Ceremony of the Nine Angles” (Appendix #72) and the “Call to Cthulhu” (Appendix #73). The story

behind this section of the *Satanic Rituals* was published in the #13/ May 1977 issue of *Nyctalops* magazine

and is reprinted here as Appendix #74. 411

The two Satanic Baptismal ceremonies - one for adult Satanists [see Chapter #8 and Appendix #20]

and the other for children who are not actually members of the Church - were both original to the Church

of Satan. The children’s ceremony is also part of *The Satanic Mass* recording [see Chapter #3].

At the conclusion of the *Satanic Rituals* there is a short epilogue entitled “The Unknown Known”. It

touches obliquely on Hans Hörbiger’s *Welteislehre*, or Doctrine of Eternal Ice, in which the history of the

universe consists of alternating cycles of fire and ice. The “*Wel*”, as it was termed, was popular in Nazi

Germany because of Adolf Hitler’s enthusiasm for Hörbiger, whom he called “the German Copernicus”.

Anton LaVey, however, offers the theory in a social, not a cosmological context. The key number, he

suggests, is nine - the number of the Devil because it always “returns to itself” when subjected to basic

mathematical computations. [For example: $9x3 = 27$ and $2 + 7 = 9$. $92 = 81$ and $8 + 1 = 9$.]

History, says Anton, is divided into “Epochs” of 13,122 years. Each Epoch is divided into nine

"Ages" (1,458 years). Each Age consists of nine "Eras" (162 years). An Era is divided into nine 18-year

"Workings". A Working consists of nine years of "action" followed by nine years of "reaction", with the

midpoint year being a "zenith of intensity" and the beginning and ending years being "Working Years".

The initial Working Year sees the generation of the Working; the final one its ultimate product.

Whether or not there is any external basis for this theory of social evolution, it is intriguing to note that

the history of the Church of Satan **itself** adhered to it. At the midpoint of the midyear of the "Working"

begun in mid-1966, the Church went through a crisis which resulted in its evolution into the Temple of

Set. And what of the final Working Year (1983 CE)? At the Wewelsburg Castle in Westphalia in October

1982 CE, an appropriate Working was celebrated, the nature and results of which are beyond the scope of

this volume and are discussed in the companion volume to this history, *The Temple of Set* .

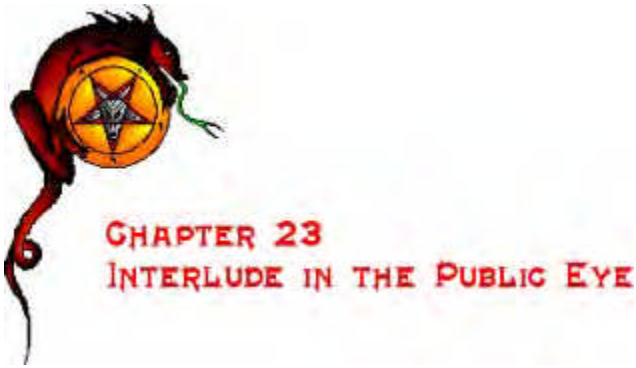
408 Edmonds, C.J., *A Pilgrimage to Lalish*. London: Royal Asiatic Society of Great Britain and Ireland, 1967, pages #10 & #49.

409 *Ibid*., page #50.

410 Mingana, Alphonso, "Devil Worshippers: Their Beliefs and their Sacred Books" in *Journal of the Royal Asiatic Society*, 1916, Volume II,

pages #505-6.

411 *Nyctalops* was published by the Silver Scarab Press, 500 Wellesly Street S.E., Albuquerque, New Mexico 87106.



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As the Satanic Year VIII (1973) commenced, Michael Grumboski, who was meeting regularly with his

new Phœnix Grotto, sent me an annotated list of Grotto members. One of his remarks read:

Mr. Lynn A. Norton: New member to my area. In his first letter he sent three articles for Changes IV.

They'll be published in the next issue. 412

They weren't - Shai's space was preempted by current events - but Norton went on to become a

Regional Agent, and then first a Priest of Set and later a Master of the Temple.

In Washington, D.C. Robert Ethel was also meeting regularly with five local Satanists, though

Nineveh's ex-member John Shannonhouse had departed the area. 413 News was somewhat slow in coming;

Volume #I-1 of Ethel's newsletter, *The Devil's Advocate*, had been issued on January 21 of 1972 - and

Volume #I-2 would not be published until July 21 of 1973! [#I-1, said Ethel drily, "immediately fell into

obscurity".]414 Now, in February of 1973, Ethel and Dale Seago had begun to talk about a Fourth Eastern

Conclave for Walpurgis in Washington.

In San Francisco a bemused Anton LaVey considered an angry letter from Lilith Grotto member Jay

Solomon, who was incensed over the *Cloven Hoof*'s favorable coverage of Ronald Barrett's "The

Magician" occult shop. Forwarding the letter to me, Anton noted on the margin: "Sounds like Barrett has

committed the crime of maintaining ideals and running a business at the same time - a rare phenomenon in

New York." To Solomon's urging that the *Hoof* endorse the white-light "Warlock Shop" across town,

Anton responded: "We will not support, placate, nor credit those (Wicca-oriented) who play the Devil's

Game without taking His Name. It is unwise." 415

"Alessandra Erb," wrote Diane LaVey to me, "said Barrett smiles like a jackal. No comment." 416

"Barrett **does** grin like a jackal," I answered. "Wears an Anubis ring to boot. Don't know whether he

howls at night, however." 417

In January Art Lyons came to Santa Barbara to lecture on "Violence and the Cults" as part of an adult

education (!) series. I had had no contact with Lyons since our brief correspondence following the

412 Letter, Michael Grumboski to M.A. Aquino, January 8, VIII/1973.

413 Letter, Robert Ethel to M.A. Aquino, January 29, VIII/1973.

414 Ethel, Robert in *The Devil's Advocate* #I-2, July 21, VIII/1973.

415 LaVey, Anton, notation on letter, Jay Solomon to *Cloven Hoof*, December 20, VII/1972.

416 Letter, Diane LaVey to M.A. Aquino, February 19, VIII/1973. Erb was an ex-Central Grotto II° who had just moved to New York.

417 Letter, M.A. Aquino to Diane LaVey, February 23, VIII/1973.

publication of his *The Second Coming: Satanism in America* in 1970,418 and now I wondered whether he

had turned to sensationalizing at the expense of the Church of Satan (in which he was still a registered, if

inactive I°).

Attending the lecture anonymously, I found that he mentioned the Church only in passing, and not

unfavorably. Nevertheless I did not introduce myself to him, assuming that he would be surprised to read a

review of his remarks in the next *Cloven Hoof*. 419

I commenced that issue with “The Secrets of Life and Death” (Appendix #75), followed by essays on

therapy & sanity [by Charles Steenbarger] and ritual magic relative to acting technique [by Michael

McQuown]. Canadian Regional Agent Stephen Hollander contributed an article on the “spiritual

enlightenment” phenomenon of Satanism, arguing that the conscious shedding of the “burden of

unreasonable guilt and fear” generates a euphoria similar to “revelation”.

Anton LaVey’s essay for this *Hoof* proved to be one of the most fascinating [and revealing] statements

of his personal philosophy. Titled “Erotic Crystallization Inertia (ECI)”, it advanced the hypothesis that

men and women who are surrounded by visual imagery remindful of the vitality of their youth - rather

than the changed imagery of contemporary youth cultures - will live longer.

He held up the example of the artist Reginald Marsh, painter of “the most earthy, sweaty, and lusty

examples of humanity he could lay his eyes upon". Marsh's "lumpy women and potbellied men" clashed

with the changing styles of the post-World War II period, said Anton, resulting in the artist's gradual

alienation from the "progress" around him. "I am not a man of this century," said Marsh abruptly at a

1954 symposium glorifying new directions in modern art; shortly thereafter he died.

"Change *per se*," concluded Anton, "is not necessary to happiness. On the contrary, the resistance

shown whenever change seems imminent would indicate that, if most people were given a chance,

nothing would change." 420

At the time I didn't attach too much attention to this concept. I understood it - or thought I did - in a

comparatively superficial context. It was, I assumed, merely a Lesser Magical commentary on the

"generation gap" phenomenon - valuable for manipulating and/or alleviating tensions between young and

old. A short time previously, however, I had witnessed a sight that should have alerted me to a radically

different interpretation:

After returning from New York City in mid-December of 1972, I accepted an invitation from Anton

and Diane to visit 6114 on Christmas Eve. I took the occasion to inquire if I might take a series of color-

slide photographs of the house, so that Satanists around the country might have the opportunity to "tour"

the Central Grotto by slideshow. The LaVeys graciously assented, and so I went from room to room with

Kodak & flashbulbs.

The famous chambers were all as I had last seen them - indeed much as they had been when I had first

seen them on the occasion of the “Franciscan ashtray” lecture in 1969 [save for the addition of new

treasures and trophies]. But when I descended the ladder from the mummy-case to the Den of Iniquity, I

saw - and photographed - a strange and startling sight.

The Den of Iniquity now had a permanent clientele. A sailor [in Navy “crackerjack” uniform] stood at

the bar, the front of his bell-bottoms opened to reveal a protruding, erect penis. Leaning up against him,

one hand hiking her dress up to her waist and the other tickling the back of the sailor’s neck, was a

woman, apparently a prostitute. A short way along the bar a second woman, her dress also hiked to her

garter-belt, returned the advances of another man in a soldier’s uniform. Between these two couples,

turning away from the bar, was a third woman, evidently from “higher” society judging by her more

elegant clothes and jewels. But this woman’s eyes were closed in an expression of pain or shame. Over by

418 See Chapter #10.

419 Aquino, M.A. in *Cloven Hoof*, January-February VIII/1973.

420 LaVey, Anton in *Cloven Hoof*, January-February VIII/1973.

the jukebox a young child sprawled on the floor, obviously [from his expression] drunk. Behind the bar

stood the bartender, wearing a Devil’s mask modeled after Anton LaVey’s own face [which I had found in

Santa Barbara the previous Halloween and sent to him as a present].

These strange beings were department-store mannequins. Or at least they had **begun** that way. Their

facial features, as I saw now, had been reworked to create the expressions they now wore, and the wood or

plastic of the women's inner thighs had been replaced with fabric and sponge-rubber to give them a more

lifelike texture. The sailor's protruding penis was, of course, a sex-shop dildo.

At the time I thought they were merely novel and remarkable: a three-dimensional Anton LaVey social

commentary. After photographing them, I asked Anton if I could now record the adjoining Blue Room -

the mirrored room containing the coffin on a central, raised platform. Its door, I saw, was shut.

Here Anton demurred. The Blue Room was in a state of disrepair, he said, and was not now suitable

for viewing. I nodded, thought nothing more of it, and went back through the entrance of the Den of

Iniquity towards the Council Chamber.

What I had seen in the Den, as I now realize, were the first of Anton's "androids" 421 - and a personal

experiment of his in ECI. In a post-1975 *Cloven Hoof* he would write:

Why do I prefer androids to many "real" humans?

Androids can be created, programmed, utilized exactly according to the master's whims. They require

no energy-consuming interaction in order to salve a nonexistent ego. Yet even the semblance of an ego can

be built into an android via actions and words - but always according to the Maker's requirements. They can

be shelved when they grow tiresome, brought back out when needed, modified in appearance, and destroyed

without moral conscience.

They are ideal companions. They never talk back, unless you want them to, yet you can insult them to

your heart's content. Insofar as work is concerned, that can be performed by either non-humanoid machines

or humans of limited intelligence operating machines of greater intelligence.

Androids offer splendid companionship when cast in the physical semblance of human beings. And for

all most people really have to say, they might as well say nothing. Essentially they are merely decorations in

a room - humanoids to alleviate what might be construed as loneliness.422

In 1927 Thea von Harbou wrote a novel entitled *Metropolis*, which her husband Fritz Lang

subsequently made into a classic UFA motion picture. It is a story in which humans of limited intelligence

are slaves to machines of greater intelligence; and it is a story in which the magician Rotwang, a recluse

who lives in an ancient house with copper-red pentagrams on its doors, creates the world's most famous

robotrix:

The being was, indubitably, a woman. In the soft garment which it wore stood a body, like the body of a

young birch tree, swaying on feet set fast together. But, although it was a woman, it was not human. The

body seemed as though made of crystal, through which the bones shone silver. Cold streamed from the

glazen skin which did not contain a drop of blood. The being held its beautiful hands pressed against its

breast, which was motionless, with a gesture of determination, almost

of defiance.

But the being had no face. The beautiful curve of the neck bore a lump of carelessly shaped mass. The

skull was bald, nose, lips, temples merely traced. Eyes, as though painted on closed lids, stared unseeingly,

with an expression of calm madness, at the man - who did not breathe…

The being bowed. It stretched out a hand - a graceful, skeleton hand. Transparent skin was stretched

over the slender joints, which gleamed beneath it like dull silver. Fingers, snow-white and fleshless, opened

like the petals of a crystal lily.

421 See Chapter #15.

422 LaVey, Anton in *Cloven Hoof*, May-June XII/1977.

Joh Frederson laid his hand in it, feeling it, in the moment of contact, to be burnt by an unbearable

coldness. He wanted to push the being away from him, but the silver-crystal fingers held him fast.

“Goodbye, Joh Frederson,” said the mass-head, in a voice full of a horrible tenderness. “Give me a face

soon, Joh Frederson!”

A soft, far-off voice laughed, as though the house were laughing in its sleep. 423

The electro-magical sequence in the 1927 film *Metropolis* in which the robotrix is given a face - while

enthroned below a great inverse pentagram - can never be forgotten by one who has seen it. It inspired

Anton LaVey’s *Elektrischen Vorspiele*, and it set the precedent for countless “mad laboratory” scenes in

later cinema.

While I have always thought of *Metropolis* and “Futura” the robotrix as fascinating and stimulating

commentaries on creativity **beyond** organic humanity, it appears that Anton LaVey’s attitude was that of

the magician Rotwang: that the ultimate android involved the **subtraction** of qualities from organic

humanity, the result being an “ideal companion”.

The robotrix of *Metropolis* was given a beautiful face. Having no soul, however, she coldly led

humanity towards self-destruction. “The mediator between brain and muscle must be the heart,” said Thea

von Harbou.

Lacking a heart - or a soul, or whatever else one might call the jewel of individual self-consciousness -

a being is monstrous and alien. This statement was made even more powerfully, and tragically, by the

“monster” in Mary Shelley’s *Frankenstein*:

I am malicious because I am miserable. If any being felt emotions of benevolence towards me, I should

return them, an hundred and an hundred fold. 424

What is the difference between great sculpture and the “more lifelike” images in wax museums, save

that the former captures or at least suggests the soul of the subject while the latter ignores it? Why is one

uneasy at the thought of being trapped in a wax museum (a theme of many horror movies), while being

locked into a hall of classical statuary inspires no fear at all? The soul does not thrive amidst “things

which ape a soul”, as Thomson stated it in *The City of Dreadful Night*.

On Christmas Eve of 1972 it did not enter my mind that I had seen not a whimsical satire, but the first

musicians of the Phibes Clockwork Wizards. Having acquired a powerful new Yamaha concert organ for

6114's main ritual chamber, Anton had moved the original console down to the Den of Iniquity. Here he

might play amidst "splendid companionship".

Such things were far from my thoughts as, back in Santa Barbara, I received Diane LaVey's comments

on the January-February *Hoof*:

The newsletter looks beautiful, as usual. Your lead article makes several excellent points, and we really

are impressed with your style, which gets better with each issue. Needless to say, Anton and I chortled when

we read your review of P.E.I.B.'s book. 425

Tomorrow I will be writing a letter from Anton to Michael Warnke in reply to a request for information

for a "report" Warnke sent us. He's got more crust than a pie factory, as my dear ol' Mum would say.

Things are going well for us. I've just sent off a biographical sketch (the first in her lecture career) on

Karla to Wofford College in South Carolina, where she will speak on March 6th. She's really excited about

it, especially since I suggested she use the fee she'll receive to continue on to New York on the 7th. She will

meet Lilith Sinclair, some of the east coast membership, a number of Anton's friends and associates, and

will visit Avon Books.

423 Von Harbou, Thea, *Metropolis*. New York: Ace Books, 1963, pages #52-53.

424 Shelley, Mary, *Frankenstein*.

425 *Real Magic* - see Chapters #19 and #20.

Anton has been asked to give several interviews on a movie [soon to be released on television] for

which he supposedly acted as technical advisor. It's called *The Horror at 37,000 Feet* and is about a ghost

loose aboard an airliner 37,000 feet up. He recalls nothing about the film, so unless he just talked with some

writer or producer casually about it quite awhile ago, we can only conclude that they think his name will

help to promote the film. I intend to request a script or to ask for a private screening of the film, so he can

see whether or not he wants to take credit for "his" technical advice.426

In March of 1972 San Diego's Morris Cerullo World Evangelism decided to exploit the "occult

revival" for its own publicity by fielding a mobile unit display called the "Witch Wagon" to travel around

the country. 427 Star attraction of the "Witch Wagon" was self-styled "ex-Satanic High Priest" Mike

Warnke, now Born Again to Jesus. Warnke had written a paperback account on his conversion, which I

had reviewed in the *Cloven Hoof*:

The Satan Seller by Mike Warnke (Plainfield, Logos, 1972). Warnke, you'll remember, is the star

performer on the so-called "Witch Wagon" that has been touring the country as an evangelistic come-on

device. The famous Satanic cult of which he was "high priest" turns out to be a Los Angeles street gang

with no knowledge whatever of Black Magic. Upon going to San Francisco to see Dr. LaVey, Warnke never

made it past the front door of the Central Grotto. It's easy to see why such a person would prostitute himself

for a two-bit Bible-jock road show. 428

Anton LaVey's letter to Warnke, sent under the "John M. Kincaid" pseudonym, was straight and to the

point:

Inasmuch as the copyright to the *Satanic Bible* is held by Anton Szandor LaVey, as administrator to Mr.

LaVey's affairs I must deny your request for reproduction rights. According to reports received you, in

collaboration with a Mr. Morris Cerullo, have undertaken a vigorous campaign against all manner of

occultic pursuit. It has also been brought to our attention that you have publicly claimed association with

Mr. LaVey - a blatantly fallacious assertion.

Were you capable of honest inquiry and fair judgment, you would know that the Church of Satan and its

adherents are dedicated to law and order, personal freedom, and reverence for productive and responsible

human beings. Instead you have lumped us together with all manner of drug freaks, dropouts, and

malefactors, simply because we bear a name which is a convenient catchword for your specious bid for

fame. This is patently unjust, and you damned well know it.

You are free to pursue your centuries-old ploy for a dubious form of recognition - that of witch-hunting

- but not at our expense. Your *modus operandi* indicates that any material you would extract from Mr.

LaVey's writings would be taken out of context and as a means to further denigrate our movement.

Your opinions are of course your own. As such you are constitutionally entitled to voice them. Any

specific untrue and/or defamatory references to our legally chartered organization, the Church of Satan (also

registered as the Satanic Church, Satanic Church of America, First Church of Satan), will be referred to our

attorneys, and all principals involved in such libelous action prosecuted to the fullest extent of the law. 429

426 Letter, Diane LaVey to M.A. Aquino, February 4, VIII/1973.

427 See Appendix #76.

428 Aquino, M.A. in *Cloven Hoof*, January-February VIII/1973. In 1991 the Internal Revenue Service revoked Warnke Ministries' tax-exempt

status. Simultaneously the Chicago-based Christian magazine *Cornerstone* "concluded Warnke's story [in *The Satan Seller*] was fabricated.

The magazine interviewed people who knew Warnke during those 10 months of his life who said that he wasn't involved in Satanism." - Jay

Grelen, *Lexington Herald-Leader*, Lexington, Kentucky, July 29, 1992.

429 Letter, Anton LaVey ("John M. Kincaid") to Mike Warnke, February 8, VIII/1973.

So much for Mike Warnke, the first in a series of "reformed Satanists" sensitive to the publicity and

financial opportunities to be found in such a stance. Now another note from Diane: the 37,000-foot

mystery had been solved:

That film *The Horror at 37,000 Feet* which had us puzzled is apparently as a result of Anton's

conversation with the producer, with whom he worked three years ago on a *Lancer* episode. We've read the

script; it's pretty good. Anton won't get credit on the screen as technical advisor (naturally!) but will in the

papers. His touches are most definitely there, however, for anyone who "knows" to see. I sure get sick of

seeing his brains picked, with no credit or $s given him! Oh, well … that's life! 430

Lancer was a western series on 20th Century Fox television whose themes involved unusual or *outré*

events. In the episode in question Anton played the role of Satan, returning to claim a ranch situated in

territory belonging to him.431 For an unexplained reason, the episode which included Anton was never

actually broadcast.

The Horror at 37,000 Feet starred such notables as William Shatner and Roy Thinnes, and was the

story of an ancient Druidic altar being transported to the United States aboard a Boeing 747. The altar

didn't like being transported and halted the airplane in mid-flight [at 37,000 feet] until it was satisfied by a

sacrifice. The passengers resisted doing so until dawn - when the power of the altar would fail. At the last

minute, however, Shatner (a disillusioned Catholic priest) sacrificed himself to it in order to gain true

knowledge of the supernatural. He was whirled away into the stratosphere with the light of Understanding

in his eyes. [No doubt this led to his getting mixed up with disreputable persons like Jonathan Corbis.]

There are no Church of Satan themes in *Horror* that I can detect. This is not to say that Anton didn't

conceive the idea and suggest it; it is rather to say that the C/S never had any particular trouble with

airborne altars, Druidic or otherwise. The jury is still out, I suppose, on whether the real Druids were

human-sacrificers or flower children.

Meanwhile there was very real trouble with a Church of Satan altar in New Jersey. As recounted in the

Lilith Grotto's newsletter:

Spotswood, New Jersey, February 8: Today the Temple of the Flames was broken into by a person or

persons unknown. Interestingly enough, the only area in which anything was touched was the altar. The

sandstone plaque of the dæmon Lilith was mutilated in a sexually significant manner; the Priestess' power

symbol was undamaged. The only item actually stolen was the Baphomet medallion of Priestess Sinclair.

Nothing else was touched. Police have no leads at present, but an officer surmised that the nature of the

damage seemed to indicate that it was perpetrated by someone aware of the particular significance of the

items. 432

Diane LaVey commented to me:

We are going to replace Lilith's medallion for her. It was very nice of Shai to loan her his for a time. It's

really terrible that she has had to put up with the difficulties she's experienced, after she has been so

gracious with the people who come to her home. On Valentine's Day her cat was killed, perhaps hit by a

car. It wasn't visibly injured, save for the small trickle of blood at the corner of its mouth. She felt pretty

badly about it. It might not have anything to do with the other incident - just a cruel coincidence - but I'm

sure it didn't do much to lift her spirits after the other thing. 433

430 Letter, Diane LaVey to M.A. Aquino, February 8, VIII/1973.

431 A photograph of LaVey in the *Lancer* episode included in *The Devil's Avenger*.

432 *Satan's Spawn*, Lilith Grotto, New York, January-February VIII/1973.

433 Letter, Diane LaVey to M.A. Aquino, February 19, VIII/1973.

Lilith had reported the vandalism to the police, of course, but it didn't strike them as very important. It

is perhaps instructive to contrast their interest in this case to the all-hands-on-deck atmosphere of the

Northglenn Incident434 or the DePalma murder. 435

January's *Changes IV* from Detroit brought an interesting commentary on the Satanic approach to life

after death, by Regional Agent Stephen Hollander from Canada:

Immortality is obtained through fulfillment of the ego. The question then becomes: What form will this

immortality take? Traditional religions have posited either translation to some sort of paradise or repeated

reincarnations until the individual becomes eligible for a perpetual state of blissful unconsciousness. Both

of these ideas presuppose a dualism of body and "soul" which is rejected by Satanists. [This rejection,

incidentally, is admirably supported by the logical method of concomitant variation in a functional

relationship.] In any case, nobody has come back from "the other side" to tell us that there is an afterlife.

Nobody has come back to tell us that there is not; but, if there isn't, he couldn't. The long and short of it is

that we must reject the idea of existence after death as conscious, self-aware entities.

What then is the Satanic view of immortality? I suggest that it is that the ramifications of the acts by

which a person fulfills his ego constitute his immortality. In that sense Alexander the Great, for example,

has attained immortality, as has Joseph Lister. This is supported, to an extent, by the "Book of Satan" III:9

and V:10. In a larger sense, however, it is the totality of a person's actions, together with their consequences

and the consequences of these consequences *ad infinitum* which determine an individual's eternal fate. If the

person's actions are directed towards the fulfillment of his ego, then the effect will be magnified in each

succeeding generation. If, on the other hand, they were directed towards the denial or repression of the ego

in subservience to some external god or for any other reason, then the result will be a richly-deserved

oblivion. 436

I had been sufficiently interested in this topic to commence some research of my own. One result was

"The Secrets of Life and Death" 437; another was an ultimately abortive investigation into the then-novel

practice of cryonics, according to which a dying human can be "quick-frozen" for eventual thawing and

return to life.

During our automobile trip from Louisville to Fort Knox [for the visit to the Patton Museum], Anton

LaVey and I had discussed the notion. He liked the idea and indeed

stated that he himself intended to be

cryonically frozen. I responded with doubts that the delicate human brain could survive such treatment

with its intelligence intact. Furthermore, I said, why should people of the future even want to revive old,

diseased bodies? It is easier [and more fun] to produce fresh new ones, and of course the world already

has more animate human bodies than it can support.

The literature of cryonics didn't do much to alleviate my doubts - which are still strong today. More

practical and probable, I think, is exploration in the direction of cyborg technology - in which

deteriorating components of the organic body are replaced by mechanical/electronic substitutes. If the

egocentric consciousness in fact uses the physical body for a vehicle and is not itself organic, one could

theoretically replace the entire body and brain in this fashion. 438

Michael Grumboski was continuing his intermittent cosmological discussion-by-letter with Dale

Seago. He found, as many of us had found, that Satanism and atheism were ultimately incompatible:

434 See Chapter #11.

435 See Appendix #64.

436 Hollander, Stephen in *Changes IV*, Phœnix Grotto, Detroit, January-February VIII/1973.

437 Appendix #75.

438 Cf. *As Man Becomes Machine: The Next Step in Evolution* by David Rorvik (New York: Doubleday, 1978).

We believe that one cannot destroy matter - only change it. Why can't a thought-form live from the

dawn of mankind until now, never losing but always using power? When another thought-pattern in synch

with its pattern happens along, it is absorbed and changes the intent of this dawn-form.

The Satan who was honored in the early years is the same power we command; the mind vibes are the

same, but the entity is slightly changed in character to keep pace with the ever-changing man. This Satan

doesn't need to think, as the group-mind generated by the Church of Satan provides that function for it.

As you said in your letter: "I think we have created ourselves a god." Whether or not it existed before

us, waiting for someone to come around and give it a purpose, isn't really important. The fact that it does

mind the store and carry out the Workings for the good of the whole is important. 439

Dale Seago had also raised this topic with Margaret Wendall in San Jose, who in turn discussed it with

James and Dolores Stowe in Santa Cruz. The consensus appeared much the same, as Wendall wrote to

Seago:

Do you mean by our "Patron" the Cosmic Intelligence? I think the Reverends Stowe agree with what

we've discussed, but we keep it to ourselves (no mention on the radio, for example). Do you have any time

to do any writing? An article on this would be interesting in the *Hoof …*440

But everything in early 1973 was not, as H.G. Wells once called it [and as Anton enjoyed describing

it], “big thinks”. Anton’s daughter Karla had made her public debut in 1972 with a lecture at the

University of Santa Clara and an interview with San Francisco City College’s newspaper. 441 Now she was

scheduled to fly east to a college in South Carolina, and I wrote to Diane suggesting Dale Seago as escort/

bodyguard. She responded:

I have already spoken to Dale Seago about Karla’s lecture in South Carolina. He called a couple of days

before your letter arrived, and I mentioned it to him then. He would be an ideal escort for her. We have

received a letter from him saying he is definitely planning on meeting her there. We will feel better knowing

Dale is with her. Lilith Sinclair is also looking forward to meeting Karla and is planning to have a get-

together for her with the Grotto members. Karla is really excited about the entire affair. 442

Karla had picked a good time to go to New York, as the Lilith Grotto was soaring to new heights of

public attention and involvement. Lilith Sinclair wrote to me:

The Lilith Grotto is presenting a lecture on the Church of Satan and its philosophy on March 3 at the

Philadelphia Ethical Society. We are then scheduled to give a lecture at Columbia University in New York

City towards the end of the month. Somewhere in between I’m supposed to go to Boston University in

Massachusetts to lecture. And just last week I gave a lecture at Burlington County College in Pemberton,

New Jersey. Things are going great guns here!

We are all looking forward to Karla LaVey’s visit here. A dinner party is planned, and we’re putting our

heads together to make her visit a most enjoyable one. 443

The first account of Karla's trip to the east came via Dale Seago's report to "Lana Green". Prior to

Karla's arrival, it seemed, Seago had been involved in one or two public relations enterprises himself:

439 Letter, Michael Grumboski to L. Dale Seago, January 8, VIII/1973.

440 Letter, Margaret Wendall to L. Dale Seago, February 28, VIII/1973.

441 Appendix #77.

442 Letter, Diane LaVey to M.A. Aquino, February 19, VIII/1973.

443 Letter, Lilith Sinclair to M.A. Aquino, February 21, VIII/1973.

Much has happened since my last report. On 8 March I was called upon to "defend the faith" in a

courtroom. I was testifying for the prosecution in a General Court Martial, and the defense attorney

attempted to discredit my testimony on the grounds that I had sworn to tell the truth "so help me God"

while, in reality, I am a Satanist. I don't know how he found out about that, but it was no real surprise. I

gave the judge a thorough explanation of our ethical standards and legal status, and made the lawyer look

like a complete fool.

On the evening of 8 March I gave a lecture as a guest speaker at a sociology class at the Cherry Point

Center of East Carolina University, located in Havelock. I explained Satanism from both a religious and a

philosophical viewpoint, employing the charts Magister Aquino drew up for the *Cloven Hoof*. The class

listened with enthusiasm and, including the question and answer period, I spoke for nearly an hour and a

half. I have received a letter from one of the class members asking for more information on the Church. The

teacher of the class told a colleague about it, with the result that I have now been invited to give a lecture at

East Carolina University's main campus in Greenville, North Carolina.

On 12 March I received a letter from Mr. Raymond Somers, owner and general manager of Radio

Station WHYZ in Greenville, South Carolina. My name, as I discovered later, was given him by Wofford

College. Mr. Somers would like me to appear on his talk show. I am agreeable but, after this last trip, I will

have to insist that the station pay my travel expenses.

And now a few words on Miss Karla LaVey's visit to Wofford College. She was met at the airport by

Divver Martin, the head of the school's public relations department. We discovered after Miss LaVey's

arrival that Martin had scheduled her for a series of private interviews with various press men prior to her

lecture. She was understandably irritated, as this was not in her contract and she was not being paid for it.

There were other things, as we later found: Her morning lecture was videotaped without her consent, and

Martin had promised the local television station a brief interview with her after the lecture without first

consulting her.

The lecture itself went smoothly enough until someone tried to exorcise the Devil. A few people in the

audience displayed open hostility, but these were mostly local citizens, not Wofford students. The student

population is 1,000; the auditorium seats 1,500. It was filled to capacity, with many people standing in the

back. There was even a little old woman, apparently senile, who actually came up onto the stage and began

preaching. The incident seemed to be regarded more as comic relief than anything else by the audience, and

Miss LaVey remained outwardly calm. On the whole her lecture was well received; the good far

outweighed the bad. Many people came up to us afterwards to apologize for the behavior of the few hostile

ones.

The afternoon talk session went very well except for the audience's preoccupation with curses; Miss

LaVey was asked the same questions repeatedly. The informality of the session led to a relaxed atmosphere,

however, and at the end of the hour she received a standing ovation. The campus bookstore, by the way,

sold all its copies of the *Satanic Bible* by 1:00 PM that day.

For my own part, I'm glad to have made the trip. It was a pleasure meeting Miss LaVey, not so much

because she is the High Priest's daughter as because she is a charming person in her own right. She is a

Compleat Witch, and one can't give higher praise than that. 444

A behind-the-scenes account arrived from Diane LaVey, who then continued with some interesting -

and then some disturbing news:

I don't know yet how her lecture went today, but she liked Dale Seago very much and was happy to

have him there with her. When she got off the plane, he was there to meet her, along with the campus

activities director and a reporter friend of his. They told her they had arranged for interviews with four of

the largest papers in North Carolina before the lecture! I told her to tell them she'd hold a press conference

for about 15 minutes following the lecture.

444 Letter, L. Dale Seago to "Lana Green", March 18, VIII/1973.

I know Karla, and if she were to give four separate interviews prior to her talk, she not only would be

terribly nervous, but she'd be burned out for her lecture. This is a very big step for her, and I don't want any

undue pressure on her. I'm sure she'll do fine. Curiously enough, she's sure to! That's Anton's daughter!

Next weekend we're going to L.A. We will be meeting with Noah Dietrich, the man who was Howard

Hughes' right-hand man for 33 years and wrote the book *Howard: The Amazing Mr. Hughes*, from which

Clifford Irving stole all his stuff for his phony book. Did we tell you we met Dietrich last time we were

there? He's really a nice man - and very interesting.

Lately we've been trying to "get away from it all" more often. We think it will help us to keep a more

positive attitude towards the Church. Everything you read in my letter to Chuck Steenbarger445 was true but

the move to Sonoma County. And **you** are the only one who knows the truth about the latter. We're not

crying into our beer over things, but sometimes it gets pretty wild around here! Since you won't be able to

come up and see the situation firsthand for awhile, you'll just have to take our word for it that we're not

over-dramatizing. It does keep one on one's toes. Anton and I have had some pretty good target practice

lately. 446

As one drives along the "Sunset Strip" in Hollywood, one may catch a glimpse of what seems to be an

old stone castle on the cliffs behind it (at 1486 North Sweetzer Street). [This is the famous "Castle of the

Fairy Lady", in which Mrs. Hersee Moody Carson gave holiday parties for underprivileged children

during the 1940s.447] Enthralled with this Gothic wonder, the LaVeys had driven up to it one afternoon to

sightsee - whereupon they were greeted by its present owner, the aforementioned Mr. Dietrich. He did not

become a member of the Church of Satan, but he was placed permanently on the *Cloven Hoof*'s mailing

list.

The final paragraph of Diane's letter testifies to the continuing and apparently growing danger of

living at the Devil's announced street address on Earth. Despite the barbed-wire-topped fence, 6114

California Street was still vulnerable to cans of paint, other thrown objects, and gunshots. [Diane's

reference to "target practice" refers, I recall, to the LaVeys' occasional - and careful - use of a pellet or BB

gun to discourage loiterers or vandals.] Anton's cherished Jaguar sedan was safe in 6114's garage, but his

Oldsmobile Toronado and Buick Limited [both identifiable to marauders by their VAMPYR and

ZAMZAM license plates and black finishes] were regularly vandalized.

Since barricades had not solved the problem [and in fact probably constituted more of a challenge to

thugs], the LaVeys decided to create the impression that they no longer lived at 6114, and that the building

itself had been stripped of all Satanic memorabilia. Soon Diane sent me the new “cover story” for the

Cloven Hoof, remarking:

Enclosed is a notice Anton wants placed in the current *Hoof*. Its importance is quite timely, so even if it

means taking something out in order to make room for it, we’d appreciate your doing so. This

announcement will allow us to employ the tactic of “don’t call us - we’ll call you”. Of course we’ll

welcome someone like Lilith Sinclair when she comes to S.F. this summer. But in view of the current social

climate, we feel this measure is necessary in order to protect both the Church property and our family. We

are keeping in mind that many nonmembers now read the *Hoof*, so it will help in that regard too. 448

With their “departure” from 6114 California Street - a front which persisted permanently - the LaVeys

adopted a variety of mailing addresses, ranging from Beverly Hills to Amsterdam. My own post office box

in Santa Barbara was added to the “estates” under the distinguished pseudonym of “Villa Moreno”. I

445 See Chapter #25.

446 Letter, Diane LaVey to M.A. Aquino, March 15, VIII/1973.

447 Lamparski, *op. cit.*, page #26.

448 Letter, Diane LaVey to M.A. Aquino, March 17, VIII/1973.

detected a good story behind the title and didn’t bypass the opportunity to ask for it. Diane’s response

came shortly, together with more news from the east:

Karla returned from her trip Sunday night and hasn't stopped talking about it yet. Did I tell you that

Wofford is an all-male college? She enjoyed visiting with Dale Seago and, judging from his latest Agent's

report, he was quite taken with her.

She and Lilith really hit it off, comparing notes on make-up techniques, experiences with regard to their

respective roles as Compleat Witches and spokeswomen for the Church. She had a lucky break with regard

to lodgings: We had her booked at the Barbizon Hotel for Women, thinking it to be a good, safe place for a

young girl new to the city. When she got there, she found her room was little more than a cubicle with bars

on the windows.

Lilith came up with the suggestion that she stay at a member's place in Greenwich Village, just two

blocks away from "The Magician". The member, Linda Stanton, was staying at a friend's house, recovering

from an operation. She had entrusted her apartment to Stuart Levine during her absence. So Karla had a

very convenient and homey place to stay; she loved it.

All the members were very hospitable to her and seemed to genuinely enjoy being with her. Lilith,

Stuart Levine, Ronald Barrett, and Michael McQuown all met her at the airport and took her to dinner the

second night she was there. Stuart Levine took her all over - from a ride on the Staten Island Ferry to the

Empire State Building. She attended a Grotto meeting at Lilith's Saturday night and was most favorably

impressed with her flair for ceremonial magic.

All in all she had a great time and struck up a very warm friendship with Lilith. They have decided that

they are both quite a lot the same personality type.

In answer to your question regarding the Villa Moreno, Anton asked me to relate the following to you:

In this instance it means “the villa of darkness”, or more literally “the villa of the man of darkness” -

“Moreno” as a surname meaning “dark man” or “descendent of Moreno (black)”.

The Spanish origin relates to “Marrano”, or the Sephardim whence came the likes of Torquemada [and

his victims!]. The Spanish (Sephardic) etymology of “Moreno” stems from the tribe of Israel whereby

“Moreno” in Hebrew means “the Master”. Hence “Villa Moreno” can be interpreted as “Villa of Darkness”

or even more archaically as “Villa of the Master”, or combining ancient Hebrew with the latter Sephardic

Spanish: “Villa of the Master of Darkness”. Incidentally the words “Moor”, “Moorish”, etc. are of the same

root.

For the record, Somerset Maugham (a compleat Satanist) called his place on the French riviera the

“Villa Mauresque” - and even had the sigil of the Nine Unknown Men displayed over the entrance. Will

show you photos of same when you visit next. T’would weaken the name phonetically to use correct

modern Spanish grammar and make it “Villa de la Moreno” or “Villa de Moreno”.

Last night we went to a private screening of a new film starring Sue Lyon. It’s called *Tarots*. Don’t see

it; it's lousy! The evening was not a total loss, though, because Fritz Leiber was there. He's moved to San

Francisco, so we will be getting together with him after we get back from L.A. Anton was acquainted with

him several years ago, around the time he (Anton) was seeing quite a lot of Clark Ashton Smith. Mr. Leiber

seemed very happy to rekindle the friendship, so we're looking forward to seeing him again. 449

Somerset Maugham is best known to occultists as the author of *The Magician*, a novel whose central

character was modeled after Aleister Crowley. There was little love lost between Maugham and Crowley,

as Maugham later recounted:

Soon after my arrival [in Paris in 1903], Gerald Kelly took me to a restaurant called *Le Chat Blanc* in

the Rue d'Odessa, where a number of artists were in the habit of dining. One of these casual visitors was

Aleister Crowley. I took an immediate dislike to him, but he interested and amused me. He was a great

449 Letter, Diane LaVey to M.A. Aquino, March 21, VIII/1973.

talker, and he talked uncommonly well. He was a liar and unbecomingly boastful, but the odd thing was that

he had actually done some of the things he boasted of. 450

Aleister Crowley's account of Maugham was equally merciless:

I liked Maugham well enough personally, though many people resent a curious trick which he has of

saying spiteful things about everybody. I always feel that he, like myself, makes such remarks without

malice, for the sake of their cleverness. I was not in the least offended

by the attempts of *The Magician* to

represent me as, in many ways, the most atrocious scoundrel, for he had done more than justice to the

qualities of which I was proud; and despite himself he had been compelled, like Balaam, to prophesy

concerning me. He attributed to me certain characteristics which he meant to represent as abominable, but

were actually superb. 451

Crowley described Maugham as completely ignorant of magic, and Maugham agrees with this:

As I read *The Magician*, I wondered how on earth I could have come by all the material concerning the

Black Arts which I wrote of. I must have spent days and days reading in the library of the British

Museum. 452

Crowley's account differs:

I wrote an article for *Vanity Fair* in which I disclosed the method by which *The Magician* had been

manufactured and gave parallel passages [from plagiarized works]. Frank Harris would not believe that I

was serious. He swore I must be making it up. He could not believe that any man would have the

impudence to publish such strings of plagiarism. I had to bring a little library round to the office to prove

my proposition, and Harris sat and stared, and gasped like a fish at each fresh outrage.453

The point in all this is simply that Somerset Maugham himself was not an initiate or practitioner of the

Black Arts, and that his personal sigil (appearing on the spine of his books and also sold as a simple "good

luck" amulet by the Church of Satan before its 1973 promotion to "sigil of the Nine Unknown Men") was

not indicative of anything esoteric. 454

It is amusingly ironic that Diane should have mentioned Fritz Leiber in the same breath as Somerset

Maugham, because Leiber's 1977 novel *Our Lady of Darkness* uses Anton LaVey as the model for its

sinister magician de Castries455 in much the same fashion as Maugham used Crowley for the character of

Oliver Haddo. 456

It was now time for another *Cloven Hoof*, and, after being asked innumerable times why the Enochian

Keys were called by that name, I decided to write something on the subject. The result - "Those Who Seek

Shall Find" 457 - rather got off the track, since one thought led to another, and by the time I was finished

with it the no-doubt bewildered reader had been taken on a surprise detour through Egypt and Atlantis!

450 Maugham, Somerset, Preface to *The Magician*. New York: Penguin Books, 1967, pages #6-7.

451 Crowley, Aleister, *The Confessions of Aleister Crowley*. New York: Hill & Wang, 1969, page #571.

452 Maugham, *op. cit.* , page #9.

453 Crowley, *op. cit.* , pages #571-572.

454 *Cloven Hoof*, November V/1970.

455 See Chapter #20.

456 Leiber, Fritz, *Our Lady of Darkness*. New York: Berkeley, 1977.

457 Appendix #78.

In the same issue I put together an article on Wilhelm Reich458 , whose name had been brought to my

attention via letters from readers following the appearance of “The Secrets of Life and Death”. Diane

wrote:

Anton said to thank you for doing such a fine job on the lead article [on Enoch]. He said the subject had

been on his list for quite some time, and he never seemed to get around to it. It is one that all occultists have

been avoiding for far too long. We liked the way you handled the subject and thought your opening was

priceless. It will be invaluable to members who wish to seriously pursue the Black Arts. I’ve had an extra

25 copies printed so that we’ll have enough extras to send to people who count - now and in the future.

Oh, yes - Anton also said that the piece on Reich was a fine introduction to the man for anyone who

wants to investigate his life and career. 459

A few months earlier an Army chaplain had written 6114 requesting permission to quote from the

Satanic Bible for a research paper at the U.S. Army Chaplain Center and School. Anton had given his

approval providing that a draft of the paper be sent to the Church of Satan, and now the paper arrived. The

LaVeys sent it to me for response, and the response grew to the proportions of an official policy statement

concerning the Church of Satan’s relationship to the military. 460 Diane commented as follows:

Your letter to Chaplain Cecil Lewis was excellent. I’m glad you called him on his statement “[Anton

LaVey’s] logic is interesting if not sound”. You are right, of course, in

saying that the way it stands it's

propaganda, not criticism. And besides, if we wanted to be nasty about it, we could curtail the effectiveness

of his paper considerably by telling him: "If you're going to be that way about it, you can't quote from the

Satanic Bible."

We also liked your closing comments regarding the Church's official position concerning the military in

general and the chaplain's role in particular. Your final paragraph left little to his imagination in case he

wondered how we regard the present crop of chaplains!

Diane closed with a glimpse of LaVey family life:

Zeena has been quite sane and dull for the last couple of years, but now she's beginning to make dry

little comments that simply floor me. Today at the grocery store she announced to the counter man, quite

out of the blue, that her teacher thinks she's quite attractive. The man said, "Oh, yeah, I bet she thinks

you're a real gorgeous jewel," to which Zeena replied, "Yes, she said that too!" Tonight, after critically

viewing a sketch of Anton's (a man drinking a bottle of beer and scratching his privates), she said, "Really!

Can't you **ever** draw anything sophisticated?" 461

In April (Friday the 13th) Dale Seago sent another report to "Lana Green", once more evidencing the

dry wit which was to become a trademark of his:

I appeared on Radio Station WHYZ [in Greenville, South Carolina] on 2 April. The show was, in my

opinion, a definite success. Having charmed the manager, the rest was fairly easy. Many callers, naturally,

disagreed with me, but no one became abusive. The majority of the questions asked were oriented towards

our philosophy and beliefs rather than sex and rituals. I was able to thoroughly explain our basic beliefs and

our concepts of magic and of Satan. This apparently bothered some of the Christian members of the

audience. One caller asked: “If you don’t believe in the Bible, God, or the Devil - at least as we see them -

458 Appendix #79.

459 Letter, Diane LaVey to M.A. Aquino, March 28, VIII/1973.

460 Appendix #80.

461 Letter, Diane LaVey to M.A. Aquino, April 3, VIII/1973.

where **do** the Christians fit into your scheme of things? Where does that leave us?” “Nowhere,” I told

him. 462

Coincidentally Seago had been looking into his Irish ancestry, and about a week later he raised the

subject to me in a letter:

Have you ever taken a close look at the ancient Gælic gods and heroes? I can’t refer you to any books

on the subject, as it was 5 years or so ago when I made my own study, and I’ve had nothing to do with the

matter since then. There is some really Lovecraftian stuff for you.

Take the Irish hero Cuchulainn, for example. He was the son of Lugh (the Sun god) and a mortal

woman, a great warrior and all that; but once I came across a description of him: pretty horrible and

definitely non-human. He also had a habit of changing his appearance

when enraged, which made things

considerably worse. He apparently liked blood too, as human sacrifices were given to his image in

prehistoric Ireland.

I remember something about deep or even bottomless shafts.

The general impression I got of my ancestors of those days was that their mentality and outlook and

attitudes were almost totally alien to humanity as we conceive it today. It affected me so profoundly that I

had a couple of dreams, not entirely pleasant, about those times. 463

Dale's account brought to mind a story of Robert E. Howard's that I had read: "The Children of the

Night". First published in the April-May 1931 issue of *Weird Tales*, "Children" told the story of a modern

gentleman who, when knocked unconscious, mentally returns to a neolithic time when he was a Conan-

like warrior. The story had stuck in my mind because one of the gentleman's modern-day friends was

editor of an outré publication called *The Cloven Hoof*! 464 To Seago I responded:

Ireland has not been one of my specialties, but I found it interesting to read that you have found some

Lovecraftian implications in its folklore. HPL may well have read some Irish history. To quote Giraldus Cambrensis, a

gentleman who wrote about Ireland shortly after that country's conquest by the Normans:

"There is a lake in Ulster containing an island divided into two parts. In one of these stands a church of especial

sanctity, and it is most agreeable and delightful, as well as beyond measure glorious for the visitations of Angels and

the multitude of the saints who visibly frequent it.

“The other part, being covered with rugged crags, is reported to be the resort of Devils only, and to be almost

always the theatre on which crowds of evil spirits visibly perform their rites. This part of the island contains nine pits,

and should anyone perchance venture to spend the night in one of them (which has been done, we know, at times by

certain rash men), he is immediately seized by the malignant spirits, who so severely torture him during the whole

night, inflicting upon him such unutterable sufferings by fire and water, and other torments of various kinds, that when

morning comes scarcely any spark of life is found left in his wretched body. It is said that anyone who has once

submitted to these torments as a penance imposed upon him, will not afterwards undergo the pains of Hell, unless he

commit some sin of a deeper dye.” 465

462 Letter, L. Dale Seago to “Lana Green”, April 13, VIII/1973.

463 Letter, L. Dale Seago to M.A. Aquino, April 23, VIII/1973.

464 I checked with Anton, but he had been ignorant of the Howard story when naming the Church of Satan’s newsletter.

465 Letter, M.A. Aquino to L. Dale Seago, April 29, VIII/1973.

Chapter 24
“A Black, Jewish, Satanic Warlock”

- 259 -

Sammy Davis, Jr. was born in 1926 and at the age of 4 was learning dancing from Bill “Bojangles”

Robinson. His father and uncle introduced him to show business as one of the Will Mastin Trio, and when

the two elder men retired, Sammy went on to become one of the world’s most noted singers, actors, and

entertainers.

I had never seen him perform - other than on occasional television variety shows and in motion

pictures - so it was with a certain curiosity that I switched on “the box” in February of 1972 to see him

portray a devil. Not **the** Devil - who was played by Christopher Lee - but a lower-level dæmon who was

hard-pressed to obtain his first soul from Earthbound humanity.

Sammy, it seemed, liked people too much

to trick them or trap them.

His assigned victim, Jack Klugman, felt sorry for Sammy after the dæmon confessed his inability to

exploit Klugman's various shortcomings. Klugman ran around San Francisco (where the TV movie was

situated) trying to find his fiend/ friend, and at that point I began to pay more attention to the show. A few

days later I recounted my impressions to Anton LaVey:

In her last letter Diane asked if I would clip out the T.V. Guide "close-up" for *The Horror at 37,000*

Feet. It was indeed quite a show!

Also enclosed is the regular listing for a show that was on NBC Wednesday night called *Poor Devil*. I

certainly hope you happened to see it, as it was fantastic. Sammy Davis and all the other devils wore

inverse-pentagram neck medallions, and Christopher Lee sat at an imposing desk in front of a gigantic

inverse pentagram. The show - a pilot for a new series - was filmed on location in San Francisco. Halfway

through the episode, Jack Klugman - who was trying to get in touch with Sammy - rushed to his phone and

said, "I'll call the Church of Satan downtown. They'll know how to contact him!"

In short, the show was beautifully done - and was a magnificent commercial for the Church. Since it is

the pilot for a new series, I recommend we do something for it.

Here is one idea: Either you or I could contact Sammy Davis personally and invite him to accept an

honorary degree of Warlock in the Church of Satan. This could be

done either publicly or privately. If

publicly, it would be an ad for the series and an ad for the Church at the same time. If privately, it would be

an expression of appreciation to Mr. Davis for the sensitive and positive manner in which he portrayed a

devil and represented Satanism. Something like that might also be an opening for an Anton Szandor LaVey

guest appearance on the series, or an episode shot at 6114 California Street. 466

At the time there was no particular policy concerning honorary memberships in the Church of Satan.

Since the I° denoted someone in an apprentice state, however, I felt that an honorary membership would

best be conferred at the II° level - carrying as it did the implication of "full" membership in the Church.

Diane LaVey answered:

466 Letter, M.A. Aquino to Anton LaVey, February 16, VIII/1973.

I saw *Poor Devil* and agree that it was a beaut! Anton missed it, but I told him all about it. I almost fell

off my chair when Jack Klugman said "I'll call the Church of Satan downtown". I loved the flame effect

around the upper periphery of the room in Hell where Sammy Davis met with the villains of the past.

Christopher Lee was perfect as Lucifer. And I don't think the message at the end was far afield from what

we believe. Wonder what Mr. Davis will think about being a black, Jewish, Satanic Warlock!467

And on the same day another letter arrived from Anton himself:

I didn't see *Poor Devil*, but Diane and a couple of others told me about

it. I think your idea to make

Sammy Davis an honorary Warlock is an excellent one. Probably the best way to approach the matter is for

you to write an initial letter asking him if he's interested in accepting the degree, and, if so, whether

publicly or privately. Then if we get a positive response, I could write him a personal letter with the

certificate and amulet enclosed. It will be interesting to see his reaction.

We look forward to your visit with us in the near future. I have no end of things to show you from my

files. I also have a top secret project to discuss with you - something which, if I ever get a chance to

implement it - could create a new industry on a par with Ford Motors. Others have toyed with and written

about the basic device, but none, to my knowledge, has proposed as complete a plan as mine. 468

[The "top secret project" involved Anton's androids, discussed in Chapter #23 and elsewhere.] I wrote

Davis regarding the honorary membership, and in March his answer reached me:

I would be most happy to accept your honorary membership, and I am pleased to learn that no one was

offended by our recent film *Poor Devil*. As I'll be performing in Vegas at the Sands Hotel from now until

April 8th, perhaps you can arrange to present your award to me when I'm at the San Carlos Circle Star

Theater during April 10-16. Once again, my thanks.

Peace and love,

Sammy Davis, Jr. 469

I forwarded his letter to San Francisco with a good deal of pleasure, adding that I would like to be in

the audience when Anton made the presentation. When Diane's next letter arrived, however, it appeared a

different scenario was in order:

Anton was particularly pleased to learn that if the presentation can be arranged for the 13th or 14th of

next month, you'll be able to attend. Matter of fact, he wants **you** to make the presentation, if it turns out

we're reading Mr. Davis correctly about the on-stage acceptance.

The plan is this: You would present the certificate and deliver a brief presentation speech. Then the

announcer would say something about Anton LaVey, the founder of the Church of Satan, being in the

audience. He would stand up, take a bow [or make a nice gesture or comment in Mr. Davis' direction], and

sit back down.

You get the picture: You would be giving the degree on behalf of the Church of Satan - the

organization, not Anton LaVey. We don't want it to appear to either Mr. Davis or the audience that it is just

a bid for publicity [for Anton LaVey, who, "as everyone knows", is just a big ham and publicity hound.

Betcha Sammy Davis wouldn't mind keeping the spotlight to himself either.]

The less we push, the better Mr. Davis' opinion of us will be. Of course we will invite him to come out

to 6114 after the show if he has the time. If so, we can count on having one more good spokesman for the

467 Letter, Diane LaVey to M.A. Aquino, February 19, VIII/1973.

468 Letter, Anton LaVey to M.A. Aquino, February 19, VIII/1973.

469 Letter, Sammy Davis, Jr. to M.A. Aquino, March 17, 1973.

C/S. I've never seen it fail … except once: Sam Brody! We should definitely try for the 13th, as Anton

pointed out that it is a Friday!470

What subsequently took place is recounted in one of the periodic bulletins I sent to the Priesthood in

the eastern United States (which at the time I continued to supervise for the Church despite my relocation

to the west coast). In the Walpurgis VIII issue I wrote:

During the weekend of Friday the 13th, I traveled to San Francisco. A number of the LaVeys' close

personal friends had scheduled a surprise party in honor of the High Priest's recent birthday, and Diane

LaVey had selected an extraordinarily authentic Moroccan restaurant - the Marrakech - as a suitable site. It

was a very successful celebration, and Dr. LaVey acknowledged it had been the only occasion in recent

years when he had been caught unawares of the plot.

24 hours earlier - on Friday evening - I went down the San Francisco peninsula to the San Carlos Circle

Star Theater, a vast indoor amphitheater with a central, revolving stage. With me was Karla LaVey, and we

made the trip for the purpose of presenting a II° certificate, medallion, and card to Sammy Davis, Jr. His

kind and humorous portrayal of Satanism in the recent television movie *Poor Devil* had prompted the

Council to approve this award, and its presentation was scheduled for the arrival of his show in the Bay

Area.

Needless to say, Mr. Davis was delighted with the recognition, and he made it a point to wear his II°

Baphomet medallion on stage for the length of his entire show that evening to a sellout crowd. Afterwards

we were his guests for supper, and I talked with him at length about his long-standing interest in the occult.

It was not by accident that the Church of Satan was mentioned by name in *Poor Devil*.

Unfortunately there is a sad postscript to the movie. As you may know, it was originally intended to be

a pilot for a weekly television series this coming fall. A few weeks ago, however, Mr. Davis was contacted

by N.B.C. and informed that it would not be possible to proceed with the plans. Although *Poor Devil* was a

smash success in the eyes of the public, there was a massive deluge of protest mail from the established

religious institutions of the country.

Nothing in the film was the least bit derogatory to other religions, but the very portrayal of Satanism as

something “decent” was the red flag to the bull. It came as bitter news to Mr. Davis, his costar Christopher

Lee, and ourselves. Yet we might have expected something like this to happen. It is just one more reason

why we must work towards a day when it does not. 471

The presentation at the Circle Star Theater was my first personal contact with a major Hollywood

personality, and I had expected a pompous, affected, “court” atmosphere. Karla and I were surprised to

find everyone friendly and unassuming backstage - and Sammy Davis himself as polite and earnest as

could be imagined.

The original idea of the presentation as a simple gesture of appreciation - to be “accomplished and

filed” by both the Church and Sammy - began to seem quite shortsighted. Here was someone who was

genuinely interested in Satanism - and not just in its public image, but in the deeper philosophies and

concepts involved.

On the other hand, Sammy Davis was one of the world’s “celebrity Jews”.

While I was pondering this odd situation in Santa Barbara in May, Anton LaVey essayed his own first

formal contact with Sammy via letter:

I trust by now you have returned from your recent tour and have had a bit of a breather. First off, I want

to thank you for the courtesy you and your staff extended to my daughter, Karla, and aide, Michael Aquino,

when you were at the Circle Star. Having long admired you both as a unique individual and an

470 Letter, Diane LaVey to M.A. Aquino, March 28, VIII/1973.

471 Aquino, Michael, “Memoranda for the Priesthood of Mendes E/L/ SZZ”, April 30, VIII/1973.

accomplished artist, my preconceptions were more than amplified by Karla’s and Mike’s glowing account

of their meeting with you.

I should like to meet you when your schedule permits. Next time you are in the San Francisco area,

perhaps we can unlock the old Church of Satan headquarters [we’ve had to literally fortify it from curiosity

seekers] and give you a cook's tour, so to speak. My wife and I spend a good deal of time in the L.A. area

and are quite familiar with Summit Drive; in fact we recently inspected the old Barrymore place, which, as

you probably know, is presently up for sale. On our return we drove by your address and were sorely

tempted to announce ourselves to your pleasant young sentry, but, protocol taking precedence, moved on.

It is an honor having you with us; your avowed code of living is about as Satanic as one could find -

and your Duesenberg is something else! I had a 1934 SJ which I regretfully sold when married to my first

wife472; but Diane, who has been with me eleven years, has forced me to hang on to our '37 Cord,

temptation to barter notwithstanding.

My most Infernal blessings for your continued triumphs!473

A copy of this pleasant pomposity [well, why **not**?] arrived in my mailbox together with a more to-the-

point cover note from Diane: "Just got back from So. Calif late last night. Good, productive trip. Phew!

Will tell you more about it later. Stopped by S. Davis' house and spooked the uniformed guard." 474

Unfortunately the trip wasn't quite so productive as Diane had hoped. A few days later she wrote:

I trust this letter finds you in better spirits than I'm in about now. I've just discovered that I took 3 rolls

of film at the wrong film speed setting. Judgment has been passed [Anton keeps saying: How could you

have forgotten - you're going to have 3 rolls of black negatives], but I have to wait out a painful 4 or 5 days

until I get the prints back to see just how severe my sentence will be.

On the rolls were private documents

from Will Fowler's files, Marilyn Monroe's grave, Anton standing in front of May Mann's house making

the Sign of the Horns while wearing a jaunty derby instead of "Devil horns", Zeena's trip to Disneyland

with us, and about 20 shots of Karla for publicity photos for her agency in Boston. Think I'll go eat

worms…475

Two of the people around Sammy Davis who had shown Karla and myself not only the greatest

courtesy but also an unusual interest in Satanism on their own were Sammy's Los Angeles-based public

relations chief David Steinberg and his Road Manager Murphy Bennett. Both had asked for copies of the

Satanic Bible and *Satanic Rituals*, which I mailed to them from Santa Barbara. Now, after sympathizing

with Diane over her photographic mishap, I suggested that these two individuals be added to the *Cloven*

Hoof mailing list [without honorary membership]. She responded:

Go ahead and put Mr. Steinberg on the mailing list, but Anton thinks we ought to leave the road

manager off. He feels that if we make it appear as though we just casually put everyone on the list who

wants to be there, it will appear that we do the same thing with everyone we meet. Thus less importance

will be placed upon those we do so honor. Besides, celebrities change road managers so often that in

another couple of months there might be a new one, and then the old one would be getting the *Hoof*. 476

472 Anton's ownership of an expensive, classic Duesenberg during the "Lost Weekend" era of his life is improbable, but he did later acquire

the 1937 Cord.

473 Letter, Anton LaVey to Sammy Davis, Jr., May 22, VIII/1973.

474 Letter, Diane LaVey to M.A. Aquino, May 16, VIII/1973.

475 Letter, Diane LaVey to M.A. Aquino, May 18, VIII/1973.

476 Letter, Diane LaVey to M.A. Aquino, May 31, VIII/1973.

A few days later, however, Anton LaVey had second thoughts - not only about my enthusiasm for and

trust in Sammy Davis' associates, but about the distance at which Sammy himself should be kept from the

"organizational" Church of Satan:

I have just had a talk with the Man downstairs, who informs me that I should take my Devil-son aside

for a few moments and discuss certain machinations of the human jungle.

You must read what I write with the knowledge that it is because you have fulfilled an assignment so

well that the following is necessary. I will not mince words, but say it like it is, however cynical or

disillusioning it may seem. I have spoken to friends in Hollywood who have substantiated His first

revelations. Here goes:

Sammy Davis is all for us. In fact so much so that your fine presentation and viability has caused his

immediate aides no little consternation. When Sammy told you to "tell the world", he meant it.

When I told you "don't", it was not because of concern for Sammy's image, any more than he was

concerned for his image. It was because - and this may seem

paradoxical - I want our members to be the

last to know. Why? Because when a little guy can boast of knowing a big guy, it never sets well, often

backfires into simple name-dropping, and invariably lessens the impact of the revelation, reducing it [for the

listener] to possible wishful thinking. If our members could crow about Sammy's membership, this would

happen.

If I "leak" such information out to select persons [media included], it comes as a scoop from an

established quotable source and becomes a "juicy tidbit". Then it finally gets back to the membership, who

often think nothing much is happening, and sets them on their ears, Priesthood included. Those who might

be prone to sour grapes are then given something to put in their pipes - and just watch them smoke!

This, of course, is even more galling to defectors and detractors. With each such revelation of a

prestigious nature that emanates from outside the Church, those who have foolishly left us wish they hadn't.

The type of "leakage" of which I speak is told with the request that it not be repeated; and, sure enough,

it will be. One never tells anyone anything that he does not expect to be repeated.

Please don't place all your faith in III° infallibility, for as a military man you are aware of the often-

experienced treacheries throughout history perpetrated by generals. This is why I have built the bulwark of

the Church upon the Order - who have no collective axe to grind, seldom know each other or engage in

Church activities *per se*, yet give the Church its real power. I will

explain more fully when I see you, for the

time has certainly come. 477

When I said that you fulfilled your assignment in charming Sammy, as I knew you would, I was

expecting exactly what your last two communiqués [one by phone, the other by your letter copies] of the

Davis meeting contained. I won't waste time regaling you of my own past experiences paralleling the

present situation. Suffice it to say I know the *modus operandi* of PR people. I also know their Achilles' heel.

You hit it but didn't know it.

Mr. Steinberg is able to coo over you and the Church because the security of his job requires him to do

just that with anyone who elicits Sammy's unabashed enthusiasm. He knows better than to attack his

employer's emotional needs, for to do so would cost him his job.

He is also a "professional Jew" and resents usurpation of his influence. Hence his profound relief when

you told him of our decision to play down Sammy's membership. Until you eased his mind, you really had

him worried. His interest is to "keep on top" of our contacts with Sammy.

True, he might like to dabble in Satanism, but he is still dedicated to his faith (PR, reinforced with

Judaism) and wishes Sammy to remain equally dedicated to his (Judaism). He feels that his and Sammy's

avowed religion will nullify any chance of his meal ticket being revoked. He is wrong, though. Sammy just

might have discovered an emotion surging to the surface which would transcend his previous vows without

placing him in jeopardy at all.

477 Here Anton is referring to the Order of the Trapezoid as a nebulous “inner circle of confidants” unconnected with the Church of Satan’s

initiatory structure. In the earlier days of the Church it had been synonymous with the Priesthood of Mendes III° + [see Chapter #6, Note #25].

But by 1973 Anton, now somewhat apprehensive about the Priesthood, had begun to use this Order name in this “mysterious” fashion.

Many persons of Jewish backgrounds are dedicated Satanists and within the Order. Mr. Steinberg,

however, is simply protecting his own nest, for the very Satanists who control the entertainment industry

are largely of Jewish background.

I can say with confidence that **Sammy Davis** is Sammy Davis’ own boss if given the opportunity. He is

a phenomenal person who will always make it - as a Satanist or as a Quaker.

I am not suggesting that Sammy drop his present PR man. That isn’t necessary. I simply know that you

have made a sterling impression on Sammy; hence we need deal only with him.

I know I resent it when someone takes it upon himself to advocate my choices or decisions once I have

felt the spark. I doubt that Sammy - or any other public figure - feels differently. Figureheads, celebrities, et

al. are a goofy breed of megalomaniac and like to make their own decisions. Sammy made his, and I believe

he meant it.

You can only please a celebrity by pleasing his PR man so long. Ultimately as the celebrity's interest

grows, the PR man's hostility emerges. You wind up with the equivalent of a jealous woman on your hands.

You've alleviated Mr. Steinberg's fears, so his boiler won't have a chance to build up pressure. If I

know PR men, he'll never miss the *Cloven Hoof* if he doesn't get it. But Sammy would.

Mr. Bennett is A-1 and will encourage Sammy in whatever he might wish to do. Sammy will fill him in

on anything he deems suitable for him to know.

Please tear up the letters to Sammy's employees and leave them off the *Hoof* mailing list; allow Sammy

to feel exclusive.

Write another letter to Sammy - a simple, yet sincere note expressing your thanks and adding the phone

numbers (yours and ours) for his convenience. With folks like Sammy, we go straight to the top, when we

have seen we can, and stay there. You should know how it works! You pulled it off at Fort Knox. And, my

dear Daemon, you've done it with me.

Ad Officium Sæculum Satanas,

Anton Szandor LaVey[478]

Such candid advice hit its mark; I felt not a little embarrassed at having assessed Sammy Davis'

entourage so naïvely. At the same time I was fascinated by this unusual glimpse of Anton LaVey's

innermost thinking processes. Furthermore I was deeply touched this ultimate gesture of his confidence in

- and paternal affection for - me. I replied to both him and Diane:

Dr. LaVey has a way of making his “admonishing” letters so thoroughly interesting that I’m tempted to

botch things more frequently to get more of them. I found the observations on P.R. politics to be fascinating

- and most assuredly substantiated. Among other things you seem to know a good deal more about David

Steinberg than I do. Having witnessed you in action for a number of years, this doesn’t particularly surprise

me.

I suppose that one of my faults is a tendency to be over-friendly. Thus I have given the DeHavens of my

acquaintance the benefit of the doubt right up to the point where my hand gets chomped upon. Even though

Steinberg impressed me as being the nicest sort of fellow, he would be the logical resort for non-Satanic

interests to turn to. And I’ve no doubt that his bread is buttered by others besides Sammy Davis personally.

As to your favorable evaluation of Murphy Bennett, I second it 100%. He is an “old campaigner” who

has been with Sammy throughout much of his career, and the two of them will probably discuss Satanism

freely and frequently. Murph can always write me should he feel so inclined.

Consequently I have fed my original letters to Brandy and sent Sammy the enclosed one-pager, which

should tie the ribbon appropriately. Your reference to Fort Knox, incidentally, gave me a smile. When

General Patton didn’t like one of the speeches I wrote for him, I’d get back a note saying “Bullshit - P.”. 479

478 Letter, Anton LaVey to M.A. Aquino, June 2, VIII/1973.

479 Letter, M.A. Aquino to Anton & Diane LaVey, June 6, VIII/1973.

… At which point I turned my attention to other matters internal to the Church of Satan. The subject of

Sammy Davis, Jr. didn't arise again in my correspondence until the LaVeys paid me a visit two months

later in August. I recounted the news in a letter to Lilith Sinclair:

Anton and Diane LaVey passed through Santa Barbara for a night last week en route back to San

Francisco from a Los Angeles business trip. They spent, among other things, a most memorable evening

with Sammy Davis, Jr. at his mansion in Beverly Hills. His interest in Satanism and Black Magic is quite

serious, and I am more pleased than ever that he is associated with us. It probably won't be long now before

the word of his II° elevation filters out from his own sources, but we ourselves should continue to remain

silent on the development.480

After Sammy Davis saw the LaVeys off from his Summit Drive home, he resumed his tours on the

show circuit. By this time Dale Seago, who had left the Marine Corps, was living in Texas. Aware from

my III° memorandum that Sammy was an honorary Warlock, Dale caught the local appearance of his

show and wrote me shortly thereafter:

The Sammy Davis show was thoroughly enjoyable, particularly for me, as I was in the front row about

5 feet from the stage. He generates a tremendous rapport with the audience by occasionally involving

individuals from it.

I spoke with him briefly in his dressing room after the show, and I was

more impressed even than I had

been by his performance. His voice was gentle, his manner most gracious and charming, but he seemed to

me to literally radiate force of will. It was as though his physical stature was a deliberately created illusion.

I could not help being strongly reminded of Magister Frazier's statement in his address at the First

Western Conclave: "Occasionally one of the Order will be placed into the existing Church structure and

seldom above the Second Degree." Our conversation was mostly casual trivia, there being other people

present, but I could almost swear there were other levels of meaning to some of it (there was in my case),

such as his remark that he will be meeting with the High Priest in October. 481

The October meeting, unfortunately, did not go off as well as the August one. When I had presented

Sammy with his II° medallion and Anton LaVey-inscribed *Satanic Bible* & *Rituals*, I had given him a

second set of books as well - inscribed by Anton to Sammy's Poor Devil costar, Christopher Lee. When

Anton and Diane arrived at Summit Drive this time, Sammy Davis had a surprise for them: Lee himself

was there.

The LaVeys mentioned nothing of this - in fact nothing of the evening at all - to me afterwards, nor did

I think to ask.

But in February of 1974 I received a surprise phone call from Sammy Davis' secretary, saying that

Sammy's wife Altovise - currently in the hospital recovering from an operation - would very much like to

meet me. That next weekend I had to travel to Los Angeles for an Army Reserve function, so on Saturday

evening I stopped in at Altovise's room. Like her husband she was friendly, candid, and genuinely

interested in the Church of Satan's past, present, and future. Then she said, "It was certainly a shame about

Christopher Lee!"

Seeing my surprise, Altovise told me about Sammy's effort to introduce Anton LaVey and Christopher

Lee - and what had happened as a result: Lee and Anton hadn't hit it off very well - possibly because each

approached the other with an assumed attitude of "Satanic superiority". Sensing trouble, Sammy Davis

had cooled them both off, and the evening had ended politely if not entirely comfortably.482

480 Letter, M.A. Aquino to Lilith Sinclair, August 13, VIII/1973.

481 Letter, L. Dale Seago to M.A. Aquino, August 21, VIII/1973.

482 Letter, M.A. Aquino to Altovise Davis, February 4, IX/1974.

"Well," I said to Diane LaVey on the phone Monday morning, "so you were hob-nobbing with Dracula

himself!" There was an awkward silence while Diane, I am sure, tried to figure out how I could possibly

have known of the Lee encounter. After enjoying her discomfiture for a moment, I chuckled and told her

of my visit with Altovise. For once, however, Diane failed to respond with her usual sense of humor. Lee

had been given an honorary Church of Satan membership, but it wasn't a good idea to publicize it at all -

and in fact he should not be put on the *Cloven Hoof* mailing list.

I hung up the phone feeling a little confused. If the tension with Lee had not been ironed out, then why

the honorary membership? And, of course, Diane's tone told me that I had stumbled into something

which, if not actually embarrassing to them, was at least something which they were now embarrassed at

having concealed from me. I made an effort to brush it aside with a letter to Anton:

Although I think I did a good job of not showing it to her, I was completely thrilled when Altovise told

me of your historic meeting with Christopher Lee. In my book that's a real meeting of giants! Please do not

suppose for a moment that I would discuss this with anyone.

To set the record straight on one other point: I neither desire nor expect to be informed of any matters -

personal or official - which you or Diane consider private. I am certain that, if you think I need to be briefed

on some development, you will do so. Thus, if as with Christopher Lee, I bump into something sheerly by

accident, it doesn't bother me in the least that I wasn't apprised of it beforehand. It would be shallow of me

indeed to worry about something like that after the wealth of friendship, trust, and guidance I have received

from you. 483

If I had sensed that I had crossed an "improper" boundary by hearing - even accidentally - of the

LaVey/Lee clash, I was right. Anton's response was decidedly frosty:

Glad you were able to see Altovise and also show Lilith FJA's Congress of Wonders.484 Please clear

other "celebrity" contacts - either written or verbal - with me in the future, as you did in Sammy's case. You

and Karla made an admirable and lasting impression.

The reason for this, as you deserve to know, is that many of my personal friends and acquaintances in

southern California are directly or indirectly involved in advancing the Movement. Should you engage in

communication with any of them as a representative of the Church of Satan, you could inadvertently create

an impression of organizational disorganization (not a contradiction in terms) where none might be assumed

to exist. I don't wish certain people to receive the impression that the left hand knows not what the right

hand is doing. You can only enhance your own apparent ignorance [unbefitting a Magister's expected

knowledge of the Movement's activities and contacts] by not checking out certain people and your

approach to same with me.

At this time many non-C/S open activities in Hollywood [and New York] hang in tight balance, and I'd

rather not risk overlap. I'm sure you, with your PSYOP background, can understand. For the advancement

of the Movement and the cohesion of the Order, I feel you should be apprised of this. 485

Of course I had given neither Altovise Davis nor Forrest J Ackerman [about whom more in a

subsequent chapter] any information one way or the other about the internal operations of the Church. The

shoe was on the **other** foot; Anton was angry and uncomfortable over what Altovise had inadvertently said

to **me**. He apparently wanted to be able to spin impressive stories about the mythical & monolithic Church

of Satan without having to worry about the reality - even the

presumably polished M.A.A. reality -

intruding.

483 Letter, M.A. Aquino to Anton LaVey, February 13, IX/1974.

484 Lilith and I had spent an evening with science-fiction/horror personality Forrest J Ackerman at his Hollywood home.

485 Letter, Anton LaVey to M.A. Aquino, February 19, IX/1974.

Oh, O.K., I thought. Perhaps he's justified in being a little hypersensitive after West, DeHaven, *et al.*

Nor would it hurt the Church of Satan to "mind its own business", i.e. that of personal initiation into the

Black Arts, instead of getting Hollywood-itis.

For that matter, I mused, I might do well to take more of my own advice. The more I thought about it,

the more it seemed to me that it had been ungallant to tell the LaVeys of Altovise's revelations. I should

have quietly kept the information to myself and thus not embarrassed them. If there were one positive

outcome, I concluded, it was that Christopher Lee was apparently a behind-the-scenes backer of the

Satanic "movement".

Or so I thought until I read a copy of the *National Enquirer* in March of 1974:

Horror film star Christopher Lee fears that the evil in this world has been conjured up by black magic

and devil worship. "I'm absolutely certain that there are thousands upon thousands of people today actively

using black magic to get what they want. I'm sure they're responsible for much of the bad in the world,

such as the wars in the Mideast, the killings in Northern Ireland, the oil crisis, political corruption,

communism, as well as the plunging stock market," Lee told the Enquirer in his London apartment.

"Black magic is playing such a powerful role in our society that, frankly, I fear for the future," said Lee,

who has starred in 14 horror movies, many of them as the vampire, Count Dracula. "Black magic has a

church-like hierarchy with leaders who want power over people. At the bottom are people who get conned

into devil worshipping because they're lonely, insecure, or frustrated and think it'll bring them a more

satisfactory life."

Lee said black magic is popular today because many people are alienated from a complex society in

which the churches no longer provide members much solace. Lee, whose living room is crammed with

books on the occult, has been intrigued by black magic for years. "My roles in horror films brought me into

contact with people who furthered my occult knowledge. I feel very much that it's my responsibility to

persuade people to turn away from black magic … and I think my movies do just that by showing the true

horror of evil. In my movies the moral is that evil is horrible and good triumphs in the end. Remember:

When you take the 'o' out of 'good' you get 'God', and when you add a 'd' to 'evil' you get 'devil'."

Some "movement" supporter! I wrote to Diane LaVey:

I still don't know what to think of that Lee article. The *Enquirer* will squeeze every bit of

sensationalism that it can out of a story, but on the other hand those

were direct quotes.

But you know him better than I do, so what - if anything - you want to do about it is up to you. I have

always been an #A-1 fan of his, so this is a sort of bolt from the blue. I can understand why he might take

an occasional swipe at the Lugosi *Dracula*, since no one likes to be "second best" in a part. But this axe he

swings in our direction makes no sense at all. 486

About a week later I was called again by Sammy Davis' secretary. Sammy was returning to the Circle

Star for another engagement, and could Anton and Diane and I join him for an evening there? After

checking with them, I said yes, and the end of March found the three of us - plus an exotic lady by the

name of "Helen" - in front-row seats for Sammy's show.

Sammy himself was evidently delighted to see us, greeting Anton with the Sign of the Horns during

one of his songs. After the show we four retired with him to the privacy of his personal suite at a nearby

hotel, whereupon Sammy presented Anton, Diane, and myself with the special 18-karat gold bracelets

given to his "personal family". It was a truly touching moment - all the more so since, as was the case

with Sammy's own II°, it was meant on a level far beyond that of show-business publicity.

Anton and Sammy settled down to talk about Satanism, which both of them agreed was the wave of

the future. Sammy had studied the *Satanic Bible* & *Rituals* in depth and was bursting with ideas

486 Letter, M.A. Aquino to Diane LaVey, March 22, IX/1974.

concerning them, illustrating many of his concepts with stories from his own past as a trailblazer and

destroyer of social taboos in the entertainment field.

For his part, Anton unfolded wondrous plans for the Church of Satan, including the possibility of

Sammy's eventually becoming the Church's senior official for all of North America! Retrospectively it is

difficult to say how Diane or Sammy or I might have reacted logically to such visions - but it was a night

for magic, not logic.

A note from Diane arrived a few days after my return to Santa Barbara:

It was sure great that we could all get together with Sammy last week. Anton and I were most proud to

have such a decorous, elegant, and intelligent liege man as yourself to accompany us on the event.487

I had been thinking over my impressions of the Anton-Sammy conversations, and now I decided to put

them in print. I answered Diane:

Our expedition to San Carlos was really a delight, no two ways about it. If I didn't say much in Sammy

Davis' suite, it was because it was such an intellectual feast to simply sit back and listen to Sammy and Dr.

LaVey talk. It's at times like that when I am acutely conscious of not having been on the Earth very long.

In my opinion we are rounding a corner when a lot of important paths are going to cross. This is one

reason why I am keeping such a tight rein on the II°/III° officials of the Church … via my "force-feeding"

memoranda and letters. Sooner or later these officials are going to be evident, and I want them to come

across sharp and well-oiled when they do. Nevertheless I am very pleased with the way they are all coming

along. Any time you feel discouraged with the organizational functioning of the C/S, go take a look at a few

other groups. We look pretty damn good. And we're getting better all the time.

Here's an idea: I think we ought to make Sammy Davis a Priest. When we gave him the Second Degree,

we had no idea that he would take it as anything more than "just one more honor" among the thousands he's

received. Obviously this is not the case. He belongs in the Inner Circle officially as well as clandestinely. As

a matter of fact, there is *de facto* justification for his being IV° or V°, when you get right down to it. But

why rush?

Ordaining him would be a good way to get him and Altovise to 6114 (i.e. for the ceremony). We could

really do an #A-1 ritual - like the "good old days" - for him. Make Altovise an honorary II° at the same

time. Ferro and I could bring up the rear, together with any of the people in San Francisco whom you

consider cream-of-the-crop. 488

No immediate answer was forthcoming, but Anton did have offer a hint of his current attitude towards

Christopher Lee, who, he said, "has gotten too big for his shroud to associate with such goings-on [in this

case an awards banquet of Hollywood's Count Dracula Society], and pious in the bargain". 489

I thought I might have part of the answer to Lee's *National Enquirer*

statements.[490] To Anton I wrote:

A bit of input from England which may or may not explain Christopher Lee: I have just acquired a

fairly lavish volume from that country entitled *Witchcraft* by one Eric Maple. It is the same old panorama of

paganism, strongly biased towards Wicca. Maple is probably a follower of Alex Saunders, since that

487 Letter, Diane LaVey to M.A. Aquino, April 7, IX/1974.

488 Letter, M.A. Aquino to Diane LaVey, April 13, IX/1974.

489 Letter, Anton LaVey to M.A. Aquino, April 12, IX/1974.

490 My guess about Lee's *Enquirer* stance being purely for defensive public relations proved correct. Privately Lee has maintained a long-

standing interest in the history and theory of the Black Arts, and later developed a friendship with Zeena and Nikolas Schreck, narrating the

"Walk of Flames" exhibits in their Hellhouse of Hollywood museum and collaborating with them on a CD entitled *Christopher Lee sings*

Devils, Rogues, & Other Villains (Los Angeles: Wolfslair ISBN 19539-0527-2, 1996).

character receives a tremendous amount of verbal and photographic coverage in a tone of undisguised

admiration.

There is a chapter on Satanism, however, which is the sort of thing that might have registered with Lee.

It cites incident after incident of graveyard desecration in England by self-proclaimed Satanists. Also

widespread vandalism of conventional churches. There are photographs of corpses which have been dug up

and mutilated. Not very pretty to look at. The text then turns to Charles Manson.

With this kind of publicity accorded “Satanism” in Britain, Lee would be crazy if he endorsed it. Seems

to be much worse than anything we have here, nor does there exist a Church of Satan there to present the

reputable side of the picture. I sure wouldn’t mind seeing Charles Naylor and Jim Moody roll up their

sleeves and do something about this. 491

Charles Naylor was our so-far nonfunctioning Regional Agent in London, and Jim Moody was an also

apparently nonfunctioning Priest of Mendes III° in Northern Ireland. If I had thought to prod the LaVeys

into building a fire under either official - or of giving me the green light to do so - I was doomed to

disappointment.

Lilith Sinclair was returning to Santa Barbara in the summer of 1974, and I thought that she, as a true

star of the Church of Satan “in the trenches”, deserved to share in its more glamorous side too. She, I

thought, should have the opportunity to meet Sammy Davis, Jr.; and surely the LaVeys would not object to

Sammy’s encountering their New York Superwitch. To Sammy I wrote:

I am enclosing a recent clipping from a major New Jersey newspaper. The young lady in the picture is

one of our chief “aboveground” officials in the New York area. She is very much like Diane LaVey in that

she manages to be delightfully gracious and feminine while possessing a mind like a steel trap. She will be

out here visiting me during late July/early August, and I’d very much like to introduce her to you if you

anticipate being home to callers during that time period. She has been a fan of yours for many years, but I’d

also like her to know you as Sammy Davis the Person. 492

Wrong again! A few days later I heard from Anton:

Apropos S.D., you put me on a bit of a limb with your “offer” to bring Lilith over. There is much you

should know re a Zaharoffian arrangement I have with certain persons of note. Please quash your plans to

bring her by - or anyone else, for that matter. We must speak about this before August. Yes, Lilith is a

stunner, but she need be more than that. You could be hurt, knowing as I do how you feel about her. Or

worse, much of what I have nurtured could suffer. I shall accompany you to S.D.’s under the “proper” [or

should I say “improper”?] circumstances. He thinks the world of you and is a Prince among men. He is also

a Devil with an admirably unique set of standards with which I must concur. ’Nuff said for now. 493

I had understood Anton’s admonitions to date, but **this** one truly stumped me. Diane took pity on my

naïveté and spelled it out for me over the phone; Anton feared that Sammy might run off with Lilith,

causing any number of strange and hopeless complications. When I confided this to Lilith the following

year, she thought it was extremely funny - not because she didn’t like Sammy Davis when she finally met

him, but because abduction by a passionate Sammy had been the farthest thing from her mind. As for

Magister M.A. Aquino, he had gone back to various forbidden tomes of magic lore to reconsider Sir Basil

Zaharoff - and “Helen”!

Lilith finally did meet Sammy backstage during his 1976 tour at the Circle Star. After catching my

breath from Sammy's welcoming bear-hug, I told him the story of the events of mid-1975. He listened

491 Letter, M.A. Aquino to Anton LaVey, April 18, IX/1974.

492 Letter, M.A. Aquino to Sammy Davis, Jr., June 18, IX/1974.

493 Letter, Anton LaVey to M.A. Aquino, June 24, IX/1974.

compassionately, then took my hand in a strong grip. "Hey, man," he said, "it makes no difference

between us."

Since Sammy Davis had made it clear that he regarded both the LaVeys and myself as "family", I did

not feel that I could involve him in the tensions between us after 1975. Today I still think that I did the

right thing by him in this regard, and Sammy himself quietly terminated his affiliation with the Church of

Satan. In the newspaper-serialized version of his 1980 book *Hollywood in a Suitcase*, Sammy said:

It was a result of the same kind of influence [Sinatra's] that, for a time, I became a Satanist.

I was introduced to some very interesting people, including the head of the Satanist church in the States,

and became fascinated by their philosophy. I actually joined the church to find out what I could about their

beliefs.

As it turned out, it was a short-lived interest, but I still have many friends in the Church of Satan. In

Amsterdam, for instance, the Satanists are very strong, and they never fail to send a deputation to see me as

soon as I get into town.

I say this only to show that however bizarre the subject, I don't pass judgment until I have found out

everything I can about it. People who can put up an interesting case will often find that I'm a willing

convert. 494

The Church of Satan's Regional Agent in Amsterdam was a gentleman named Maarten Lamers (I°),

who operated a devilishly-risqué nightclub called the "Church of Satan", more-or-less-blessed by his

membership in **the** Church of Satan. After the 1975 crisis, he was made an "instant Priest" and his

nightclub touted as a "Grotto". Subsequently it was closed down by the Amsterdam Police, and in 1981

Lamers moved to Las Vegas, whereupon the LaVeys ceased contact with him altogether.

The above extract from *Hollywood in a Suitcase* was edited out of the book as it finally appeared on

the stands. It would appear that Anton's assessment of the public relations industry ultimately proved

accurate.

It **is** pleasant, I may add as an afterthought, to have Sammy Davis, Jr. compare my influence to that of

Frank Sinatra!

Sammy died from throat cancer on May 16, 1990. It didn't take the vultures long to pounce. From the

July 24, 1990 issue of the *National Enquirer*:

Sammy was secretly involved at one time with a bizarre, evil cult that dressed in black, drank blood,

and worshipped the devil.

Sammy had such an incredible curiosity about everything in life that

for half a year around 1974 he

even experimented with Devil worship, his valet Wilson revealed.

“He was involved with a cult from San Francisco whose members drank raw animal blood and

worshipped the Devil. They visited Sammy’s home and dressed in black and always drew the shades to

keep the light out. I don’t know what they did at the house, because they all went into a room with Sammy

and then he closed the doors.

“Their leader had one fingernail that was very long and painted red. So Sammy grew one of his nails

long and painted it red.

“After six months he quit the cult. He told me: ‘Those people were evil. I’m glad I’m free of them.’” 495

494 Davis, Sammy Jr., *Hollywood in a Suitcase*. New York: William Morrow & Co., Inc., 1980, quoted in the *Daily News*, New York, September 11, 1980.

495 No blood was involved in any Church of Satan rituals. The only visitors from the Church at Sammy’s home were Anton & Diane LaVey

and myself. Nor were any shades drawn. Nor did Anton have a long, red-painted fingernail! Sammy remained an Honorary Warlock of the

Church until June 1975, after which he remained a personal friend of Lilith and myself.

Chapter 25
Meetings, Magic, and Murder

Shortly after John DeHaven's Stygian Grotto hosted the First Eastern Conclave of the Church of Satan

in Dayton, Ohio on Halloween 1971, Warlocks/Regional Agents Steven Burgess of Oregon and William

Murray of Nevada began to discuss the possibility of holding a similar event out west. Warlock/Regional

Agent Gerald Edwards of British Columbia and Priestess Margaret Wendall of San Jose entered the

discussion.

In August 1972, after a surprise communiqué that Medford, Oregon had been selected as a site,

Burgess suddenly dropped out of touch with the others. Edwards placed a notice in the *Cloven Hoof*

inviting indications of interest from western Satanists; the result was, as Murray put it, "a thundering

display of apathy".

Edwards promptly cooled on the idea of hosting a Conclave in Canada: "I am not about to throw a

shindig for a bunch of ingrates!"

On Halloween 1972, while the eastern membership converged on New York City for the Third Eastern

Conclave, Murray and Wendall drove to Santa Cruz, California to discuss the Western Conclave idea with

Reverend James and Priestess Dolores Stowe of the Karnak Grotto. San Francisco, seemingly the most

logical site, was ruled out by "Lana Green", who told Wendall "not to have the Conclave anywhere near

Central Grotto".496

If it seems curious that the LaVeys would not want the first regional

meeting of the Church in the West

held near the site of its founding, one should recall the savagery to which their home had been subjected

over the years. As Diane sadly summarized it in 1973 to Charles Steenbarger:

The Central Grotto has been bombarded with bricks, bullets, one bomb, eggs, and spray paint. One of

our cars has had its windows smashed out 5 separate times over the past 4 months, last night being the most

recent incident. It has also sustained body damage from BBs and pipe bludgeons. 497

Undaunted, the Western Conclave planners continued their deliberations. They looked at Nevada.

Reno, Carson City, and Virginia City were all considered, then dropped as being too expensive, gambling-

oriented, and “plastic”. In December 1972 a letter arrived at 6114:

496 Letter, William Murray to M.A. Aquino, February 8, VIII/1973.

497 Letter, Diane LaVey to Charles Steenbarger, March 6, VIII/1973.

To His Excellency, the High Priest

Dr. Anton Szandor LaVey

The Church of Satan

Greetings:

May we, the undersigned, have the temerity to present for approval the following announcement to

appear in the *Cloven Hoof*, the Proceedings of the Church of Satan, and to be otherwise announced

throughout the length and breadth of the Infernal Empire?

We who have taken it upon ourselves to consider and plan the First Western Regional Conclave of the

Church of Satan do hereby make these presents: The First Western Regional Conclave of the Church of

Satan will be held on Friday, Saturday, and Sunday, 27-29 April VIII A.S. at Carpathia Chapel,

Winnemucca Nevada.

For those traveling by train, AMTRAK stops at Carlin, Nevada 180 miles to the east and at Reno 167

miles to the west. Air-charter and bus transportation to Winnemucca is available from both locations.

Winnemucca is located in north-central Nevada on U.S. interstate highway #80. There will be a

Walpurgis ritual performed in Carpathia Chapel on the evening of April 30, VIII. All Conclave delegates are

invited to attend.

The Formal Consecration and Dedication of Carpathia Chapel will be held on the Eve of St. John, May

4, VIII A.S.

Respectfully submitted to His Excellency, the High Priest, the Council of Nine, the Order of the

Trapezoid, Central Grotto, the Church of Satan:

Gerald T. Edwards, Warlock

Margaret Wendall, Priestess

William F. Murray, Warlock

By their most explicit order,

William F. Murray, Warlock

Regional Agent, Trans-Carpathia498

This seemed more-or-less acceptable to me. Winnemucca was rather out of the way, but after all I

hadn't stepped forward to propose a better location. The LaVeys too acquiesced - at least initially. In mid-

February 1973, however, a surprising speculation arrived from Diane:

Guess what Winnemucca's main source of income is: **prostitution**! And guess why - I'll bet - William

Murray lives in Winnemucca? If the mountain won't come to Mohammed … Wonder if those involved with

the Conclave are aware of this. It is one of three or four counties in Nevada in which prostitution is legal.

It isn't the most prestigious place for the Church of Satan to hold its first Western Regional Conclave, I

would say. But I guess that depends upon one's point of view. 499

A somewhat more formal version of this reservation was sent by "Kathryn Bower" of the Central

Grotto to Priestess Margaret Wendall:

Regarding the First Western Conclave, Reno is a decidedly better image, inasmuch as Winnemucca's

chief claim to fame is now its legal and flourishing prostitution, which attracts the sexually starved from all

over. We have personally dealt with the types who make pilgrimages to the now highly publicized counties

in Nevada where bordellos exist.

Winnemucca has been amply covered in most recent men's magazines. Those who are in the know

[whom we really must consider first] who get wind of a Satanic Conclave in Winnemucca will surmise what

we have spent six years trying to dispel: that Satanists are interested mainly in sex!500

498 Letter, William Murray to Anton LaVey, December 28, VII/1972.

499 Letter, Diane LaVey to M.A. Aquino, February 19, VIII/1973.

500 Letter, Margaret Wendall to William Murray, February 26, VIII/1973.

At this point I decided that I had better get involved, if only to satisfy myself whether our Regional

Agent in Nevada were an uncontrolled sex-maniac or a country gentleman [or something in-between]. It

seemed appropriate to pose the question to him directly, so I did. His answer arrived in early March, and

from it I learned more about the social climate of Nevada than I had anticipated:

With regard to your question on legalized prostitution in Nevada:

Have I had any connection with this industry? None other than just being a resident of the State of

Nevada.

There are no “zones” or “belts” of this particular activity. In fact the “Nevada law” on this subject is

unwritten. It is by local option only; towns either have it or do not. There are no legal houses near the great

centers of gaming activity such as Clark, Washoe, Ormbsy, or Douglas Counties.

Prostitution as a legal form of entertainment has been in Nevada for a long time. The legal houses can

be found mostly in towns that are connected with the railroads. Some years ago a house near Carson City

consulted with me - I was a theatrical lighting consultant at the time - as to what sort of lighting it should

use in its “mirror room”. And on occasion I stop at the bar at

Winnemucca's "Cozy Corner" for a drink. The

atmosphere is quite relaxing, and one is not hustled. 501

Murray commented further to Charles Steenbarger, who had initially encouraged the Winnemucca

location as being at least a good central location between the Denver membership and those on the

California coast:

To my way of thinking, it is indeed a shame that Winnemucca had to be withdrawn as the Conclave site

at this late date due to our dubious national reputation as a center for promiscuity. The residents, myself

included, were never aware of the fact. I know it surely doesn't seem to bother the Chamber of Commerce.

Winnemucca, Nevada is a picturesque little "western" town with a great deal of charm and historic

significance. Butch Cassidy and the Wild Bunch held up the bank in 1900 - there's a plaque there saying so!

But I do see Central Grotto's reluctance to sanction any official Church function that might gain any

national news media coverage or comment. The perverted mind of the "press" is capable of any sort of

distortion to sell papers. If we had some of the press here for the Conclave, I am sure it would be **they** who

would spend most of their time at the "houses" in question. 502

Suddenly the Great Winnemucca Prostitution Scandal began to seem rather funny. The Great and

Terrible Church of Satan worrying about its public image because of five bordellos that the local residents

accepted with laconic unconcern? Even Diane felt that she had better rephrase her speculation to me:

Regarding the Winnemucca situation, I hope I didn't lead you to believe that Murray is, in any sense of

the word, a pimp! I just meant that the availability of ladies of the evening might have made the little town

of Winnemucca more attractive than it might otherwise have been.

This opinion is based on firsthand observation of Murray and his rather frantic approach with women,

which we witnessed when he visited Central a couple of years ago. But maybe he's calmed down in the

interim. 503

In his own account to me of his initial visit to 6114 California Street, Bill Murray didn't convey the

idea that he had been unduly aggressive towards any of the ladies at the Central Grotto. Rather it had been

a perfectly pleasant meeting:

501 Letter, William Murray to M.A. Aquino, March 1, VIII/1973.

502 Letter, William Murray to Charles Steenbarger, March 10, VIII/1973.

503 Letter, Diane LaVey to M.A. Aquino, March 21, VIII/1973.

When I was granted the audience with Dr. LaVey a few days before All Hallows VI, I was received by

His Excellency, Lady Diane, and the then Central Grotto staff literally, it seemed to me, with open arms.

Their kindness and apparent interest in me were overwhelming. It was as though this were the "family" for

which I had been searching for so many years.

I can remember with such great clarity Lady Diane's remark: "Oh, Mr. Murray, how nice it would be to

have you near us to help out." - which was seconded by Dr. LaVey.

I appreciated Dr. LaVey's openness in discussing so many things with me, and his allowing me to look

over certain Church mail that had come that day, his remark at the time being: "As long as you will have the

responsibility for some Church administration at your level, you had better see some of the things we get

here."

At 3:30 AM I made my manners, said goodbye, and went out to my car a totally different person than

the one who had walked up the stairs of 6114 California Street at 9:45 PM that evening.504

From Denver Charles Steenbarger sent me his comments concerning Winnemucca in particular and the

problems of Conclave public relations in general:

I feel that much of the sensationalism and distortion by the news media stems from their erroneous

association to our label and is therefore apt to happen wherever the Conclave is located. Even if it were held

in conservative old Denver, I can see the press forcing an association between the Conclave location and

our best X-rated show palace 50 blocks away.

The crux of the matter, I feel, is a strategy of silence. If Winnemucca has such a "sordid" reputation but

is otherwise an ideal location, then I think that we ought to have kept our mouths shut about having the

Conclave there. My guess is that the news media would generate unfavorable associations between the

event and any Nevada location because of the state's reputation around entertainment and legalized

gambling. But what Satanist wouldn't prefer to lose his virtue rather than his money anyway? 505

Bill Murray, nevertheless, had become discouraged concerning Winnemucca as a Conclave site. He

couldn't help feeling that the Church's concern for its image was a little late in coming, however:

When I received word from Priestess Wendall about Central's hesitation over the matter of the

"houses", I saw how the press could have had a field day with the information.

Admitted that prior to His Excellency's formal establishment of the Church on Walpurgis I A.S. and in

the following year there were some rather sensational items that received attention, i.e. "Anton LaVey and

his Topless Witches", some rather graphic pictorial coverage in some of the scummier magazines, etc. This

served its purpose - and served well!

At that point in time we needed "coverage", and the press obliged. Oh, **how** they obliged! Those days

are past and indeed forgotten.506

If Nevada were out of the running, what about Santa Cruz - the beautiful seaside resort town in

California that for the last year had hosted the Church of Satan's only local Grotto in the state? It seemed

like the perfect location, but, as Margaret Wendall wrote to me, it had a skeleton of a different sort in its

closet:

I do have some reservations about holding a Conclave here in June or July. The mountains between San

Jose and Santa Cruz have been the scene of about a dozen gruesome murders [see Appendix #81 - M.A.],

including the murder of a Catholic priest in Los Gatos last November. A suspect has been caught and has

504 Letter, William Murray to M.A. Aquino, May 11, VIII/1973.

505 Letter, Charles Steenbarger to M.A. Aquino, March 24, VIII/1973.

506 Letter, William Murray to M.A. Aquino, May 11, VIII/1973.

supposedly confessed to 9 or 10 murders, and I have a strong, instinctive feeling that the trial will be held

during the summer.

Representatives of 2 newspapers have tried unsuccessfully, through interface with the Reverends James

and Dolores Stowe of Karnak Grotto, to link the murders with "Satanism". 507 Apparently either the press or

police feel that "Satanism" is involved, and the Stowes have gone out of their way to dispel any ideas that

we are involved. 508

It was finally agreed to hold the Conclave in Los Gatos - a halfway point between San Jose and Santa

Cruz - and to disguise it with the public pseudonym of "Conference of Philosophical Writers". When to

meet? Walpurgis was now past, and Halloween seemed too far off. July seemed to fit everyone's calendar

most conveniently, and the way in which a precise date was arrived at is a minor story of its own:

Along with one of his earliest letters to me, Bill Murray sent some snapshots of his Nevada home. In

one photograph of his ritual chamber I noticed a magnificent suit of Japanese feudal armor arranged so as

to suggest its occupancy. In my next letter I complimented Murray on this artistic treasure. He responded:

I thank you for your interest in Mr. Watenabe, the Chapel Wraith. A distant relative of his, Mr.

Yamaguchi, stands guard in my study. Some day when I have some film I will send you his photograph. As

an interesting sidelight, “Watenabe” and “Yamaguchi” would be the Japanese equivalents of “Smith” and

“Jones”. Some day I hope to have the honor to visit you and meet your wraith, “Hugo”. 509

This wasn’t the first I had heard of Murray’s interests in things oriental. A few months previously Dale

Seago had written:

Bill Murray and I have been corresponding for some time, and I can safely predict that you will

thoroughly enjoy making his acquaintance. I found out recently that we’re alumni of the same Military

Police school in Georgia.

I received a cassette from him today - a recording of a destruction ritual - and it is fascinating. He

combines Japanese music and thunder in the background, invokes *O-yama* and *Emma-o*. The result is a

thoroughly oriental-sounding Satanic rite. It sounded like something Karl Haushofer might have

performed. 510

As it grew in size, scope, and sophistication, the Church of Satan developed transcultural ambitions. In

keeping with the worldwide diversification of the contents of the *Satanic Bible* and *Satanic Rituals*, I had

tried to keep the *Cloven Hoof* moving in ever-changing geographical surroundings. I was currently

researching an article on traditional Chinese “Satanism” for the May-June *Hoof*511, and it seemed to me

that Bill Murray might be in a good position to contribute a Japanese co-feature. I extended the invitation:

From the description of your 2 wraiths - and from Reverend Seago's comments concerning the ritual

you sent him - it would seem that you are particularly interested in the various branches of oriental

occultism.

I find this intriguing, having studied a good deal of Chinese, Japanese, and Indian history during my

collegiate years.

507 See Appendices #82 and #83.

508 Letter, Margaret Wendall to M.A. Aquino, April 2, VIII/1973.

509 Letter, William Murray to M.A. Aquino, March 1, VIII/1973. Murray refers to a snarling Polynesian mask which I acquired en route home

from Vietnam and named for one of Anton LaVey's artistic pseudonyms.

510 Letter, L. Dale Seago to M.A. Aquino, February 9, VIII/1973.

511 Appendix #84.

Magister Frazier in Denver has also spent a considerable length of time in Japan. As a matter of fact, I

believe he and his family have only recently returned from another visit to that country.

Some time when you're sitting around wondering what to do next, why not try your hand at an article

on the Satanic aspects of Shinto, etc. I'm willing to bet that 95% of our members are unfamiliar with the

fact, for instance, that the Japanese celebrate a 3-day Festival of the Dead every July. If it's done in a well-

researched fashion, I would include such an article in the next *Cloven Hoof*. 512

Murray replied:

Oriental occultism is not my strong point. I have never traveled in the orient, but some day hope to visit

Japan.

My connection with things Japanese comes from my theatrical background. At one time I did a very

deep piece of research, during graduate school, on the rural aspects of the *bunraku* or “doll theatre”. There

is a functioning *bunraku-za* in Osaka which is now underwritten by the Japanese government as a Cultural

National Treasure. My study covered the aspects of rural, amateur performances using the doll-like figures.

As a result of this I had many pleasant contacts with a Mr. Kubata of the Japanese Ministry of Culture,

Dr. Earl Ernst of the Theatre Department of the University of Hawaii (he wrote the book on *Kubuki*), and

Mr. Faubion Bowers, an expert on the theatre of the orient.

As part and parcel to all this, I learned some Japanese acting styles, got deeply involved in *jouri*

narration and chanting, and fell totally in love with the Japanese theatrical art forms, particularly *bunraku* -

and, for that matter, all things Japanese: language, customs, dress, outlook, and history.

Connected with this was my development of the “First American *Bunraku* Theatre”, which was an

effort of mine and my students when I was Professor of Drama at Sierra Nevada College. Our “American

bunraku” enjoyed some vogue here in the west, and we made quite a few tour performances with this

totally mad idea of mine. We designed and built a *bunraku* stage, constructed the 1/3-life-size dolls, and

adapted *Uncle Tom's Cabin* for *bunraku*-style performance.

We had several people doing the voices and narration rather than one *jouri*, and instead of one *samisen*

player we had several banjo artists playing Stephen Foster-type music in the background. The costuming

and sets were pure "South"; just the performance style was traditional Japanese *bunraku*. I must say we had

fun.

As far as doing an article for the *Hoof* on the Satanic aspects of Shinto, I would not know where to start.

I do know that the Nicherin body does have a very "Satanic" outlook on many matters. I'll see what I can

do. 513

I didn't get my hoped-for Japanese article, but I **did** learn something about *bunraku*! In any case when

Murray, the Stowes, and Margaret Wendall met on Walpurgis 1973 to set a date, they chose it to coincide

with that aforementioned 3-day festival of the dead, *O-Bon*.

Margaret Wendall, I might add, was no stranger to oriental religions herself, having many friendships

in the Japanese (Buddhist) community in San Jose. She remarked in a Walpurgis letter to me that the local

O-Bon is the "only organized non-Christian festival in San Jose which is open to the public".

Diane LaVey's reaction to my Chinese Satanism article for the May-June *Hoof* was pleasantly

positive:

Your "Yellow Peril" piece would make Fu Manchu smile! It's really a

good article - well-researched

and lucidly presented. [I'm a chart freak!]

This "tolerant" new world in which we live has taken a lot of the spice out of literature and films that

used to thrill us with stories of foreign or alien evildoers with mysterious powers, and the inscrutable

oriental figures were among the most colorful.

512 Letter, M.A. Aquino to William Murray, March 8, VIII/1973.

513 Letter, William Murray to M.A. Aquino, March 11, VIII/1973.

I wouldn't be surprised if half the people under 30 who read journalistic descriptions of Anton LaVey as

having a Fu Manchu-style mustache or beard, or "a countenance that conjures up memories of Ming the

Merciless" (extraplanetary origin but nonetheless oriental implication), really can't envision what the writer

intends him to.

At least the readers of the *Hoof* will have something to think about.514

In the book review section of the *Hoof* I had originally included comments concerning a new book of

witchcraft spells - *The Crone's Book of Words* - and the latest offering by Sybil Leek, at whom I had poked

fun in return for her finger-waving remarks concerning Anton LaVey. Diane deleted both reviews,

commenting:

The *Crone's Book* is published by Llewellyn, and after reading their latest issue of the *Gnostica News*

[by "latest issue" I don't mean that previous issues were much more

kind to Satanists], we're not inclined to

give them any free plugs.

The lead article, "A Lesson in Ritual Magic", cribs an incredible amount from the *Satanic Bible*; and

other bits and pieces with a Satanic tenor are sprinkled throughout the rest of the paper. This is to be

expected, and it wouldn't be so galling if it weren't for the following references in a piece entitled "The

What and Why of Magick" [in reference to recruiting people for their "Magickal Order"]:

"We seek, meet, and communicate with these people [or try to] because every once in awhile we will

find someone who isn't crazy and who has that certain something which tells us that he or she would make

an adept. This winnowing process is slow, and in some cases [when working with satanists and other

assorted nuts] dangerous physically, emotionally, and spiritually. This is the reason why we usually

interview people with a team."

And where have I heard these things before!:

"'Faith' is not a requirement for a Magickal student. In fact 'blind faith' would be a great hindrance."

And:

"Generally persons who claim to have had many 'mystical experiences' on their own, while not in some

training program, do not make good High Magick adepts. In other words, kooks, acidheads, and the like

need not apply."

It goes on to say that their magick is concerned with the problems and solutions of the Real World and

is not attempting to deny the world as it actually exists. I don't know whatever happened to these types'

contention that "everyone has the power - it's just dormant or undeveloped", because **now** they're saying it

takes time, study, and work:

"It's not easy … requires intelligence and a good education. A strong grounding in any one of the

following fields would be very helpful: ancient history, anthropology, archæology, English or European

literature or religion, psychology, medicine, etc. etc."

In short, Mike, we aren't in much of a mood to give them **anything**. We expect to influence and change

the way others think and look at things, but when we see our influence - even though we don't expect due

credit to be given us - where [in the very same article] "satanists" are slandered, we don't feel too

charitable!

As for Sybil Leek, the most Satanic thing we can do is ignore her! Even though we're tempted to leave

in the review just because of your most apt description of her as the duchess in *The Mouse That Roared*, I

think your analysis of the book sums up precisely why we **needn't** refute what she's said: "The most

accurate thing we can say about it is that it's typical Sybil all the way through."

Those who don't already see through her braggadocio and pure stupidity never will, and those who

doubt her but still will buy one of her books probably buy enough other stuff on the occult to run across

conflicting reports with the account she gives of the Church of Satan. So why give her a paragraph in our

publication?

514 Letter, Diane LaVey to M.A. Aquino, May 31, VIII/1973.

It doesn't matter if people think we've got a group in Houston, or that they think Anton LaVey lives in

Hollywood. And the one thing that might matter - the "hippie type" statement - is refuted in enough other

places that one small mention in her book doesn't amount to a hill of beans. 515

Anton LaVey's essay for the May-June *Hoof* was entitled "*Million d'Arlequin, Vesti la Giubba, et al.* ".

Referring to the well-known aphorism that "all the world's a stage", Anton pointed out that very few

persons could qualify as bona-fide "actors" - that most are suited to being "spear-carriers" at the back of

the stage, or even to being an attentive, appreciating audience. Attempting to leave the theatre is

impossible, since there is no escape from the world-stage's presentations:

Yes, the world is not simply a stage, but a theater; and it **is** a Barnum and Bailey world, just as phony as

it can be. Before it can become any more true, we'd all better damned well realize that. I like to think that

Satanists do, more than others. It helps me keep the faith.516

Lilith Sinclair flew to San Francisco a week before the First Western Conclave - to pay her first official

visit to the Central Grotto and to tour the city and its nearby sights with me. She was greeted at the airport

by Karla LaVey and Tony Fazzini, the LaVeys' chauffeur, and later brought to 6114 California Street for

an evening with Anton and Diane.

Lilith was shown the marvels of the old house [pointing at the electronic consoles under the elevated

bed in the Red Room, Diane remarked: “Here’s where Anton sits when he controls the world.”], and later

descended with Anton to the Den of Iniquity, where, in the company of his Phibesian androids, the High

Priest poured her a purple-colored liqueur. “What is it?” she asked mock-casually, taking pains to maintain

the image of the Occult Superstar of the East amidst the bizarre inhabitants of the Den. But her host only

grinned, seated himself at the organ, and played for her one of his own ritual compositions.

Lilith survived the mysterious liqueur unscathed, and for the next hour listened to Anton discuss his

convictions concerning the actual existence of the Prince of Darkness and his conversations and

communions with him. He showed her the nearby Council Chamber, now cold and stark with its

trapezoidal altar, “Jacob’s ladder”, and looming Baphomet.

When Tony finally drove Lilith back to her hotel, she felt that at long last she had seen the real Anton

LaVey - the essence behind the metaphorical mask. She also understood, as she had only postulated

before, the true Mandate of the Church of Satan.

A few days previously I had received a note from Anton:

Dear Mike,

Diane’s birthday is 10 July. Inasmuch as you and Lilith are going to Carmel the 9th and returning the

following day, I would like to take Diane to dinner that evening. No

great banquet - just you and Lilith and

the two of us. It would be exactly the kind of pleasant evening she and I would prefer.

Best -

ASzLaV517

I had already learned about the date from Diane:

My birthday is July 10th. And no cracks about my being a perfect Cancerian type. Confidentially I hate

home, family, and business dealings. 518

515 *Ibid*.

516 LaVey, Anton, "*Million d'Arlequin, Vesti la Giubba, et al. "*, *Cloven Hoof*, May-June VIII/1973.

517 Letter, Anton LaVey to M.A. Aquino, June 28, VIII/1973.

518 Letter, Diane LaVey to M.A. Aquino, June 29, VIII/1973.

The pleasant evening was decidedly that, although it had its amusing moments too.

First there was The Scratch On The Jaguar. The Buick Limited and the Oldsmobile Toronado never

saw the inside of the garage at 6114 California Street; that was reserved for Anton's personal pride and

joy, an ice-blue Jaguar sedan. With due pomp and ceremony he extracted the Jag for the trip to Saluto's (a

posh restaurant down the peninsula near the San Francisco airport). At 19th Avenue and Taraval, just a few

blocks away from the Lost Weekend nightclub, may still be found the smoking remains of the unfortunate

Shell station whose attendant nicked the paint of the Jag after filling its tank.

Then, too, Highway I-280 is a nice, rolling freeway south of San Francisco. It suddenly occurred to me

that my equilibrium was out of synchronization; I was carsick. I had witnessed the Terror at the Shell

Station. “If I throw up in **this** car,” I reflected in queasy panic, “I’ll be cut in pieces and fed to Typhon.”

Somehow I kept my cool until we arrived at Saluto’s. We were seated at a good table - and from my seat I

had an excellent view … out the window towards the gently s-w-a-ying surface of the San Francisco Bay!

In the next issue of her Grotto’s *Satan’s Spawn* newsletter, Lilith reported on other events of her visit:

During a recent visit to San Francisco, an official of the Order of the Trapezoid and I entered an

establishment called “The Museum of Witchcraft and Magic”. While the displays were well-done - though

Satanism was pointedly omitted - the employees were dressed in the expected, witch-type garb, which, from

a magical standpoint, did much to lessen the impact of the whole picture.

After viewing the exhibits, we identified ourselves as officials of the Church of Satan, and their eyes

popped. One could almost see the thoughts going through their heads: “Here are real, honest-to-goodness

Satanists; but that’s funny - they don’t look like Satanists - they’re not even wearing black!” Since we were

both dressed quite conventionally, the impact produced was greater than if we had been clad in “traditional”

witchy-black-magic garb.

While “dressing the part” does indeed have certain merits and can be great fun as well, ofttimes a

completely ordinary appearance - the opposite from the expected - will leave more of an impression and

really confuse those who like to think they have us all figured out … a small example of lesser magic in

action.

The West-I Conclave in San Jose was one of the most enjoyable and informative gatherings I have had

the pleasure of attending.

One big bit of news is the establishment of an exchange of services available from that particular

Grotto, such as tapes of ritual music, book-tracing, printing, research, etc. In this manner members can avail

themselves of such services as they may need.

Secondly there are tentative plans for a simultaneous ritual to take place across the country in all

Grottos wishing to participate.

Congratulations are in order for Warlock Murray, Priestess Wendall, Reverend Stowe, and Priestess

Stowe, along with all the other members of the Karnak Grotto, for the outstanding success of West-I. 519

Thus it was that the First Western Conclave was held on the weekend of 13-15 July, 1973. Anton and

Diane declined to travel south to attend it themselves, but Anton did think it an appropriate occasion for a

major policy statement on present and future directions in the Church.

Since I was working principally with the eastern United States at the time, and encouraging Charles

Steenbarger to become the counterpart IV° coordinator for the west, I suggested that Anton provide

Steenbarger with the information that he wished disseminated. The

concept worked well. Steenbarger

received the letter reproduced here as Appendix #85, and he incorporated it into his Conclave address -

which I subsequently reprinted in the July-August 1973 *Cloven Hoof* for the information of the entire

Church membership. In that same issue I wrote the following report concerning the Conclave itself:

The First Western Conclave was just tremendous! There were visiting Satanists from as far east as

Denver and New York, as far north as Canada, and as far south as Los Angeles. The facilities and service at

519 Sinclair, Lilith in *Satan's Spawn* #II-2, June-July VIII/1973.

the Los Gatos Lodge couldn't have been nicer, and all in all we consider it to have been one of the most

interesting and productive regional meetings yet conducted under the auspices of the Church.

On this occasion there were three hosts: Priestess Margaret Wendall of the Bubastis Chapel in San Jose,

Reverend James Stowe of Santa Cruz' Karnak Grotto, and Priestess Dolores Stowe, also of Karnak. The

Undead of Trans-Carpathia (Nevada to the profane) were well represented by Warlock William F. Murray,

who served as a most spectacular Master of Ceremonies.

At the formal banquet on the evening of July 14th, a major policy address was given by Magister

Adrian-Claude Frazier, and later that same evening the members adjourned to the Karnak Grotto for the

Conclave Ritual. A Sunday morning brunch on the patio of the Los Gatos Lodge concluded the formal

festivities, after which the delegates left to visit local points of interest. Interspersed with the major events

were both formal and informal discussion and debate concerning policies, programs, and future activities of

the Church in the west.

No decision was reached on when or where to hold the next such gathering, the delegates preferring to

leave the question open for the time being. Congratulations are certainly in order to all who made this

Conclave possible, and appreciation is also due to those members whose enthusiasm and loyalty inspired

them to travel such great distances to meet their fellow Satanists.

At midnight on Friday, July 13, a select group of III° and IV° officials met with the High Priest and

High Priestess at the Central Grotto in San Francisco. As with the Conclave, this was not a strictly local

affair. Priestess Lilith Sinclair had flown in from New York for the occasion, but she lost the distance record

to Reverend James Moody from Belfast, Northern Ireland (which, we are told, is one of the least

conspicuous places on the planet for a Satanist to reside!).

Among the matters discussed were many of the Church policies and programs contained in Magister

Frazier's subsequent address to the Conclave and the long-term reasons therefore. Certain information of a

private nature and thus unsuited for the pages of the *Hoof* will be contained in the next edition of the

Chronicles of Mendes, the private communiqué of the Black Order.

We should like to tell you about one interesting development of the meeting. It was brought out that

many members are impatient for guidance concerning magical research opportunities. The High Priest

inquired as to how many of them had exercised the initiative to look up the biographies and workings of the

figures whose names are cited in the dedication to the *Satanic Bible* and *Satanic Rituals*. There was a long

moment of painful silence! Need we say more?520

The First Western Conclave marked a major turning-point for the Church of Satan - even more so than

was immediately apparent from Anton LaVey's comments521 as conveyed by Charles Steenbarger in his

address.

Most notable was an increasing psychological detachment of Anton himself from the Church itself,

almost as though its actual state of being were something with which he had found himself uncomfortable.

Coincidental with this came his decision to redefine the Order of the Trapezoid as something remote

and mysterious, presumably to preserve the impression among the Church membership that he personally

traveled in occult circles to which they did not have access. "There is still more to the Church of Satan

than that which you have seen and that which you and I have built together," he seemed to be saying, "and

this is why I personally remain a being above and ultimately apart from you."

It would be wrong to assess this as simple narcissism on Anton's part. In part, as this history has

shown, it was an attitude born of Anton's disappointment in the actual performance of the Church of

Satan: Since the real had failed to live up to his expectations, he

would remove himself to the ideal, the

magical, the “astral” Church of Satan, as it were.

A second and more complex reason had to do with Anton’s personal character, and to understand this

it is necessary first to explore his attitudes towards existence and nonexistence, life and death. 1973

marked many significant developments in this obscure aspect of Satanic philosophy:

520 *Cloven Hoof* #V-4, July-August VIII/1973.

521 Appendix #85.

The January-February 1973 *Cloven Hoof* had contained two articles on the phenomenon of death:

Anton LaVey’s essay “Erotic Crystallization Inertia (E.C.I.)” 522 and my own “The Secrets of Life and

Death”. 523 These, in addition to such thoughtful commentaries as that of Stephen Hollander in Changes

IV524 , prompted many Satanists to pursue their own investigations. Among these was Dale Seago, who in

a June letter commented on a work he had found entitled *The Secret of the Golden Flower: A Chinese*

Book of Life:

I can only describe the book as strange. It is a text on mental alchemy, and its basic premise is very

interesting. It has to do with the development of the soul. Rather than proceeding from the assumption that

everyone has a soul which survives death, however, it postulates that one can be created, and gives

guidelines for doing so. 525

Dale went on to suggest possible correspondences to Aleister Crowley's concept of the "body of light"

and the "Kirlian energy field".

I was interested enough to acquire and peruse the book. *The Secret of the Golden Flower* (*T'ai I Chin*

Hua Tsung Chih) is the principal philosophical text - in its oral-tradition origins - of the religion of the

Golden Elixir of Life (*Chin Tan Chiao*) which developed during the T'ang Dynasty in the 8th Century CE.

Its reputed founder is the Taoist philosopher Lu Yen, student of the Master Yin-hsi (for whom Lao Tzu is

supposed to have written the famous *Tao Te Ching*).

Richard Wilhelm (translator of the English volume) summarizes the *Golden Flower*'s argument as

follows:

Tao the undivided, Great One, gives rise to two opposite reality principles, Darkness and Light, *yin* and

yang. These are at first thought of only as forces of nature apart from man. Later the sexual polarities, and

others as well, are derived from them. From *yin* comes *K'un*, the receptive feminine principle; from *yang*

comes *Ch'ien*, the creative masculine principle. From *yin* comes *ming* (life); from *yang* comes *hsing*

(essence).

Each individual contains a central monad which, at the moment of conception, splits into life and

essence (*ming* and *hsing*). These two are super-individual principles and so can be related to *eros* and *logos*.

In the personal bodily existence of the individual they are represented by two other polarities, a *p'o* soul

(or *anima*) and a *hun* soul (or *animus*). All during the life of the individual these two are in conflict, each

striving for mastery. At death they separate and go different ways. The *anima* sinks to earth as *kuei*, a ghost-

being. The *animus* rises and becomes *shen*, a revealing spirit or god. Shen may in time return to *Tao*.

If the life-forces flow downward - that is, without let or hindrance into the outer world - the *anima* is

victorious over the *animus*; no “spirit body” or “Golden Flower” is developed, and at death the *ego* is lost.

If the life-forces are conserved and made to “rise”, however, the *animus* is victorious and the *ego* persists

after death, attaining *shen*. 526

To Dale Seago I wrote:

I reviewed your *Golden Flower* book the other day, and I agree with your impressions of it.

522 See Chapter #23.

523 Appendix #75.

524 Chapter #23.

525 Letter, L. Dale Seago to M.A. Aquino, June 3, VIII/1973.

526 Wilhelm, Richard (Trans.), *The Secret of the Golden Flower*. London: Routledge & Kegan Paul Ltd., 1931, page #73. A more authoritative

translation is now available by Thomas Cleary - San Francisco: HarperSanFrancisco, 1991 (ISBN 0-06-250193-3).

To properly appreciate Chinese religious attitudes, I think, one must understand the *raison d’être* of the

Imperial culture. The *status quo* was viewed as the standard of perfection. There were no promises of future

programs to alleviate existing social evils or injustices. Hope for a better life in this world was eliminated,

in other words, and individuals were forced to turn to religion for comfort.

Relief from oppression was sought through the submergence of one's own consciousness in nature -

nirvana, the Way of the *Tao*, etc. It is a voluntary abandonment of the *ego* in favor of what the *Golden*

Flower refers to as a "collective soul". To say that nature is an omni-integrated process is certainly correct,

but Satanism argues that it is **not** a conscious or deliberate process. This is simply our rejection of a "God"

principle. 527

Copies of these letters went from me to Anton LaVey, and during one of our private conversations at

the time of the Western Conclave we agreed that there was a fundamental problem with the notion that the

egocentric consciousness could maintain a meaningful existence as such once it had been absorbed into a

Universal one.

Upon returning to Santa Barbara I sent Anton a copy of Maurice Maeterlinck's *Life After Death*, in

which that eminent philosopher examines the case for immortality. Maeterlinck raised the same objection

that had troubled us:

I care not if the loftiest, the freest, the fairest portions of my mind be eternally living and radiant in the

supreme gladness; they are no longer mine; I do not know them. Death has cut the network of nerves or

memories that connected them with I know not what centers wherein lies the point which I feel to be my

very self. They are thus set loose, floating in space and time; and their fate is as alien to me as that of the

most distant stars.

All that befalls has no existence for me unless I can recall it within that mysterious being which is I

know not where and precisely nowhere and which I turn like a mirror about this world whose phenomena

take shape only insofar as they are reflected in it. 528

Maeterlinck ultimately arrived at a conclusion not unlike that of the *Golden Flower* - that participation

in a Universal consciousness was preferable to an ill-defined and comparatively weak existence as a finite,

egocentric consciousness:

This *ego*, as we conceive it when we reflect upon the consequences of its destruction - this *ego*,

therefore, is neither our mind nor our body, since we recognize that both are waves that roll by and are

incessantly renewed. Is it an immovable point, which could not be form or substance, for these are always

in evolution, nor yet life, which is the cause or effect of form and substance?

In truth it is impossible for us either to apprehend or define it, or even to say where it dwells. When we

try to go back to its last source, we find little more than a succession of memories, a mass of ideas,

confused, for that matter, and unsettled, all connected with the same instinct, the instinct of living: a mass of

habits of our sensibility and of conscious or unconscious reactions against the surrounding phenomena.

When all is said, the most steadfast point of that nebula is our memory, which seems, on the other hand,

to be a somewhat external, a somewhat accessory faculty and, in any case, one of the frailest faculties of our

brain, one of those which disappear the most promptly at the least disturbance of our health. As an English

poet has very truly said, “That which cries aloud for eternity is the very part of me that will perish.” 529

To date Satanists had not confronted the problem of the non-corporeal egocentric consciousness as

bluntly as Maeterlinck had framed it. It was one of those issues that had, by tacit agreement, been set aside

527 Letter, M.A. Aquino to L. Dale Seago, June 17, VIII/1973.

528 Maeterlinck, Maurice, *Our Eternity*. New York: Dodd, Mead, 1914, pages #50-51.

529 *Ibid*., pages #48-49.

for consideration when lesser, easier matters had been resolved. My *Hoof* essay, Anton’s interest in

cryonics and in E.C.I., and now the speculations of other initiates such as Seago and Hollander all pointed

to a resurgence of interest in the topic - a signal that the *Satanic Bible*’s top-skimming treatment could not

stand for much longer.

No one was more aware of this than Anton LaVey himself, whose mind and ego far outdistanced the

physical capabilities and health of the body in which they were incarnated. A week after the First Western

Conclave he wrote to me:

Your gift of Maeterlinck’s book was indicative of your very real insight of our conversation. It is a rare

gem of wisdom, and I shall treasure it highly. It is only fitting that **you**

should bear that slim volume of light

from the Darkness most call death. Thank you.530

This emerging dilemma concerning the egocentric consciousness had a direct [if at the time obscure]

bearing, it seems, on Anton's mid-1973 decisions concerning the Order of the Trapezoid - as summarized

in his pre-Conclave letter to Charles Steenbarger. 531 The Order was now presented as being something

mysterious, remote, and unreachable even through ordination to the Satanic Priesthood.

It will be recalled that the Order had been introduced in the December 1970 *Cloven Hoof*, wherein

"John M. Kincaid" had stated: "The Order of the Trapezoid is the 'Board of Directors' and security staff of

the Church … All Priests and Priestesses are automatically admitted into the Order …" 532 Subsequently it

was the term applied to the entire Satanic Priesthood, i.e. III°-V°. [The term "Mendes" was applied

specifically to the III°. It did not embrace an "Order" per se.]

I scratched my head and wondered if there would be any objections or expressions of incredulity

following Steenbarger's speech. There were none - the membership either had forgotten the earlier

definitions or simply chose to ignore them in a significantly Orwellian act of doublethink. Even

Steenbarger himself seemed unperturbed.

Like Brer Rabbit I watched from the briar patch and "sed nuthin", but when I returned to Santa

Barbara I decided that I'd best try to meet the problem head-on - particularly since Anton had asked me to

revise and update the old *Manual of Grotto Administration* in the new *Articles of Protocol*. To Anton I

wrote:

From your letter to Adrian-Claude Frazier and Diane's memo to me,[533] I see that you have decided to

draw a distinction between the Hierarchy of the Church and the Order of the Trapezoid.

The only problem here is that the first edition of the *Manual for Grotto Administration* has stated quite

flatly that the two were one and the same, and periodic references to the Order of the Trapezoid in the

Cloven Hoof have been worded accordingly.

If we simply make an abrupt change, it will seem to every reasonably intelligent observer that the Order

of the Trapezoid is a sort of "Humpty-Dumpty" concept that "means whatever we choose it to mean". This

development cannot help but disappoint many of our III° officials who until now have assumed that their

ordination signaled their entrance into the inner circle of Satanism.

In spite of this I believe I understand the role you would like the Order of the Trapezoid to play -

namely that of encompassing the overall Satanic movement throughout history, above and apart from any

one organization such as the Church of Satan. Thus such figures as Rasputin could be included within the

scope of the Order of the Trapezoid while not, of course, being members of the Church of Satan proper. My

recommended solution is based upon the following line of reasoning:

530 Letter, Anton LaVey to M.A. Aquino, July 26, VIII/1973.

531 Appendix #85.

532 See Chapter #6.

533 Both in Appendix #85.

In ancient Egypt, as was discussed in the *Hoof* article “The Source” 534 , there were actually two Satanic

religious movements that were challenged and finally suppressed by the Osirian cult - the worship of the

life-principle that was represented by the ram-god Amon, and the worship of the Powers of Darkness

represented by Set. My proposal is that we assimilate the legacy of each into the philosophical realm of

present-day Satanism. The idea is not to “Egyptianize” the Church, but rather to recognize the origins of our

religious system in human history.

Order of Mendes: While its relocation from Tanis to Mendes seems to have averted the total

suppression of the Priesthood of Set by the Osirians, I have found no evidence that it was able to survive the

downfall of the native Khemite empire.

From Greek and Roman accounts, however, I gather that the rites celebrated at Mendes were so

scandalous as to remain the talk of the Mediterranean for some time thereafter. I shouldn’t be at all

surprised to find that other devil-worshipping sects adapted much of their material from Mendes. If the

authority of this Order is cited as conferring the III°, IV°, & V° - and in fact being the Hierarchy of the

Church of Satan proper - we will have a much stronger basis for our existing degree system than we have

had under the old arrangement.

Order of the Trapezoid: The Priesthood of Amon didn't survive the imperial decadence either,

although it did succeed in passing most of its knowledge on to Mediterranean intellectuals through

Pythagoras and other non-Egyptian initiates.

If the Priesthood of Set accounted for the sorcerers and psychologists of Egypt, then it seems apparent

that the Priesthood of Amon generally encompassed the scientists, mathematicians, philosophers, and

architects. It was the priesthood which controlled the greatest dynasties of the empire, and thus it can be

cited as the impulse behind the most monumental achievements of Egyptian craftsmanship.

Lockyer's *Dawn of Astronomy* and other, more recent works point out the marvelous calculations and

astronomical alignments that went into the great Temple of Amon at Karnak. As far as I can tell, the

massive Pylon Gate archways built by this Order were the first trapezoidal structures ever built by man

[excepting, possibly, truncated pyramids]. And so once again I think we have an excellent historical

mandate for the Order of the Trapezoid.

The arcane and diabolical credo of the Order of Mendes should be more than sufficient to sustain the

image and impact of the Church of Satan as a specific organization. Thus the Order of the Trapezoid can

assume a sort of non-organizational, academic posture.

The ultimate effect of these two complementary Orders within Satanism will be to illustrate once again

the guiding Principle of Duality that is at the very core of the Satanic philosophy. Each Order will have

certain functions, but neither one will “dominate” or “control” the other. Rather they will serve to balance

each other. 535

A couple of weeks went by, during which time the LaVeys made a trip to Los Angeles to visit Sammy

Davis, Jr. and meet Christopher Lee536 , to pay a nostalgic visit to the “Pink Palace” of Jayne Mansfield, to

tour the Ennis-Brown “Mayan temple” house designed by Frank Lloyd Wright (on the hill above Griffith

Park - the house used in the movies *The Black Cat* and *House on Haunted Hill*), and to undertake a certain

Working discussed below. When they returned to San Francisco in mid-August, Diane wrote me:

The new *Articles* look great! … Anton liked the way you handled the distinction between the Black

Order and the Order of the Trapezoid. You have a very nice way with circumlocution when it suits your

purposes!537

534 Appendix #67.

535 Letter, M.A. Aquino to Anton LaVey, August 2, VIII/1973.

536 See Chapter #24.

537 Letter, Diane LaVey to M.A. Aquino, August 17, VIII/1973.

And so the Order of the Trapezoid and the Order of Mendes received their new identities in the

Articles of Protocol. I drafted a somewhat more detailed discussion for the III° + newsletter *Chronicles of*

Mendes, but now it appeared that Anton was a bit uncomfortable with such a “straightforward” approach

to the concept of the trapezoid. Upon receiving the draft of the *Chronicles* Diane wrote:

Much of what you have said with regard to the Order of the Trapezoid and the Black Order is quite

relevant and conveys what we would like to be known about it, but some needs deleting and more needs to

be added. The additions Anton will relate to you when he sees you. For the time being it would be best to

avoid the subject altogether in this issue of the *Chronicles*.

As you know, it has been most difficult to speak with you privately for any length of time during almost

the entire period you have been associated with the Church. The only exception was during your last trip to

San Francisco, at which time Anton discussed with you the survival of the "spirit" following death.

He has been wanting to discuss with you, in far greater depth than has been possible under existing

circumstances, the history and function of the Order of the Trapezoid. But this must be done when you and

he are both "fresh", which is why he didn't get into it last time when your private session that one night

began at about 2:00 AM. 538

While my visits to 6114 California Street were infrequent, it is not true that Anton and I never had

time for extensive talks. We had many discussions during his trips to Louisville, Chicago, Santa Barbara,

and Los Angeles; and during my 6114 visits we generally bounced ideas off one another's head until we

were both groggy from fatigue!

As for Diane's reference to the "history" of the Order of the Trapezoid, both she and I knew that it

dated simply and logically to 1966. But I understood what she meant, which was not the history of a

“formal Order” but the magical principles and traditions which had moved Anton to give his Satanic Order

that particular name. I returned to San Francisco over the Labor Day weekend, and a new piece of the

puzzle of Anton Szandor LaVey emerged during the course of our discussions:

Among the dedications of the *Satanic Bible* are the names of “Max Reinhardt, a builder of dreams”

and “Hans Poelzig, who knew all the angles”. Both of these are figures from turn of the century Germany.

Reinhardt was a theatrical producer and director in Berlin; he is best known for his ingenious approach to

light, shade, and darkness. In *The Haunted Screen* Lotte Eisner observes:

Max Reinhardt had mastered all the secrets of lighting. He had always been fond of clothing shapes in

warm light spilling from innumerable invisible sources, of rounding, melting, and hollowing his surfaces

with velvety shadows. Here his sole aim was to do away with the Verism and meticulous Naturalism of the

previous generation. Before 1914 Reinhardt used innumerable kaleidoscopic effects to appeal to his

audience’s imagination. The stage would become a vast expanse bustling with life. Bare wings and curtains

would frame the gentle curve of a *Rundhorizont*, a horizon whose concave surface was flooded, first with

moonlight, then with brilliant sunlight, then immediately plunged into darkness; stars flickered while a kind

of magic lantern covered the sky with moving clouds. 539

Germany's artistic future, however, did not lie in the direction of the Golden Flower of the *animus* -

but rather on the dark path to the *anima*. Eisner continues:

The German soul instinctively prefers twilight to daylight. In *The Decline of the West* Oswald Spengler

exalts the mist, the enigmatic *chiaroscuro*, the "*Kolossal*", and infinite solitude. The unlimited spaces

cherished by the "Faustian soul" of northern man are never clear and limpid but swathed in gloom; the

Germanic Valhalla, symbol of a frightful solitude, is a *grisaille* ruled by unsociable heroes and hostile gods.

538 Letter, Diane LaVey to M.A. Aquino, August 27, VIII/1973.

539 Eisner, Lotte H., *The Haunted Screen*. Berkeley: University of California Press, 1965, page #48.

Spengler asserts that solitaries are the only men to know the "cosmic experience"; they alone are

capable of experiencing the inexpressible isolation and nostalgia of the forest. 540

This *anima* in the German disposition was unleashed with a vengeance during the post-World War I

Weimar Republic. Cynicism, decadence, and heedless self-indulgence gripped the country; Weimar - and

Berlin in particular - was "amazingly violent, unbridled, often exuberant, often full of a strange and

clumsy poetry, regularly very hungry and very sad, with touches of high lunacy and crankiness".541

A uniquely German term came increasingly into play: *Schadenfreude*. There is no precise translation

into English, but it may be approximated as a sort of diabolical, gloating, malicious, fatalistic enjoyment

of others' misfortunes - particularly as represented in the cabaret and in the motion pictures of the new

Expressionists.

The prototype of the Expressionist film was *The Cabinet of Dr. Caligari* (1919). The sets were highly

distorted representations of rooms, streets, and buildings. Eisner comments:

Oblique, curving, or rectilinear lines converge across an undefined expanse towards the background: a

wall skirted by the silhouette of Cesare the somnambulist, the slim ridge of the roof he darts along bearing

his prey, and the steep paths he scales in his flight.

In *Expressionismus und Film* Rudolf Kurtz points out that these curves and slanting lines have a

meaning which is decidedly metaphysical. For the psychic reaction caused in the spectator by oblique lines

is entirely different from that caused in him by straight lines. Similarly, unexpected curves and sudden ups

and downs provoke emotions quite different from those induced by harmonious and gentle gradients.

But what matters is to create states of anxiety and terror. The diversity of planes has only secondary

importance.542

To this technique would soon be added that of carefully controlled lighting. One of Max Reinhardt's

colleagues was an artist and architect by the name of Hans Poelzig, who had designed Reinhardt's *Grosses*

Schauspielhaus in Berlin (1919). States the *Phaidon Encyclopedia of Art and Artists*:

It provided for an arena-shaped stage, surrounded on three sides by stepped rows of seats, and

surmounted by a huge dome that, by a system of screens with stalactite-shaped elements, filtered a

phantasmagoric light into the auditorium. This extraordinarily imaginative work makes Poelzig one of the

masters of early 20th century Expressionist architecture. 543

In 1920 Poelzig synthesized the planes and angles of Caligari with Reinhardt's and his own expertise

in lighting in *Der Golem*, a film about a clay android brought to life by sorcery in the Prague ghetto.

Eisner notes:

Animate objects always seem to haunt German narcissism. When couched in Expressionist

phraseology, the personification is amplified; the metaphor expands and embraces people and objects in

similar terms.

So we frequently find German-speaking authors attributing diabolical overtones to, for example, the

street: In Gustav Meyrink's *Golem*, the houses in the Prague ghetto, which have sprouted like weeds, seem

to have an insidious life of their own "when the autumn evening mists stagnate in the streets and veil their

imperceptible grimace".

540 *Ibid*., page #51.

541 deJonge, Alex, *The Weimar Chronicle*. New York: Paddington Press Ltd., 1978, page #7.

542 Eisner, *op. cit.* , page #21.

543 Wildt, Lucia; Grafe, I.; & Blott, Rosemary, *Phaidon Encyclopedia of Art and Artists*. Oxford: Phaidon Press Ltd., 1978, page #517.

In some mysterious way these streets contrive to abjure their life and feelings during the daytime, and

lend them instead to their inhabitants, those enigmatic creatures who wander aimlessly around, feebly

animated by an invisible magnetic current. But at night the houses reclaim their life with interest from these

unreal inhabitants; they stiffen, and their sly faces fill with malevolence. The doors become gaping maws

and shrieking gullets.

"The dynamic force of objects howls their desire to be created," Kurtz declared, and this is the

explanation of the overpowering obsessiveness of the *Caligari* sets. 544

Anton LaVey's new vision of the Order of the Trapezoid - and indeed of the Church of Satan in its

original, pre-1970 mode - was not oriented to the *animus* of the ancient Egyptian priesthoods. Rather it

was a creature of the *anima*, a manifestation of *Schadenfreude*.

As the Church proper moved away from this early negativism towards a creative positivism, Anton

developed something of a Dr. Jekyll/Mr. Hyde personality. I think it is fair to say that I myself became the

central force in the Church moving it, after 1970, towards the *animus* extreme; while holdover

personalities from the 1966-69 period resisted this trend and yearned for a return to the original *anima*,

that negative, anarchic *Schadenfreude* that had seemed such a relief from the responsibility to construct

something better to replace the social injustices condemned in the *Satanic Bible*.

One of the "1966-69 personalities" was James Moody, who had received the Satanic Priesthood,

exploited the Church for a "disinterested" academic article,545 served as my Deacon for the famous *Missa*

Solemnis, and vanished into academic introversion in Ireland. As reported in my *Hoof* article, he had been

present for the III° meeting at 6114 California Street but had not honored the West-I Conclave with his

presence. Since he was pleasant enough at the III° meeting, no one took offense at his absence from the

Conclave.

As it turned out, however, Moody's private reaction to the *animus* tendencies of the "new" Church of

Satan was decidedly antagonistic. He was relieved to see that the “Mr. Hyde”/ *anima* side of Anton LaVey

still existed and was struggling to reassert itself. To Anton and Diane he later wrote:

I feel that you are taking directions that I myself have been taking. I will confess to you that I have been

disturbed by some of the trends that I get intimations of in the *Hoof*. There are suggestions that the Church

has gone the way of all social groups and is now establishing an orthodoxy that is designed to protect the

petty status of the “leaders” and the “old timers”. I don’t know what I am really trying to say except that the

freedom, the glimpse of new horizons that the Church promised in its early days seems to be disappearing

behind a cloud of pet pettifoggery, the few dictating to the many.

I have felt always that the genius of Anton Szandor LaVey was that he saw the importance of

intellectual freedom, of independence of all the accustomed “world views” that limit one’s thought. I was

afraid, when I returned, that he would have become so enamored of the status, the recognition, that the

vision would have vanished. But I find that I doubted without reason. I should have had more confidence in

the man I knew and respected so much, the man I had come to feel so much affection for.

What you said, Anton, about the entrapment you felt led me to believe that you will find a way to break

out. What you said about the directions of the “new” Satanism, the necessity to eventually react yet again to

the excesses of dogmatism with regard to structure and system, rather than loyalty to a principle, left me

feeling renewed and confident that there are masters of wisdom still left in the world.

I don't know why, but I came away with the feeling that there was something in the wind: perhaps a

dramatic disappearance into a kind of ideological retreat, or even a physical disappearance as the chrysalis

splits and reveals the new flyer. If that happens, I hope that you will let me know where you are and what

544 Eisner, *op. cit.* , page #23.

545 See Chapter #3.

you are doing. I value your friendship, both of you, more highly than I think even you realize. I am closed-

mouthed and the loyalest of your disciples and will understand. 546

If Jim Moody were so contemptuous of the efforts of the Church of Satan to function coherently and

constructively as an organization, I wondered, then why did he accept a membership, much less a

Priesthood in it? He himself had never lifted a finger to help either Anton or the Church once he had

exploited them to his academic benefit.

In disgust I tossed his letter aside, missing its most important point: that Anton **himself** had begun to

feel that the Church of Satan *per se* was beginning to escape both its initial *Schadenfreude* and the

fawning dependence upon his personality that Moody's groveling illustrates so well.

Anton was torn between *animus* and *anima*; he wanted to see the Church become something strong,

beautiful, and positive - yet within him there was also the rage of the

nihilist who feels confined and

oppressed by even the most enlightened and individualistic philosophies of cooperation. Hence his efforts

to indulge both tendencies via the creation of an "*animus*" Church of Satan and an "*anima*" Order of the

Trapezoid [or "Satanic Movement"].

In 1973 both he and I assumed that a balance between these forces would be possible. We did not

foresee their ultimate, catastrophic incompatibility.

Anton had not been content with vague artistic and metaphysical explanations of the Poelzig

phenomena. He sought their scientific, technical bases - and what he found - and used - became the

principle for his "Law of the Trapezoid": that exposure to oblique or obtuse angles is dangerous or

destructive except to those who are aware of this quality of theirs [in which case their influence is

strengthening and favorable].

Regular forms, like equilateral triangles and pyramids, are complete and pleasing. But any kind of

visual "incompleteness" or "irregularity", whether massive (the trapezoidal shape of the Golden Gate

Bridge) or miniscule (a wall out-of-angle in a room) will tend to induce "emotional imbalance and ensuing

acts of violence". The most disturbing shape is a trapezoid, because it is a "frustrated" triangle or pyramid.

In his essay on the "LT" reproduced in a 1976 *Cloven Hoof*, Anton concluded:

If the Law of the Trapezoid is known, recognized when applicable, and either heeded or utilized, it will

save much hardship and tragedy, while still serving as a catalyst for change. Like fire, its powers are

twofold, depending upon how applied. Like the Sun, its powers are twofold, depending upon whether a

thing is growing, grown, or dying. And like the first crystalline fusion of atoms, it will be the beginning and

the end, the alpha and omega of all matter. Avert your gaze from the pyramids and look to the trapezoid, and

you shall be moved. 547

The question, unaddressed by Anton, remains as to whether there is anything more at work here than

mere æsthetic irritation with irregularity. We are, after all, surrounded by so much irregularity in nature

that it is the *status quo* of our sensory surroundings. If it drives people to emotional extremes, then we are

all more or less constantly and inescapably there. The challenge - as presumably in Zen - would be to

escape from this violent, chaotic influence.

However there may be something at work here beyond Anton LaVey's idea of mere visual irritation.

Research by the Temple of Set suggests that the human consciousness is far more susceptible than most

people realize to phenomena from the electromagnetic spectrum. Roger de Lafforest's *Houses That Kill*

contained an early such speculation:

546 Letter, James Moody to Anton & Diane LaVey, August VIII/1973.

547 LaVey, Anton, "The Law of the Trapezoid" in *Cloven Hoof* #VIII-6, November-December XI/1976.

All the harmful rays I have mentioned so far can be detected and

measured by scientific devices

sensitive to microvibrations and electromagnetism. They correspond to gamma rays, which are similar to X-

rays. It has been established that the shorter their wavelength is, the more harmful they are, and that they are

extremely hard. It is precisely because of this hardness that they can so easily penetrate all living tissues. In

human beings and animals they destroy red corpuscles; in plants they attack the sap.

By drawing two perpendicular lines with a point in common, we obtain the shortest and most powerful

vibration in the Universe: the one I have already mentioned in connection with colors - “negative green”.

These vibrations produced by a right angle are shape waves, that is, waves engendered by shapes as

their name implies. When they are emitted by symmetrical geometrical shapes, they are favorable to the

equilibrium of living organisms, but they are unfavorable when they come from shapes that are irregular,

non-compensated, or deliberately combined or dissociated to project malignant energy.

We have here come to the impassable no-man’s land that separates science from magic. If it is true, as I

believe, that this vibration is created by angular refraction, it is easy to imagine the superhuman power

wielded by someone capable of aiming, wherever and however he chooses, the formidable artillery of shape

waves contained in an ordinary geometry textbook. 548

“We never did get a chance to tell you,” wrote Diane LaVey to me in August, “what happened during

that very special ritual Anton performed in Hollywood.” 549 What

happened, on the night of August 4-5,

was a work of necromancy.

In Chapter #2 of this history is recounted Anton LaVey's fascination with the actress Marilyn Monroe.

There had been no hint of this within the Church of Satan until 1973, save for the inclusion of her name

among the secondary dedications of the *Satanic Bible*, but on the inside cover of the July-August *Hoof*

there unexpectedly appeared:

In Memoriam

Marilyn Monroe

who succumbed on the 5th of August, 1962 CE at 1:22 AM on the Day of the Locust.

Her sacrifice has served to speed the Malpocalypse and vanquish her betrayers.

As an Angel of Earth, she is risen.

Chi raffrena il mio furore…?

It was not with the ethereal *animus* of Marilyn that Anton the sorcerer wished to commune, but rather

with the earth-bound *anima*.

To understand how he intended to do this, one must refer to one of the Redbeard quotations selected

for the "Book of Satan" in the *Satanic Bible*: "… Your immortal spirit shall live - in the brains and sinews

of those whose respect you have gained." This passage was generally taken at face value, i.e. that the

Satanist would "exist" in others' memories.

Anton now revealed himself to have drawn a different conclusion from Redbeard: that a sufficiently

energized and conceptually precise envisioning of a person - augmented through the ritual forces of

Greater Magic - could actually cause the *anima* [at least] to "recombine" from the natural elements into

which it had dissipated. This is true sorcery in the traditional sense, since it is specifically the earthbound,

elemental manifestation that is sought.

In the dead of night, as the anniversary moment of Marilyn Monroe's death approached, Anton and

Diane LaVey retraced her final journey in reverse - through the darkened streets to the *cul-de-sac* of the

actress' modest home at 12305 Fifth Helena Drive, Brentwood (a comparatively quiet neighborhood on

the other side of the San Diego freeway from Hollywood and Beverly Hills).

548 deLafforest, Roger, *Houses That Kill.* New York: Berkeley Publishing Corporation #425-02620-125, VII/1972.

549 Letter, Diane LaVey to M.A. Aquino, August 17, VIII/1973.

The recording of a heartbeat accompanied them - growing stronger as they approached the *cul-de-sac*;

and as the black Buick Limited pulled up to 12305, a beautiful white cat emerged from the underbrush,

stared at them for a moment, and retreated whence it came. Marilyn Monroe had once remarked, Anton

now told me, that if she were ever to return from the grave it would be as a white cat. 550

Anton had suspected that Marilyn's "accidental suicide" was nothing of the sort - that she had been

expertly murdered to silence her threatened revelations of scandalous sexual escapades involving John and

Robert Kennedy [then President and Attorney General of the United States]. Anton was not alone in this

belief - it was common rumor in Hollywood - but conclusive proof had so far eluded all investigators.

Anton was not interested in seeking social or judicial retribution [the Kennedy brothers, after all, were

now dead themselves] as much as in satisfying himself that the murder theory was correct. The appearance

of the white cat *anima* in response to the "heartbeat" Working, he felt, was an indication that he was on

the right track. A more powerful Working was now necessary, and for that he needed the Ceremonial

Magical environment of 6114 California Street. He also wanted, it now developed, my own assistance.

We left the Purple Room and descended to the heart of the building - the Council Chamber. It was

extremely cold and stark, furnished with only two chairs alongside the spartan, trapezoidal altar, and as we

seated ourselves I noticed the outline of a low mattress or couch at the far end of the room.

Anton asked that we both direct our thoughts to the bedroom of the house in the Brentwood *cul-de-*

sac, concentrating on the same residual, earthbound materia that he had successfully evoked four weeks

earlier. It was in this bedroom that Marilyn's corpse had been discovered. [Here I must explain that such

direction of thoughts is not "simple imagination", but rather what might best be described as the focusing

and transmission of one's mental energy to a particular locus, so that something at or in that locus may

derive sufficient energy from it to make its presence manifest. Compare the familiar "poltergeist"

phenomenon, which is the same principle applied **subconsciously**.]

For perhaps fifteen minutes there was no change in the still atmosphere. Then I noticed that the

chamber, already cold, seemed even more chill. Gazing slowly about the room, I saw that a change of a

more material type had also taken place: The top of the low bed was now distorted with uneven

indentations along its right side.

I quietly drew Anton's attention to this development. He rose, went over to the altar, and energized the

powerful "Jacob's ladder" electrostatic generator atop it. This was not done, as many uninformed

witnesses to the Church of Satan's "electrical" rituals have supposed, merely for visual effect. Rather it

created a strong negative-ionization in the atmosphere, strengthening the creative and concentrational

powers of the celebrants' *psyches* [see Chapter #22].

Anton returned to his seat; the Working continued; and now - grotesquely illuminated by the sporadic

lightning bolts of the "Jacob's ladder" - the full extent of the *anima* concentration was realized. Within the

impressions on the bed there gradually appeared the nude body of a woman, face-down, contorted, and

irregularly streaked or blotched with what seemed to be blood [it seemed dark/shiny reddish in color - as

far as could be determined in the faint candlelight and flashes from the "Jacob's ladder"].

The materialization of this body was accompanied by a mental sensation of "queasiness" - as though

one had encountered something corrupt or unclean. This is not something that either of us interpreted as

applying to the body per se; it is rather a signal of exclusively "elemental" matter combinations - pure

anima, so to speak.

Neither Anton nor I spoke; there was nothing to say; he had learned what he had wanted to learn. After

a few moments he extinguished the "Jacob's ladder" and the candle, and both of us broke concentration,

sitting back in the chairs to rest. When Anton relit the candle a few minutes later, there was no trace of the

550 Letter, Diane LaVey to M.A. Aquino, May 18, VIII/1973. See also letter, M.A. Aquino to Diane & Anton LaVey, September 6, VIII/1973.

Lilith Sinclair IV° and I duplicated this Working, with certain appropriate modifications, ten years later to the evening. The results are

reserved to the records of the Temple of Set.

materialization. We returned in silence to the Purple Room and by mutual understanding have not

discussed the Working since.

Anton LaVey may have known the details of Marilyn Monroe's death, but I myself did not. The

following year, when Robert Slatzer's book *The Life and Curious Death of Marilyn Monroe* was

published, I learned that the actress' body had been discovered nude and face-down on her bed. Suspicion

had been aroused by how uncontorted the body was - not characteristic of death by barbiturate poisoning -

and of course there was no visible blood. It was the contorted and bloodied state of the *anima* that told

Anton what he wanted to know.

In 1973 there were only the vaguest of rumors that Marilyn Monroe's death was anything other than

accidental suicide. Despite strong suspicions as articulated by Slatzer, no hard evidence of anything more

sinister had been discovered.

In 1985 such evidence was finally uncovered and published in *Goddess: The Secret Lives of Marilyn*

Monroe by Anthony Summers (New York: Macmillan). An expanded and updated paperback edition of

this book was published the following year (New York: New American Library/Onyx Press

#0-451-40014-3).

Rare additional information not contained in the Summers book may be found in the 1985 BBC

documentary *Marilyn: Say Goodbye to the President*. This documentary is available on VHS videocassette

from Key Video. Because of its politically explosive subject matter, it is not easily available and will

probably have to be special-ordered. The one time I saw it on PBS television in the United States, several

of the more eye-opening segments had been cut from it. These are complete in the Key Video tape.

Finally in 2011 the complete details were discovered, detailed, and documented in Jay Margolis'

Marilyn Monroe: A Case for Murder (Bloomington, Indiana: iUniverse Books).

There had been another magical development during the summer of 1973: I was recognized by Anton

to the second and full level of the IV° - Magister Templi - the first Satanist other than Anton himself to

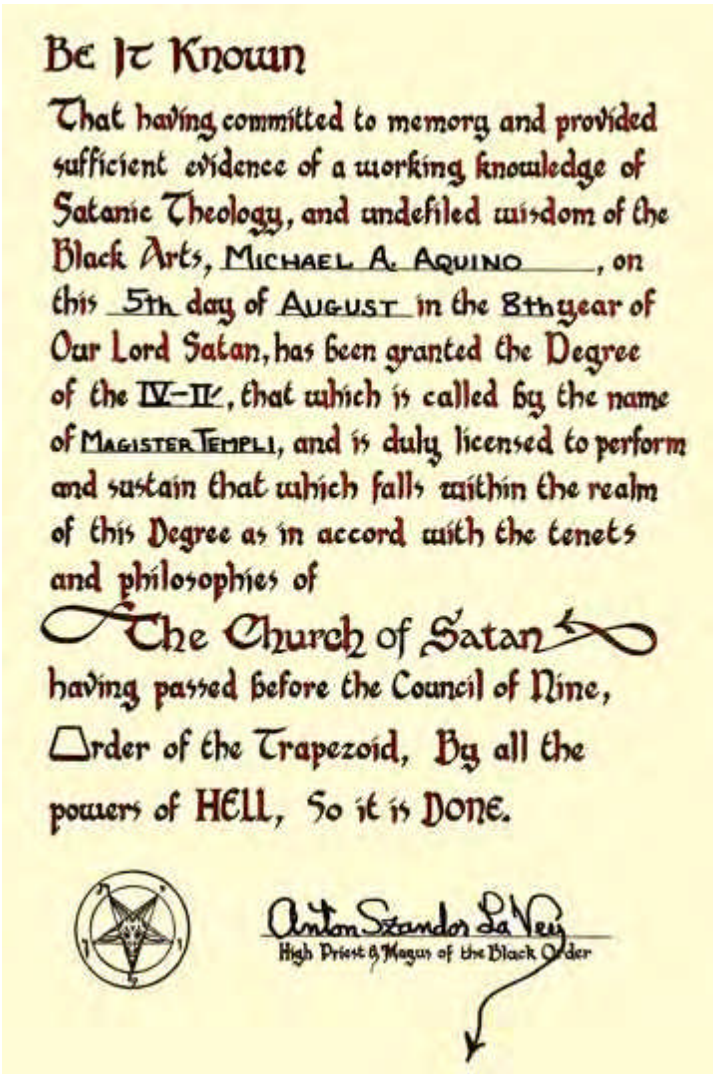
attain this initiation, as John Ferro and Charles Steenbarger had

achieved only the preliminary level of

Magister Caverni.

Anton LaVey performed my Magister Templi recognition on August 5 - the anniversary of the murder

of Marilyn Monroe.


Be It Known
That having committed to memory and provided sufficient evidence of a working knowledge of Satanic Theology, and undefiled wisdom of the Black Arts, MICHAEL A. AQUINO, on this 5th day of AUGUST in the 8th year of Our Lord Satan, has been granted the Degree of the IV=IX, that which is called by the name of MAGISTER TEMPLI, and is duly licensed to perform and sustain that which falls within the realm of this Degree as in accord with the tenets and philosophies of
The Church of Satan
having passed before the Council of Nine, Order of the Trapezoid, By all the powers of HELL, So it is DONE.
Anton Szandor LaVey
High Priest & Magus of the Black Order

Chapter 26
The Return of John DeHaven

When Anton LaVey became more and more successful, he founded subdivisions or “grottos” in

various cities around the country. Eventually, as is the unfortunate habit of all religious groups, even the

Pagan, dissension arose in some of these groups and they split, one portion staying under the ægis of High

Priest Anton, the other going their own way.

Thus it was in the case of the grotto at Dayton, Ohio. A substantial portion split off, being at odds with

the rule from faraway San Francisco. They complained about highhandedness on the part of Mr. LaVey

and decided to follow a more democratic line.

The group in Dayton is composed primarily of young people between the ages of 18 and 30. They are

simple people; their everyday ways are no different than those of any midwestern working person. John

DeHaven, a student and radio broadcaster, is their spiritual leader or “Magister Sacrorum”.

The group changed its name when it left the LaVey fold and became the Church of Satanic

Brotherhood. At first headquartered in Centerville, Ohio, it is now located in Dayton itself. Taking a leaf

from Anton LaVey, the Satanic Brotherhood also spread out into other cities, founding Templums or

groups in St. Petersburg, Louisville, Indianapolis, even in far-off New York City.

Hans Holzer

The Witchcraft Report, 1973551

* * *

CHURCH OF SATANIC BROTHERHOOD

Arcadian Magistry, Athens, Ohio

1, March, IIX a.S.

[All sic] Dear Ms. Sinclair:

Please excuse my lack of proper title, if there is another, but I have been “un-attached” with the LaVey

bunch for over a year now and those who have been elevated to higher degrees with the C. of S. have done

so without my knowledge.

Enough of the excuses! on with the busniess…. I have received word that you are contemplating, or

have already left the C. of S. In either case may I congradulate you on your keen intellect. Our historian

has spent the better part of the past year investigating LaVey and we have come to some rather strong

conclusions anent his operation, some of which, I’m sure you have reached on your own accord.

Needless to say his recent paperback release is, to even the most untrained eye, a compilation of works

which can be found in numerous other books. It really shows you how much he really does know.

I'm not in the busniess of "bad-mouthing" Anton, or is it Harold? I am attempting to bring those who

he has lured into his grasp away from the "master" and back to where they belong, which is, of course,

back to himself.

551 Holzer, Hans, *The Witchcraft Report.* New York: Ace Books #89680, 1973, pages #157-158.

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If you have in fact left the C. of S., and are seeking a true group of Satanist Brothers and Sisters, may I

ask you to consider us. We have grown in the past year to membership figures which well exceed LaVey's,

and our groups are primarily those which left the C. of S. high and dry to seek the true wisdom that has

existed since the beginning of time, and not forced to obey every command of the "master". None of our

members hold the exalted title of Magus, or the right to dictate their personal beliefs upon any other

member. These are very basic ideas of what we are doing, and if you would like to further pursue our

"realm" please feel free to write me at any time.

Rege Satanas!

John DeHaven

Priest of Satan

* * *

LILITH GROTTO, CHURCH OF SATAN

Spotswood, New Jersey

March 5, VIII

Dear Mr. DeHaven:

You would do well to investigate your sources of information more thoroughly before you presume to

write such a letter as the one you sent me. I do not know, nor do I care where you got your information,

but let me set you straight immediately. I have not left, nor do I intend to leave the Church of Satan. For

your further information, my title is Priestess of Mendes - one that I have earned and of which I am justly

proud. Should you address me in the future, although I prefer that you do not, please refer to me as such.

Your reference to His Excellency Dr. LaVey and comments about him were unsolicited, uncalled for,

and extremely distasteful to me. If, as you state, you are not “bad-mouthing” him, then what do you call

the sarcastic remarks? I call them sour grapes mixed with a liberal amount of jealousy. The fact that you

could not measure up to the standards of the Church of Satan, nor sustain yourself within its ranks, does

not give you leave to take out your frustrated ego on him. As for your comment about being “lured” away

from the master, you are sadly mistaken. You may have a master, but we are our own masters. And if your

membership has exceeded the Church of Satan’s, why are you so busy trying to discredit us and solicit

members? Empty barrels make the loudest noise.

Your offer of membership in your little “group” is not only unsolicited and unappreciated, but is an

insult to my intelligence. My allegiance is to His Excellency, the High Priest and to the Church of Satan. I

have no time for disgruntled rejects, so please do not intrude upon me

in the future. I hope I have made

my position clear, and I trust I will not be imposed upon by you again.

Rege Satanas!

Lilith Sinclair

Priestess of Mendes III°

* * *

Lilith's response to John DeHaven was a beaut! And your letter to her expressed our feelings precisely.

The letter he wrote to Margaret Wendall said that "anyone could see that the text of the new book [the

Satanic Rituals] was just a compilation of the III° test" - whatever that is supposed to mean, prove, or

disprove! All I can say is that he and Wayne West must really be hurting inside or they would have better

things to do. West wrote Marcello Truzzi a "long, long letter", the contents of which we don't know yet. I

think it's safe to say that Wayne West wants something that he thinks Marcello can give him; otherwise he

wouldn't have broken his long silence with him. We told Marcello we thought so. He's disillusioned with

West, but I don't know to exactly what degree.

By the way, Anton said, "I'd like to see them come up with a source for Mike's Lovecraft

'translations'!"

Diane LaVey to M.A. Aquino552

552 Letter, Diane LaVey to M.A. Aquino, March 21, VIII/1973.

Shame about DeHaven - that boy did have some potential. Actually it

is not for me to comment.

As an interesting sidelight to the matter, I was visiting Dr. LaVey when [the Church of Satanic

Brotherhood] was just starting to break. He had made a few cryptic remarks, and when the formal

announcement was made, I then knew what he was talking about. I had made some remark concerning

when we would develop our “Martin Luther” or some sort of nonsense.

He remarked that, if a “fundamentalist Satanic group” were needed, he supposed **he** would have to

start one, at least *sub rosa*. We then talked about what a moneymaker that would be. In fact the

conversation between His Excellency, Rev. Bob Bently, and myself got quite uproarious as we discussed

the many possible turns this development could take: tent meetings, shabby little busses touring the

country, Satanic revivals, the “Billy Sunday” approach, healing sessions, sponsoring of Boy Scout troops.

William F. Murray to M.A. Aquino553

* * *

Occult Observer

Fresno, California

Last Quarter 1973

MORE DANGEROUS THAN EVER BEFORE!

- by Rev. Mike Warnke, president, Alpha Omega Outreach

During my recent tours of the midwest and east coast cities, I found that the Church of Satan - which

now claims more than 100,000 adherents nationwide - has become the object of a schism. On the east

coast many devil-worshippers now belong to the Church of Satanic Brotherhood.

It is obvious that the new C.S.B. bears little if any resemblance to the circus antics of the Church of

Satan. This eastern “orthodox” group are serious practitioners of the Black Arts and rituals. In meeting

with the hierarchy of the C.S.B., it is easy to see that they are infinitely more knowledgeable and better

equipped to practice demonic religion than their counterparts in the west.

The C.S.B. is located in several major cities in the eastern part of this nation. And we were privileged

to meet some of the ranking officials of the Brotherhood while in Athens, Ohio. We disagree with them -

100 percent. We feel they have chosen a wrong cause for their faith. But they did not harass us, and it was

possible to keep our relations on a human plane - to have dialogue with them. It was a refreshing change

from the attacks we have received from the devil-worshipping westerners.

These easterners showed a cool confidence in their form of worship. And this is where we see this

schismatic group to be far more dangerous than some of the more circusy types of cults we have here in

California. We hope this immediate and present danger in the midst of eastern Christians will cause them

to be stronger in their own beliefs.

We can see the Satanists strengthening and updating their beliefs. And we feel that this should be a

signal to all Christians that it is time for us to stand up and be counted for Jesus. As we are told in the

Scriptures, stronger is He that is in you, than he that is in the world.554

***

A lot less well-versed in the reality of psychic manifestations, and motivated by a reverse fanaticism

which obscures even further any reliance on facts, a former Satanist priest by the name of Michael Warnke

has seen fit to establish what he calls the "world's first anti-witchcraft traveling mobile unit".

A sailor in his mid-twenties, Warnke used to be a Satanist high priest in the Riverside/San Bernadino,

California area. But he saw the light, says he, and turned Christian, or rather Evangelist. Apparently the

crusader had planned to become a seminarian during his teen-age years but later became involved with

drugs. His next kick was a "witchcraft group" called the Centaurs in which he became a high priest. Drugs

553 Letter, William Murray to M.A. Aquino, March 11, VIII/1973.

554 See also Chapter #23 concerning Warnke's previous contacts with the Church of Satan.

and sexual orgies were the order of the day in that group, said Warnke. When he overdid the drug bit, the

group threw him out …555

John DeHaven explained how they all got together to form the Church of Satanic Brotherhood:

"The Church of Satanic Brotherhood is a religious association of Satanists founded by members and

former members of the Church of Satan who were attracted by the idea of a national fellowship of

Satanists, but who felt that the Church of Satan did not serve this purpose. Our church is governed by a

council, whose authority is balanced by the ceremonial head of our church, the high priest, the executive

head of our church, the Magister Sacrorum, and the general council of all members."

Holzer: "You just showed me photographs of a wedding. Who was the officiating priest?"

DeHaven: "The officiating priest was Reverend West from Detroit, and I was co-celebrant in that

ritual. Reverend West, who was with the Roman Church for a good number of years, and who left because

of several reasons, wore his vestments from the Roman Church for the rite."

Holzer: "Is such a marriage legally binding by the state law?"

DeHaven: "The State of Ohio recognizes our marriages. We have a recognition from the Secretary of

State, we are an association in Ohio. Churches in this state can be formed either by incorporation or

association, and we are formed by association."

Hans Holzer

The Witchcraft Report 556

* * *

Please be advised that I can find no record of the Church of Satanic Brotherhood in Dayton.

Ted W. Brown

Secretary of State

* * *

The National Observer

Dow Jones & Co., Inc.

September 1, 1973

SATAN LIVES!

- by Daniel St. Albin Greene

… Squabbling among sorcerers is not limited to Dixie pagandom; it seems to be an innate trait of the

diabolic ethos. Internal dissension incited a wave of “protestantism” that resulted in the creation of the

Church of Satanic Brotherhood by excommunicated or disaffected parishioners of LaVey’s Church of

Satan.

Most students would acknowledge modern Satanism’s debt to Anton LaVey, a one-time wild animal

trainer who shaved his skull, grew a devilish goatee, and founded America’s first Satanic church in a black

Victorian manse in San Francisco seven years ago.

What Hugh Hefner did for sex, LaVey did for Satanism - packaging and selling it as a voluptuous

philosophy and life-style and the social trend of the future.

The diabolic messiah has published three books, including *The Satanic Bible*; his church circulates a

newsletter, *The Cloven Hoof*; several grottos sprang up around the country; and church propaganda boasts

membership exceeding 10,000. Midwestern apostates, however, insist that LaVey never had more than

“several hundred” dues-paying disciples.

Meanwhile there was ferment in the provinces - especially in Louisville. The trouble can be traced

back to Clifford Amos’ proclivity for white witchcraft. Amos, then recently discharged from the Navy, was

555 Holzer, *op. cit.* , page #155.

556 *Ibid*., pages #161-162.

557 Letter, Ted W. Brown to William Ashton (Thomas S. Huddleston), November 27, 1973.

teaching a witchcraft course in the local “Free University” when an Army officer, Captain Michael

Aquino, asked him if he were interested in joining a Satanic church. An occultist since junior high school,

Clifford responded enthusiastically, and the Nineveh Grotto was founded in 1970.

One misconception about Satanism is that it perpetuates ancient, arcane rites. Not so. Its ceremonies

are mostly perverse creations of the members. In Nineveh, Clifford proved a very creative ritualist. This

would have been fine with the church hierarchy, except for one thing: Cliff kept amalgamating witchcraft

stuff with accepted Satanic methodology. The black marks piled up - and suddenly the axe fell. A special-

delivery letter from Fort Knox notified the deviationist that he was excommunicated for promoting white

witchcraft and for other high crimes against the Church of Satan.

This Draconian measure was later rescinded. In January 1972 Clifford received his Warlock degree

from LaVey’s Central Grotto and was made Nineveh Grotto Leader.

But a few months later Aquino had

him booted out again - this time for consorting with other Church of Satan outcasts (including a former

Catholic priest in Detroit, who had called himself a Satanic “bishop” without church sanction) who had

formed the Church of Satanic Brotherhood …

* * *

September 29, 1973

The National Observer

Dow Jones & Co., Inc.

To the Editor:

Your September 1 article on Satanism states that the Church of Satan “excommunicated” a Louisville

member simply because he chose to introduce an element of childishness into rituals. This is quite

incorrect. The individual’s active status was only suspended during our investigation of a report that he

had engaged in animal sacrifice - a practice we do not permit. When it was established that no such event

had taken place, he was restored to active membership.

The subsequent “booting out”, as you put it, of this same individual resulted from the discovery that he

had brought dishonor upon his office by participating in a ceremony with a former Priest of ours who had

been dismissed for embezzlement.

As for the “wave of protestantism” that resulted in the formation of the so-called Church of Satanic

Brotherhood, we would consider the circumstances somewhat less

noble than your article represents them

as being. The dissidents in question were thrown out of the Church of Satan upon our receipt of evidence

that they were involved in the merchandising of stolen property. We also received several reports to the

effect that they were encouraging female members to prostitute themselves for the financial benefit of the

group.

While the Church of Satan encourages intellectual freedom and exploration, we tolerate only the

highest standards of dignity, ethics, and courtesy in our members.

Michael A. Aquino

Magister Templi IV°

Church of Satan

* * *

To the Editor:

We would like to point out that those mentioned as having been "excommunicated" merely had their

membership terminated - without fanfare or ceremony. We do not use the term "excommunicate", since

members are not generally initiated in the formal sense, but simply are accepted for membership, are put

in touch with a regional representative, and proceed to take part in whatever activities, ceremonial or

otherwise, which may be planned for the given locale.

It should also be mentioned that the "apostates" you interviewed for your article had their

memberships terminated for quite different reasons from those given.

They were, without exception, the

result of a “purge” the Church underwent a couple of years ago, at which time it was discovered that

certain individuals were (a) using the Church of Satan as a front to collect funds under false pretenses, (b)

dealing in stolen merchandise, and (c) using and selling illegal drugs.

John M. Kincaid

Priest of Mendes III°

Minister of Information

Church of Satan

* * *

The True Grimoire

Church of Satanic Brotherhood

Volume I, Number 1 - March 1972

THE DISSOLUTION OF THE STYGIAN GROTTO

- by Joseph M. Daniels, Editor

The true source of this so-called evidence was in fact three disgruntled members of the Stygian Grotto.

One can rest assured that, if the local police had anything resembling real evidence of illegal activity

by members of any Satanic group, they would take immediate action. Moreover it is rather far-fetched to

suppose that they would even discuss the matter with the national leader of the very same organization

under scrutiny. On the other hand, the three suspected slanderers had displayed growing hostility towards

the Grotto leadership and were known to be in contact with the Central Grotto and Magister Aquino.

The quality of the evidence gleaned from whatever source can be inferred from the great care taken

not to repeat the accusation in the subsequent official account issued by the Church of Satan. Being a law-

abiding group, they are painfully aware of the meaning of libel.

* * *

There were two possible explanations for all of this. One was that John DeHaven was, in secret

violation of Church policy, operating a hot-merchandise ring through the Grotto. The other possibility was

that John, Ron Lanting, Harry Booth, and Gary Borton were the victims of a frame-up involving

practically every other member of the Grotto besides themselves.

The decision was reached that, at the very least, Stygian was untenable as a Grotto and should be

disbanded. Because of the extreme bitterness quite obviously evident against DeHaven, Lanting, Booth,

and Borton, it was decided that it would be better for them in the long run if they were to be completely

divorced from the Church. It was realized, of course, that the notice would cause them personal pain and

probably embitter them towards the Church, but to sponsor an accusation exchange would just have made

everything more hostile all the way around.

M.A. Aquino to Clifford Amos[558]

* * *

I am not at all impressed with the recitation of so-called evidence which you offer so belatedly.

I am firmly convinced that, had the matter been given a fair and impartial hearing, John would have

been vindicated. Instead of such a hearing, you subjected him to a procedure encompassing the most

intolerable features of the Papal Inquisition, to wit: relying on anonymous informers, arriving at your

decision in secret and before the accused was aware of the charges, and - most damning of all - totally

refusing to hear a defense. The latter you apparently justify on the basis that he only would have claimed

he was innocent - imagine that! Surely you must be aware of the horror with which I and most people

view this sort of “justice”.

Even under the Inquisitorial process, the defendant was at least given the opportunity to name and

discredit anonymous witnesses by proving their malice. Had John been granted this pitiful defense alone,

he could probably have named and disqualified his accusers. Indeed, I think that I could have done so!

Joseph Daniels to M.A. Aquino559

558 Letter, M.A. Aquino to Clifford Amos, November 7, VIII/1973.

559 Letter, Joseph Daniels to M.A. Aquino, January 30, IX/1974.

Be your age. We possess no authority to conduct private trials for suspected felonies. Had we pursued

our investigation to the point where we had legally-admissible evidence of larceny or fencing of stolen

merchandise, we would have been obligated to take the initiative to

turn over such evidence to the police

for prosecution.

From the information and supporting documentation we did receive, we concluded that there was a

real possibility that the Stygian machinery was being used for illegal purposes. The choice boiled down to

either defusing the entire situation immediately or taking the chance that some or all of the Grotto

members would wind up in the clink.

I was not prepared to take the latter chance simply to avoid hurting John DeHaven's feelings in the

event I was wrong. I have since received no information to indicate that I made the wrong decision.

M.A. Aquino to Joseph Daniels560

* * *

Evening Independent

St. Petersburg, Florida

December 17, 1974

SAVED? - SATAN WORSHIPPER TURNS TO JESUS

- by Paul Zach, Staff Writer

Wrapped in shadow and in the robes of a Roman Catholic priest, a man raised a jeweled sword above

his head, turned to an altar draped in black, and chanted: "Hail Lucifer! Hail Satan!" He was celebrating

the "Missa Satanicus", a ritual in which the Devil is worshipped. Several minutes later, however, the same

man bowed his head in prayer with skid row evangelist John 3:16 Cook and proclaimed his conversion to

Christianity.

The strange scenes unfolded Saturday night in an old, dark house near downtown St. Petersburg.

WFLA disc jockey John DeHaven, 28, who says he was a high priest of Satan until that night, surprised

several fellow devil worshippers by smashing chalices, twisting swords, and reading from the *Bible* after

denouncing the Satanic ritual.

DeHaven said that he had been practicing Satanism for ten years. Dog-eared newspaper clippings tell

about the dark ceremonies he has celebrated throughout Ohio and Kentucky. He said he brought his

Church of Satanic Brotherhood to the Bay area in April 1973, and that it had about 60 members until he

and several others attending Saturday's ceremony staged their dramatic conversion.

"He was the number two man in the United States next to Anton LaVey," John 3:16 Cook said. LaVey

is the self-proclaimed California leader of the nation's largest devil-oriented group, the Church of Satan.

The fiery minister said DeHaven's conversion Saturday night was the "second great trophy of my life,

next to my mother." DeHaven said John 3:16 Cook "turned him on to Jesus" about two months ago.

About 20 persons gathered in darkness at the Satanic ritual. Cook, a Baptist minister from Tampa and

myself quietly moved into the back of the room as it began. What we witnessed made those Saturday

night horror movies look like kids' cartoons. In a small adjoining room through an arch, DeHaven stood

before an altar topped with weird artifacts. The only light came from

several candles and the glow from a

black-light Baphomet (a five-pointed star with a goat's head in the middle to symbolize Satan) that hung

above the altar.

"From the cloud that took the form of a demon in my view, I found life anew," DeHaven said. "Hail, O

lord of the universe! Hail, O lord of light supreme! Hail, Lucifer! Hail, Satan!" DeHaven chanted. A huge,

goateed man who stood next to DeHaven at the altar repeated each phrase in a resounding voice. Then

DeHaven turned to face each of the four walls while clanging a bell and calling forth the four principal

demons worshipped by Satanists: Satan from the south, Lucifer from the east, Belial from the north, and

Leviathan from the west.

560 Letter, M.A. Aquino to Joseph Daniels, February 6, IX/1974.

"This is a fearsome place. It is the house of Lucifer, the gates of Hell," DeHaven said. Eerie music

enhanced the creepy mood. DeHaven's worshippers, some in black robes, sat with arms crossed and

fingers set in the traditional horned manner. Cook nervously prayed to himself in anticipation of

DeHaven's planned demonstration of Christian conversion. DeHaven spoke in Latin: "Ad Dei Nostri,

Satanas, Luciferi, Qui Lætificat Juventutem Meam." And in a language called Enochian, a "magical

dialect that resembles Sanskrit": "Ol Sonvi Vaoresavi, Gohu Iad Balata." The entire ritual seemed

authentically evil.

DeHaven's transformation came shortly after a ceremony he called the "Ritual of the Accused", in

which a person rejects Christianity. He blindfolded the huge man who had been attending him at the altar

and said some downright blasphemous things as the man was symbolically scourged with a cat-o-nine-

tails by another member of the group.

Then DeHaven's tone changed. "Our Father in Heaven, these stray children will repent their sins."

Several persons in the crowd began moving nervously. One girl cloaked in black ran from the room and

locked herself in a back bedroom. She would not convert.

DeHaven threw off his robes, twisted the jeweled sword he was holding, and like a person gone

berserk slashed into the altar, breaking glass chalices. "For ten years I have stood before you, and what did

I get for it? Not one damn thing. I think it stinks. I'm through and through and through," he screamed.

Cook switched on the lights and joined DeHaven at the altar. "I hope we see what we have witnessed

here tonight happens thousands of times again." Except for the girl who had left, most of the audience was

riveted to their seats. Those remaining rose when Cook asked, removed their signs of Satanism, and

donned crucifixes. Then they bowed their heads and prayed - this time to Jesus Christ.

* * *

Dear John [DeHaven]:

I have often acted as your chief apologist and propagandist, but this latest action of yours is too much

for even me to gloss over. I cannot even think of a good way to blame this on the Church of Satan!

Joseph Daniels[561]

* * *

On a genuinely bizarre note, my telephoning around the country, talking to people who had not mulled

the past over in some while, appears to have united the Church of Satan and the Church of Satanic

Brotherhood. Joe Daniels says - and LaVey confirms - that my calls led DeHaven to call San Francisco

last month.

I'm not sure I enjoy being the irreligious newspaper reporter from Fort Worth, Texas who caused a

national reunion of Satanist groups.

John Makeig to M.A. Aquino[562]

561 Letter, Joseph Daniels to John DeHaven, quoted in *The True Grimoire* #III-3, December IX/1974.

562 Letter, John Makeig to M.A. Aquino, October 21, 1976.

Chapter 27
The Circus of Dr. LaVey

Since my December 1972 visit to New York City, I had been publicizing Warlock Ronald Barrett's

"Magician" occult store in the *Cloven Hoof* as vigorously as possible, knowing that it was still struggling

to survive. The LaVeys seemed oddly resistant to this, and after a few issues gave firm instructions that the

"Magician" was to receive no further promotions at all. The mystery was cleared up by Diane LaVey in a

letter to me early the following year:

I'm sure Ron Barrett is a good representative for the Church and a nice fellow, but I am still convinced

that he's a homosexual [clinically speaking, even if he's "bisexual", he's still a homophile]. And Karla, after

spending considerable time talking with him, thinks so too.

If you sense a subtle hostility on our part towards him, please understand that it is not him personally to

whom we object, but rather to the homophile's personality in general, which we find extremely mercurial.

We have been burned a number of times by homosexuals who are ready to "lay down their lives for the

Church" one day, then do everything in their power a week later to discredit the Church if not recognized

for something to which they feel they are entitled.

I hope this doesn't turn out to be the case with Ron Barrett, but we are not taking any chances. We met

Ron's partner, Bill Andrews, while he was in San Francisco with the ballet. He was definitely gay and was

living with Ron at the time. This, coupled with the M.O. of the sort of bike club with which Ron was

actively involved [as secretary, I think], leaves little doubt in our minds.

I don't know why it didn't occur to me to check his application before now, but I just went and got it. In

answer to the “Additional Comments or Questions” section, he writes:

“I am a homosexual, a sadist, and feel a definite empathy with Satan. An experience I had once has led

me to Satan. I was supposed to be a ‘white witch’, but color me black!”

So it appears that would answer the question for us. The quickest way, we’ve found, to get a

homosexual member to turn against us is for Anton to show him any special attention. Don’t ask me why. I

can only guess that, once he does, they interpret it as something it’s not. When they find out that he’s not

interested in them sexually, it’s the old “Hell hath no fury like a woman scorned” syndrome. 563

In the East Dale Seago had been writing letter after letter to Robert Ethel in an effort to coordinate the

proposed East-IV Regional Conclave in Washington, D.C. Ethel responded with silence, and it began to

seem as though there would be no Conclave at all. Diane commented:

Poor Dale Seago! He’s really getting exasperated with Robert Ethel, although he’s trying hard not to

show it. I wish Ethel would just come out and tell Seago he doesn’t have time to assist him with the

563 Letter, Diane LaVey to M.A. Aquino, March 21, VIII/1973.

conclave now. He seems more concerned over losing the “glory” of being a conclave chairman than he does

about the inconvenience he’s causing Seago and the rest of the members. 564

East-IV finally did take place, as recounted in the *Cloven Hoof*:

On the 27th and 28th of April VIII, representatives of the Church of

Satan from the eastern areas of the

United States met in Washington, D.C. for the Fourth Eastern Regional Conclave. Held at the Ramada Inn,

the gathering incorporated both formal festivities in honor of the impending Walpurgisnacht and informal

fellowship, discussion, and sightseeing. A general meeting was held on Friday, followed by ceremonial

activities. On Saturday evening the Conclave banquet took place, and later that night the main Conclave

ritual, the “Rite of the Undead”, was celebrated. 565

The “Rite of the Undead” was a ritual incorporating a theme of vampirism. Composed by Dale Seago,

it has proved to be one of the more durable and popular rituals, surviving well into the 1980s.

It has been modified several times, both by Seago and by other performers, and elaborate accessories

have been constructed and utilized for it. The text that appears as Appendix #86 is the original version sent

to me by Seago in early 1973, and which I published in the May-June *Cloven Hoof*. The LaVeys had

mixed feelings about it, as Diane recounted to me:

I’m going to blot out the “(to Beauclerk)” after the heading on Dale Seago’s ritual. I don’t know

whether you realized it or not, but “Beauclerk” is Murray. Aside from the obvious reason that Bill Murray

assumes enough credit for himself without giving him something more to crow about [at least at this stage

of the game], I think Dale’s main reason for dedicating the rite to him was the name of Murray’s chapel plus

his innocent admiration for an “older and wiser” practitioner.

Actually, if credit were to be given to the proper sources for the ritual, it should go to (a) the *Satanic*

Rituals [No, it's not sour grapes on our part, for we genuinely admire the creative manner in which Dale has

paraphrased "Homage to Tchort" and come up with a new ritual to suit a different purpose.], and (b)

Michael McQuown [Imagine us thinking Mr. Ego himself should get credit!] for doping out the Russian for

him which wasn't in "Homage to Tchort" but is in the "Rite of the Undead". 566

Behind my bland *Cloven Hoof* account of East-IV, however, lay a rather more controversial story. It

commenced with a letter from Dale Seago to "Lana Green" immediately following the Conclave:

Reverend Ethel still had not finished preparing his ritual when he arrived on the 28th. What he proposed

instead was a reading of passages verbatim from Lovecraft's *Necronomicon*. I told him an invocation of the

Old Ones would be fine for openers, but what then? He asked if I could ad-lib something from that point.

Since Ms. Linda Thomas of the Lilith Grotto had already volunteered to serve as a living altar (clothed,

of course), I suggested that we use her as a medium of manifestation for the forces invoked. Ms. Thomas

was agreeable, so I hypnotized her before the ritual and instructed her to keep her mind especially receptive

during the ceremony.

The ritual began in the prescribed manner as per the *Satanic Bible*. After the reading of the Third

Enochian Key by Priestess Sinclair, Reverend Ethel began reading portions of the *Necronomicon* and

invoking the Old Ones. At this point he began shouting and capering about, reminding me of nothing so

much as a primitive shaman or witch doctor. The members of Reverend Ethel's group, following his

example, began moaning and thrashing around, crying out such things as: "The Old Ones are here!" "I feel

the power!" "Satan is with us!" It began to look like a bunch of Christian "holy rollers" at a revival

meeting.

564 *Ibid*.

565 *Cloven Hoof* #V-3, May-June VIII/1973, page #10.

566 Letter, Diane LaVey to M.A. Aquino, May 31, VIII/1973.

Priestess Sinclair and I were shocked. Ms. Thomas sat up on the altar, still under hypnosis, and

delivered a warning to the effect that power had been summoned which only a few could use, and that there

were charlatans among us - the latter being a self-evident fact.

Priestess Sinclair and I reached a decision and called for silence. With her support I then pronounced a

curse on the pretenders who were only physically with us. Priestess Sinclair then closed the Gate, and the

ritual was concluded.

Both Priestess Sinclair and I were shocked and disgusted with the way things had gone, as were most of

the Lilith Grotto members and some of the other delegates. The fact that most of Reverend Ethel's group

seemed pleased and impressed by the ritual made the situation worse, as it indicates some grave

misconceptions about ritual magic.

Seago summarized his impressions of Ethel's Washington, D.C. activities in general:

The members of Reverend Ethel's Washington group are dissatisfied with Reverend Ethel's officious,

high-handed manner and have taken proper measures to try to correct the situation, without success. They

are not receiving a proper perspective on Satanism from Reverend Ethel, which is a shame.

I was very favorably impressed with the quality of the local membership, with the exceptions of Meg

Longoria and Roland Holt (who struck me as a sycophant). The members there still respect Reverend

Ethel's title and position, but they are rapidly losing their respect for the man himself.

Priestess Sinclair and I are both very much concerned that Reverend Ethel could be another Wayne

West in the making. 567

From New York Lilith Sinclair commented to me:

I received a copy of Reverend Seago's report on the Conclave, and I am sorry to say I agree with his

report completely. I never saw such a spectacle. It's a shame, as there are some potentially good people

there. Hopefully something can be done to salvage the situation. 568

It fell to me to pass these observations along to Robert Ethel for his response, which came in June:

I had no intention of dumping the Saturday night program in Reverend Seago's lap, and did not. I asked

them [sic] if they wished to participate in the running of the ritual out of courtesy. I see how it was taken.

My behavior during the ritual was not undignified. Following the ritual I was intending to register a

complaint concerning Priestess Sinclair but thought better of it. 569

Not having been at the Conclave personally, I was unable to judge the allegations conclusively. It

seemed to me that it had most probably been a case of clashing frames of reference, something not

uncommon in any artistic encounter. The best thing to do, I supposed, was to try to spread oil on the

waters and hopefully restore eastern inter-Grotto relations to their previous harmony. To Ethel I said:

The defining of “right” and “wrong” is particularly tricky for a Satanist due to the strongly subjective

nature of his philosophy. The more accomplished a Black Magician becomes, the less he or she is likely to

agree 100% with another practitioner on, say, ritual methodology or lesser magical techniques. Ours is an

individualistic art. Frankly I don’t know two Priests or Priestesses in the entire Church who agree with each

567 Letter, L. Dale Seago to “Lana Green”, May 1, VIII/1973.

568 Letter, Lilith Sinclair to M.A. Aquino, May 15, VIII/1973.

569 Letter, Robert Ethel to M.A. Aquino, June 5, VIII/1973.

other on everything. I expect I should have been more surprised had the Conclave come off without any

controversy at all. 570

… While to Dale Seago I commented:

While I have never met Ethel or observed his ritual techniques, I do know that you, Lilith, and Shai

favor a rather reflective approach to ceremonial magic. This is my own preference as well, since I have

always been a champion of understatement. But we must recognize that there is room for flamboyance and

even crudeness as well.

Every magician must act in accordance with his will. If Ethel had been creating an atmosphere of

subjugation in his circle after the fashion of Wayne West, it would be a different story altogether. But this

doesn't appear to be the case. So, unless the Council should rule otherwise, I am satisfied that Ethel is

observing the standards expected of his degree.571

In his pre-West-I letters to me, Bill Murray recalled his almost nostalgic emotion upon being

welcomed to 6114 California Street for an evening with the LaVeys. He had since been kept at arm's

length by them, and had interpreted this as a general remoteness on Anton's part. To Bill I observed in a

June letter:

Looking at it in one way, I suppose, you are right: Dr. LaVey is now more distant from the Church

membership than he has been previously. There is a very substantive reason for this, however. Such is his

charisma that Satanists have tended to idolize him, his style of living, and his work to the abandonment of

their own individuality. This is contrary to the principles of true Satanism, which commend every

practitioner to seek out and perfect his or her own sphere of magical influence.

To my way of thinking, Aleister Crowley made one of his cardinal errors in this regard. Accepting a

number of admiring disciples in close proximity, he proceeded to transform their egos into pale reflections

of his own, sucked them dry of their creativity, and finally cast them aside like so many rag dolls. Thus he

succeeded in amusing himself, but how many magicians were the better for having accepted his tutelage?

Were you to pattern yourself after Anton Szandor LaVey, you would fail miserably as a Satanist. The

same holds true in my case, as well as in the cases of the many accomplished sorcerers the Church has

included to date. What Dr. LaVey has done has been to give others the magical tools to become adept at

Black Magic. By virtue of your degree you have proven your ability to use them, and in the course of time

the nostalgia you feel toward the Central Grotto will disappear in favor of a more self-sufficient attitude.

And at that point you will recognize very little “distance” between yourself and the High Priest. 572

As was so often the case with dialogue within the Church of Satan, Murray’s response had encouraged

his reflection on another topic as well - that of a new sense of individuality he had been developing:

I particularly admired your comments regarding the matter of Dr. LaVey’s now-apparent “distance” and

the reasons for this development. For some months I have had an undercurrent feeling that this might be the

case. I do not mean to sound “fey” in making this statement. So many people, in joining any organization,

do so for reasons of image-identification with its founders or leading personalities.

I once remarked in a discussion that the Church of Satan had almost a “built-in self-destruct

mechanism", in that it did stress the development of individuality. Once all men grasped the concept of

Satanism, there would be no further need for an organized body. Of course, the idea of a church no longer

having to exist once its function is completed is unthinkable to one of Judæo-Christian background: a sad

comment on Western man.

570 Letter, M.A. Aquino to Robert Ethel, June 12, VIII/1973.

571 Letter, M.A. Aquino to L. Dale Seago, June 17, VIII/1973.

572 Letter, M.A. Aquino to William Murray, June 2, VIII/1973.

I went on to say that by this "individuality" we in no way imply "going out and doing your thing" with

all the modern implications of this worn-out phrase. That would be anarchy in a very pure and simple form.

Our discipline lies in your phrasing of the matter of "principles of true Satanism".

Perhaps you can explain another feeling I have had for a very long time. It is very difficult for me to

describe it intelligently. It is that there is a "mind within my mind" which develops a concept or idea, yet

one which is inexpressible in spoken or written word by the outer mind. Does this make any sense? 573

I answered:

Your sensation that you possess a "mind within your mind" does make sense, though I would be

inclined to describe it in a somewhat different manner. Satanism is a twofold process: first an intellectual

purge of nonsensical superstitions (both social and mythical) and then a realization of the channels of

influence through which both animate and insensate matter can be controlled. In this context Satanism is the

"science of control".

Most persons enter the Church expecting to have us swaddle them more securely in the security

blankets of occultism - the *Cabala*, *Tao*, *Vedas*, or whatever. The nihilism of the *Satanic Bible* can be a real

shock to such individuals. The point here is that the true Satanist uses such popular superstition and social

norms to his advantage; he is not used by them. Prior to joining the Church, your mind clung to another

form of external protectorate. As with most newcomers to the Left-Hand Path, your conditioned devotion

found a new focus - the Central Grotto. This is completely natural.

This is where the Church of Satan differs sharply from other religious groups. Any other organization

would not only permit you to continue this focus - it would encourage it. You would become an intellectual

slave of the sect, and an appropriate way would be found to drain your pocketbook as well.

But now you are "on your own" in a much more all-inclusive sense than you have ever been before.

There is no external God on whom you can fall back; thus you have begun to re-create **yourself** as a god.

Hence the awareness of a "new mind" within you - in essence your **demonic self**.

You will find that you are able to "step outside" of humanity and view it almost as a motion picture

which is unfolding before your eyes. Through your magical abilities you will increasingly be able to

"adjust" it here and there to your liking. You will become less

dependent upon the opinions of others as

measures of your success, and correspondingly your own powers of self-evaluation will become sharper

and more exacting.

None of this can be taught to you in the formal sense of the term - at least not by other humans. If you

are in fact being instructed, it is by the Powers of Darkness to whom you have given your confidence. You

will perhaps decide that Satan and the other High Dæmons are not quite so figurative as we would like our

profane critics to believe. 574

I had also been correspondingwith Warlock Stephen Hollander, one of the Canadian Regional Agents.

He had undertaken to do some preliminary planning for a First International Conclave of the Church,

tentatively scheduled for Halloween in the Year Nine (1974). He also aspired to the Satanic Priesthood,

and in early 1973 he asked me the surprising question of whether the Mission Santa Barbara happened to

be the only one of the California Missions with two bell towers. I answered:

Your many articles and essays speak for themselves, and Reverend Grumboski has recommended you

very highly as well. Each candidate for the Priesthood is also asked to sponsor a minimum of ten new

members of the Church. There are two primary reasons for this.

First, it serves to separate the Black Magician from the armchair intellectual. Satanic Priests and

Priestesses must be active in their **own** right; they cannot merely be competent critics of others. Second, the

sort of persons you sponsor will indicate much concerning the social circles in which you move and the

573 Letter, William Murray to M.A. Aquino, June 7, VIII/1973.

574 Letter, M.A. Aquino to William Murray, July 1, VIII/1973.

influence you have within them. All these factors are considered in evaluating your suitability for the

Priesthood and the ways in which your magical expertise might best be applied in the future.

I have asked Reverend Grumboski to consider hosting the Fifth Eastern Conclave in the east this

coming Halloween. In that case I hope you will work with him as much as possible. It will be an excellent

prelude to the International Conclave, and it will also provide us with an indication of our Canadian

members' interest in such a gathering. It would be unwise to commit ourselves to a national or multinational

meeting unless we anticipate sufficient interest.

Mission Santa Barbara does have two bell towers. Offhand I cannot think of another mission with a like

number, but I am personally familiar with only five or six of them. When journeying along the coast as a

youngster, I would make it a point to stop at "my" mission - San Miguel. Since that time I have often mused

on the irony of being named for Satan's ancient enemy. It would seem an indication that we may rely upon

very few constants. 575

Mention of St. Michael had turned Hollander's thoughts to literary Satanism in his next missive:

To take up your train of thought on *Paradise Lost*, I have always

preferred the character of Satan, who

would rather rule in Hell than serve in Heaven, to that of Archangel Michael and the other sycophants of the

Heavenly host. On this point you might like to read Daniel Defoe's *History of the Devil*. And you might be

amused by the following excerpt from *St. Fidgeta and Other Parodies* by John Bellairs:

"The Econophanic Heresy: Followers of this aberrant fantasy claimed that there was, in addition to the

Treasure House of Grace, a Treasure House of Sin, drawn on by the Devil and his Demons. They elaborated

this system to include Demonic comptrollers, tellers, guards, and vice presidents. It was not long before this

sect became explicitly demonic, as Econophanes went about waving checks drawn on their Hellish accounts

and claiming that Satan gave higher interest rates. Fortunately the whole movement collapsed when word

got round that a run on the bank had occurred. The Econophanes were found sitting on curbstones or

stumbling aimlessly along, their faces those of ruined men." 576

For this enjoyable tidbit the least I could do was return the service:

While I am familiar with Defoe, I had not come across the *St. Fidgeta* work that you mentioned. The

Econophanic anecdote was most amusing. The least I can do is quote Alfred, Lord Tennyson in return:

The Devil:

I remember me

When I was summon'd up by this same Magus

And unto this same office ('twas the dead

Of a most chilly winter) that I lit

I' th' grey o' th' morning on a blue nos'd Monk

And pluck'd him by the beard, whereat he shrunk

In all his sinews like a sensitive plant

And chatter'd from the bottom of his cowl

'Apage Sathanas iniquissime!'

Whereat I tripp'd him up and laid him prone

Holding close conference with his Mother Earth

About the damage of his splinter'd nose,

And having punch'd him fundamentally

With my strong hooves, I left him bruised and battered

As a beefsteak. 577

575 Letter, M.A. Aquino to Stephen Hollander, June 17, VIII/1973.

576 Letter, Stephen Hollander to M.A. Aquino, June 20, VIII/1973.

577 Letter, M.A. Aquino to Stephen Hollander, July 1, VIII/1973.

Hollander's next letter got down to more serious business. As an aspirant to the Priesthood, he had

been attempting to publicize the Church of Satan in Canada and had met with limited success. In his

efforts he had also uncovered the surprising fact that there were still laws against "witchcraft" in Canada. I

had visions of his being burned at the stake for holding a Grotto meeting and wrote him for details. He

answered:

As to the laws which I mentioned, the witchcraft statute is contained in C-34 RSC 323. Section (a) is

particularly applicable. As far as I have been able to determine, no prosecution has ever been entered under

this section, although people have been convicted under (b) and (c). It is my opinion that no prosecution

under section (a) could carry, as the words “fraudulently” and “pretends” are open to various

interpretations, although a court could conceivably rule that, as this section appears in the area of the

Criminal Code dealing with false pretences, the fraudulent pretence to practice would have to involve a

consideration. I am also enclosing a copy of C-34 RSC 211, which might be pertinent under certain bizarre

circumstances.

The matter of licensing clergymen is a provincial responsibility, but I believe that Ontario’s regulations

are representative. A clergyman, in order to be authorized to solemnize marriages, must register with the

appropriate minister. In fact this registry is handled by the Deputy Provincial Secretary. If the clergyman in

question belongs to a church or denomination which is not listed by the Secretary, he must provide

information regarding this church or denomination for the purposes of determining if it should be listed.

Organizations are not normally listed unless they have been in existence for at least 25 years. Only

clergymen representing listed organizations may be licensed to solemnize marriages. Anyone who pretends

to solemnize a marriage without such license is guilty of a criminal offense under the Criminal Code. What

this means for now is that Canadian members desiring a Satanic wedding ceremony must first be “married

legally" before a magistrate or registrar. This is the standard procedure for all religious ceremonies in many

European countries.578

The conclusion seemed to be that Canada's anti-witchcraft laws, quaint though they might be, were

hardly a deterrent to the formation of a Grotto. Hollander vowed to persevere, but he was never successful

and a Church of Satan Grotto never was established in Canada (or in any other non-U.S. country).

Anton LaVey wrote two articles for the July-August *Cloven Hoof*. The first one was entitled "The

Magical Personality" and likened magic to a "combination lock" which required the entering of an exact

combination to work. This combination is achieved by every practitioner in a way unique to himself,

Anton continued, and success in Workings also requires the magician's sensitivity to "combinations"

which are occurring without his deliberate effort:

Spatial concepts are an example of the Combination. The fourth dimension exists in time. If the other

three dimensions are placed in correct combination, the fourth may be obtained. The first, second, and third

dimensions are essential keys to attainment of the fourth. All "supernatural" phenomena occur within the

fourth dimension, hence in each instance the spatial or physical boundaries of three dimensions must be

present in suitable combination to effect said phenomena.

Every occurrence happens **somewhere**. It is that "somewhere", in combination with the magician

serving as a catalyst, which makes the untoward occur. "Somewheres" need not be specialized enclosures in

the obvious sense (pyramids, etc.), but can be fields, cliffs, streets, woods, and rivers, as well as structures.

Just as a rainbow is composed of harmonics of light, it is “somewhere” relative to our vantage point;

though were we to enter into its apparent field, it would no longer visibly exist. Hence the only way to see a

rainbow is from afar - yet it still exists. The trick played by the rainbow, with its pot of gold waiting at its

base, is the story of man’s delusion and disappointment. The magician must realize that his search does not

end at the base of the rainbow; he must bypass it for that “somewhere” over the rainbow. 579

578 Letter, Stephen Hollander to M.A. Aquino, August 22, VIII/1973.

579 LaVey, Anton, “The Magical Personality” in *Cloven Hoof* #V-4, July-August VIII/1973.

The High Priest’s second essay was a brief discourse on “The Greatest Stories Ever Told”, by way of

response to continuing requests for him to recommend literary works. [He had last issued an official

reading list for the Church of Satan in 1971.] Now he remarked:

When I think of a purely Satanic work, it is of one which contains such complex allegory as to require

intelligence while reading, yet remain readable to an almost childlike level of continuity. It must contain All

and One. Its statement must be as the sound of the world - so profoundly and infallibly correct that to

understand each line must either drive one mad or set one straight, depending upon the reader’s stability …

First on **my** list is *The King in Yellow*, for it is the work of a writer of cheap romances who became

demonically possessed after being involved in espionage work of a delicate nature, the implications of

which are still cycling. Chambers, in his literary emergence from the Impressionists of his day, cast a die for

Lovecraft, Orwell, Huxley, and many others. Yes, the reading of *The King in Yellow* in its entirety **can** drive

one mad, if one realizes the insidiousness of the thing. 580

Anton went on to recommend Charles Finney's *The Circus of Dr. Lao* and Nathanael West's *A Cool*

Million.

The former is the story of a traveling circus which arrives suddenly in a small town in the Arizona

desert. It is a very unusual circus, including among its attractions a satyr, Apollonius of Tyana, a Gorgon, a

mermaid, a roc, a chimæra, a sea-serpent, and a werewolf. Its main show includes such exotica as a

witches' sabbath - complete with personal appearance by Satan - and the sacrifice of a virgin to an

obscure, ancient god-idol.

Now all of this seems suspect to the citizenry of the town. The wonders before their eyes affect them

as just so much more snake-oil. And they certainly **don't** trust the odd little Chinaman, Dr. Lao, who has

brought this odd institution into their midst.

Lao himself is comparably enigmatic. One moment he is a bumpkin, jabbering in "Chinese pidgin

English". The next minute he delivers a learned dissertation as though in an Oxford lecture hall. The

parallel between the Circus of Dr. Lao and the Church of Satan is not difficult to see - unless you happen

to be an “Arizona townsperson”, of course!

If Dr. Lao reminded Anton LaVey of the more socially significant profile of the Church of Satan, then

A Cool Million was a reflection of a different sort. It is an outrageous but sober parody on the “rags to

riches” stories of Horatio Alger.

West’s hero, Lemuel Pitkin, starts out as a country oaf, sets out to make his fortune in urban America,

and is calmly defrauded, robbed, imprisoned, and even physically dismembered. Throughout all of this he

maintains an innocent optimism and a faith in the “land of opportunity”. When he is finally killed - by

accident - he is memorialized as an American hero and speeches are made in his honor.

Anton LaVey had long been accustomed to his mocking Dr. Lao armor, but beneath that harsh exterior

was also a visionary and an idealist who refused to stop hoping that the Church of Satan would indeed

become the proving-ground for a nobler and more truly divine humanity. One of the key reasons for our

long and close friendship was simply that I too was motivated by this ideal. In 1973 Anton gave me a gift

copy of *A Cool Million*, which he had inscribed: “To Mike - from one potential Lemuel Pitkin to another.”

By August 1973 Dale Seago had left the Marine Corps and had moved from North Carolina to Texas.

He considered using a pseudonym for his Church of Satan activities and wrote to ask my advice. I

answered:

You are free to employ a pseudonym if you so desire, but I personally recommend against it.

Psychologically a pseudonym implies that you are vulnerable to condemnation or criticism. Anyone who

really wants to do you damage will sense this, and it would not be all that hard for him or her to ascertain

your true identity and initiate a campaign against you.

580 LaVey, Anton, “The Greatest Stories Ever Told” in *Cloven Hoof* #V-4, July-August VIII/1973.

If you use your true name right from the start, it will be assumed that you have no worries about job

security, personal safety, and so forth. Your projection will be one of strength rather than weakness, and I

suspect that few would be willing to draw attention to themselves by baiting you.

During my first few months as a Priest in Louisville, I employed the pseudonym of “Charles Dexter

Ward”. It proved impossible to maintain it without going through extraordinary trouble, and finally I

commenced using my true name. I felt much better about it, never regretted the decision, and have never

used a false name in public or private since that time. 581

August also brought formal charters for Michael Grumboski’s Phœnix Grotto in Detroit and Thomas

Huddleston’s Typhon Grotto in Dayton. In New York the Lilith Grotto continued its fast-paced promotions

of the Church, as exemplified in an August letter from Lilith Sinclair:

Things have been hectic here recently; the news media have kept me going in circles. Monday night I

did the John Wingate “Nightbeat” show over WOR radio from midnight to 2 A.M. The following night I did

two hours via telephone [groan!] on WWDC radio in Washington, D.C.: the “Empathy Show” from 10 to

midnight. Saturday brought a two-hour interview with photographs for the *Courier News* (an AP paper), and

on September 13th I’m scheduled for a lecture at Queens College in New York City. Then on October 28th I

have a lecture to give for Mensa. 582

Over the Labor Day weekend I traveled to San Francisco for one of my still-infrequent visits to 6114.

As usual, Anton and I outlasted Diane, talking through the night until six in the morning. Diane observed:

It was just great seeing you. Since your long-overdue pow wow with Anton, every time something

comes up and I say anything to show apprehension over a matter of administrivia, he says, “Don’t worry

about it; Mike knows what I mean,” -or- “Mike will understand why.” I feel the electricity of what’s afoot

all around me. So glad you two finally had a chance to “commune” for once, and I’m looking forward to

seeing the results!583

Those results mostly concerned the *Cloven Hoof*. It will be recalled that, upon my move to Santa

Barbara in mid-1972, the decision had been made to upgrade the *Hoof* from the mimeographed “red goat”

format to an offset-printed “digest”. The digests were very well received, but they were slow and

expensive to print.

Anton felt that the *Hoof* could get its message across in a four-page bulletin format, and from

September 1973 to June of 1975 I designed them accordingly. In a September letter to Lilith Sinclair I

discussed the new concept:

In San Francisco an extensive evaluation of the *Cloven Hoof* was once again undertaken. While we are

pleased with the appearance and contents of each "digest" issue, it is evident that the newsletter is not

having a truly Satanic effect upon the general membership. Were this the case, we would be receiving

letters, questions, articles, and general comments that build upon the topics introduced in the *Hoof*. This has

not been the case. The majority of the membership seem to accept the new issue every two months, give it a

quick glance, file it [or throw it away], and continue to ignore the philosophical and creative standards it

advocates.

We are well aware that there are many exceptions. These are the truly creative individuals who deserve

to be called magicians in their own right. Paradoxically enough, such persons are past the point where they

581 Letter, M.A. Aquino to L. Dale Seago, August 14, VIII/1973.

582 Letter, Lilith Sinclair to M.A. Aquino, August 27, VIII/1973.

583 Letter, Diane LaVey to M.A. Aquino, September 6, VIII/1973.

need magical stimulus on a bimonthly basis. They are self-activating. I imagine that such individuals enjoy

the *Hoof* as far as it goes, but that its effective contribution to the pattern of their lives is severely limited.

To sum all this up, the *Hoof* [and to a certain extent the entire Church] has been making a mistake. We

have been trying to explain Satanism to those who are unable to comprehend it on their own, rather than to

use the paper as a means of keeping in touch with those who are self-activated Satanists. Of course the Hoof

has enjoyed some success as an educational medium, but we are still working at cross-purposes to our core

philosophy.

The Church of Satan should not be a school for **non**-Satanists. It should be a forum for those who

already are Satanists.

Consequently we are instituting some very radical alterations in both the newsletter and the approach to

membership. Rather than attempting to inspire persons to apply for membership, we are going to tighten our

standards even more. The end result will be that we will select those whose behavioral patterns bear the

mark of the Devil, and we will inform them that they have been approved for membership in the Church of

Satan.

Those who apply for membership in the usual fashion will follow the questionnaire procedure. A high

social or executive position will not be a hard and fast requirement, as we will evaluate potential as well as

results achieved to date. But the key concept will be one of **recognition**, not of indoctrination. Indeed

Satanism (= creativity) is so diverse that it cannot be either taught or delineated. It is an infinite art, and we

abuse it when we try to limit it. The genius of the *Satanic Bible* is that it provides Satanists with a common

meeting ground of a totally nonrestrictive nature. 584

The First Western Conclave in San Jose had differed from its eastern counterparts in that it was an

assemblage primarily of members at large, not a gathering of Grottos. Following West-I a letter on this

aspect of the Church arrived from Bill Murray:

In the overall picture there are advantages and disadvantages to both. I feel that the “chapel movement”,

if it could be called that, takes up the slack between the two. The advantage of the multi-regional Conclave

is that it brings together those who can afford to - to at least meet and expand their horizons.

The western Church has always been much more of an independent movement than its counterpart in

the east. One of the reasons for this trend was that you were in Louisville, Lilith is in New York, Bob Ethel

in Washington, Dale Seago in the Carolinas, and of course that lovable madman Shai in Detroit.

Also I find that the “actives” of the eastern Church are just that: active and group-minded as opposed to

we westerners, who are of a more independent mind. Now that Dale Seago is functioning in Houston and

that the Detroit/Dayton/Cleveland complex is really blossoming, I foresee a tremendous development in the

“midwest multi-region”.

It must be an interesting experience for you to have spent some time in the east and been a part of its

ways - and now to be out here in the “wild west”. Incidentally Nevadans are worse than Californians when

it comes to independent movements. I look at my own Regional Agency and see some very independent

thought, which Satanically I consider very healthy. “Mother” Keller is an excellent example. Floyd and

Cindy Davis are all but “homesteading” near Las Vegas, and Tom

Knapp (“Moloch”) is in the Los Angeles

area [but should be considered a Nevadan as far as his sympathies are concerned]. Incidentally he will be

out here today for a visit.

The next few months are going to be busy ones for me in that Carpathia will be having a constant

stream of guests. Margaret Wendall and crew will be here over the Labor Day Rodeo whoopie, and in

September Knapp will return again, accompanied by the Davises. Keller just wrote to say that she would be

up here next weekend for a conference, and yesterday I received a very cryptic note from Jim and Dolores

Stowe stating that, in the not too distant future, they would take the trail to here.

After a year and a half of Satanic isolation, this place is going to get too damn crowded! I love it! And I

am honored that my friends in the Church would want to come all this way just to see me. 585

584 Letter, M.A. Aquino to Lilith Sinclair, September 7, VIII/1973.

585 Letter, William Murray to M.A. Aquino, August 18, VIII/1973.

The LaVeys, who had more or less successfully kept Murray isolated prior to West-I, were now

becoming apprehensive at the speed with which he seemed to be working his way towards the center of

Church communications. In early December Diane advised me:

Anton has decided that Murray is bad news. Please do not answer his latest letter nor any in the future

unless you check with us first. 586

I responded:

From my impression of Bill Murray in Santa Cruz (West-I), I don't feel that he's deliberately trying to

be heavy-handed or insolent. He just has an overblown idea of (a) his own wit and (b) the importance in

which others hold his opinions. And, as I mentioned to Margaret Wendall, he has a streak of Leo Martello in

him in that he'd like nothing better than to be a clearing-house for Church of Satan gossip.

I honestly don't know what to do about him. On one hand he's producing a newsletter and other items,

seems to have brought some life to the Nevada area, has built himself quite an extensive ritual facility, and

in general lives, breathes, eats, and drinks Satanism. On the other hand he's, well, Bill Murray![587]

A comment arrived from Michael Grumboski, who hadn't been at West-I but who had met the Wild

West Warlock by correspondence and via copies of his newsletter, *Children of the Night*:

With regard to Warlock Murray, I have seen a slight incident of the problem you mentioned. Via

personal correspondence he made a passing statement concerning the equality of Warlocks and Priests.

Since my reply he hasn't repeated the error - at least not to me. Damn - I may not be the best in my field,

but the hours of effort devoted to the Phœnix Grotto and to *Changes IV* make my blood boil when someone

tries to belittle any Priest's efforts.

Yep, we in "Motown" **do** meet for meeting's sake. Hell's bells, what does Murray think is one of the

main functions of a church? Sure, social activities take second place to

education and ritual, but we have a

wonderful group and enjoy one another's company.

One local practice which helps is that I take my place as a Priest only at the altar or at business, social,

or public occasions which call for the office. 588

By summer Dale Seago had settled down to a serious promotional effort for the Church in Texas.

Evidence of this appeared in the Austin American newspaper:

Church of Satan's Goals Explained

- by David Frink, Staff Writer

GEORGETOWN - Forget about resisting temptation and you are on your way to eternal damnation,

right? Wrong, says Church of Satan Priest L. Dale Seago, who says lack of proof of a life after death is one

reason his religion preaches "self-indulgence rather than abstinence".

Dressed in a conservative dark suit with a black ministerial collar, Seago looked much like the Marine

he once was and the banker he is as he spoke to the opening session of an "Off-Center Religion" conference

on the campus of Southwestern University Tuesday night.

About 125 curious Southwestern students packed Bishop Memorial Union to hear Seago explain the

Church of Satan, its basis, and some of its practices.

"Satanists don't condone the use of drugs, perform human sacrifices, or violate voluptuous virgins,"

said Seago. "Our religion is perfectly legal. A Satanist is motivated by a healthy self-interest and wants

586 Letter, Diane LaVey to M.A. Aquino, September 7, VIII/1973.

587 Letter, M.A. Aquino to Anton & Diane LaVey, September 19, VIII/1973.

588 Letter, Michael Grumboski to M.A. Aquino, September 24, VIII/1973.

power, success, and happiness in this life, not the hereafter. Nor do we venerate the Devil as a horned

Jehovah. Satan is a symbolic godhead of man at his highest potential, with no power greater than himself."

Seago says the religion is called Satanism because the word "Satan" in Hebrew times meant "opposer"

or "adversary", and "we do represent a moral and philosophical opposition to Christianity". Seago

explained some of the ceremonial ritual in Satanism, saying that it is used to "strip away intellectual layers

and let true emotions come to the surface of a person's mind".

Seago says the religion, begun in San Francisco in 1966 by Anton Szandor LaVey, is not seeking to

convert Christians but is trying to build an elite group who want to better society as it exists now. "Satanism

is the vehicle for a full, rich, and satisfying life right here and right now," he told the students.

However, not all were impressed with the Priest from Houston. When Seago said he believed in no

God, one student yelled, "I'll pray for you tonight!" 589

A detailed letter from Dale reached Santa Barbara a few days later:

The Southwestern University lecture turned out to be quite an interesting affair. I think it was intended

to be a circus after all, at least as far as Dr. Walker was concerned - but things backfired.

I put everyone off-balance by dressing conservatively, and my hair is not much longer than it was in the

Marine Corps.

The visiting consultant for the entire session was Wayne A. Robinson, author of three or four books,

former Pentecostal and present Methodist minister, and former Vice President of the Oral Roberts

Evangelistic Association and of Oral Roberts University.

The students listened to my talk quietly and with interest. When I finished, Robinson gave a response,

which was part of the original format. He summarized my major points clearly and accurately, then inserted

his right foot in his mouth to about mid-thigh and began frantically chewing when he called my speech “a

bunch of bullshit”.

I was delighted, as this had the effect of immediately alienating the audience from anything else he said.

Of course I took pains to assist the process, remaining friendly but dignified.

His response was concerned mainly with pointing out that Christianity is not the repressive institution I

painted it to be, and then he came out with a bunch of neo-Christian humanism.

After his response there was a brief break before my question-and-answer session. During the break the

students and faculty had decided that I should have an opportunity for rebuttal, which in effect gave me

both the first and last word.

Robinson had really hanged himself by declaring that he personally was not a supernaturalist and did

not believe in the traditional ideas of Heaven and Hell. I pointed out that he was a perfect illustration of

what I had said in my speech about religionists' attempts to humanize their spiritual concepts. Christianity

no longer being what it had been, why did they continue to call it by that name? Christianity is becoming

more Satanic all the time …

From then on I had them eating out of my hand.

There were the usual one or two fanatics - who were frowned upon by the rest for their obstruction of a

serious discussion. Whenever Robinson tried to attack me in some way, members of the audience spoke up

in protest. At the end, Robinson was being loudly called a hypocrite by one of the most vociferous

champions of Christian values. Even one of the faculty members spoke up in this vein. While they

[expectedly] did not agree with everything I had said, they were definite in their dislike of Robinson.

I was told afterward that both students and faculty were very much impressed, particularly the young

Dr. Farley Snell, the university chaplain, who had set up the entire four-day consultation. I was treated as a

highly-educated visiting dignitary, which is how I was told I came across.

Frankly I am almost obscenely pleased about the whole affair. A student with a very strong interest in

our scientific approach to the occult even asked me for my autograph - in his biology text, at the beginning

of the chapter on the cat![590]

589 *Austin American*, Austin, Texas, September 26, 1973.

590 Letter, L. Dale Seago to M.A. Aquino, September 30, VIII/1973.

To which I responded:

I was absolutely delighted to learn of the success of your visit to Southwestern, but, quite frankly, I was

not all that surprised.

If you can still get the chain of your III° medallion over your head, I have the utmost confidence in your

ability to come out on top in any challenge you may see fit to accept. That's rather a broad statement, but I

mean it explicitly. 591

Dale was being assisted in his efforts by two energetic II°s, Paul and Diane Pipkin of Fort Worth. In

early October they were interviewed for the *Forth Worth Star-Telegram* by reporter John Makeig

(Appendix #87). It was Makeig's first but not last encounter with the Church of Satan.

Lilith Sinclair was also in the news again - in a four-page story, accented by red flames and no fewer

than nine portrait photographs - in New Jersey's *Courier-News* on September 8th (Appendix #88). In early

October Lilith wrote to me:

I visited the Phœnix Grotto in Detroit during the weekend of October 6th, and I found Shai's group to

be absolutely delightful. They have quite a bit of creative talent among them, and they really pull together.

It was a hectic two days - I believe I got a total of six hours' sleep - but well worth the trip.

They made me most welcome, and I had the chance to observe them in ritual. On the whole I think they

reflect great credit on the Church of Satan.

I also attended a local Star Trek convention with them and found it great fun - all those people with

blue, green, and silver faces, and in the most outlandish costumes!

In answer to your request for my opinion, I feel Ron Barrett to be an excellent candidate for the

Priesthood. I have been able to observe him both in Grotto surroundings and in dealings with the general

public, and he is well-received in both situations. I had planned to recommend him for the Priesthood as

soon as I received the *Articles of Protocol* containing the revised procedures for this. He is well-respected

and carries his own weight in the Lilith Grotto, and he's a most excellent spokesman at lectures.

Two other possibilities are Linda Thomas and Mike McQuown. Both of them have been involved in

extensive work with the Grotto and are dependable and reliable when needed. They too have shown

themselves to be excellent representatives of the Church of Satan. 592

On October 29th Lilith and Warlock Tom Bari from her Grotto lectured at a meeting of the

Philadelphia Ethical Society, while the previous day Michael McQuown had also lectured on behalf of the

Grotto at a major symposium of the New York Mensa society. Tom Bari had now begun the organization

of a sub-unit of the Lilith Grotto, the Schamballah Circle in Philadelphia. Its initial membership consisted

of five members, among whom was a future Priestess named Yole Patterson.

Michael Grumboski had previously advanced the name of Tom Huddleston for III° consideration; now

in October another letter from him reached me:

I have told Tom Huddleston that his name is being presented for III° consideration. Needless to say, he

was surprised and pleased. In later discussion, up popped the question of Colleen. Tom is quite qualified;

but then Colleen has shared in the joys and workloads of his Typhon Grotto and other undertakings. I look

forward to your ideas on the subject. 593

I expressed those ideas in a letter to Anton LaVey a few days later:

591 Letter, M.A. Aquino to L. Dale Seago, October 8, VIII/1973.

592 Letter, Lilith Sinclair to M.A. Aquino, October 15, VIII/1973.

593 Letter, Michael Grumboski to M.A. Aquino, October 15, VIII/1973.

Per Shai's letter I would 100% endorse sending a copy of the III° examination to both Tom and Colleen

Huddleston. From what I know of them, they have regularly worked as a team. I have met them both, and I

think they would be a good bet.

In New York I think we might consider sending the examination to Ron Barrett and Mike McQuown.

From my personal impressions of them, I think that both of them - and particularly Barrett - are strong

enough to carry our flag in the vicinity of such types as Martello and Buckland. Stuart Levine is thoughtful

and efficient, but he seemed to me to be the background type. I can't see him telling off Martello in a

debate, in other words. But I can see both McQuown and Barrett doing just that. Barrett in particular looks

so damned sinister that someone like Buckland would come off like a mouse beside him.

As we discussed earlier, both Barrett and McQuown have question-marks against them - Barrett

because of his AC/DC status and McQuown because of his history of being nosy and somewhat impudent.

From my personal meetings with both individuals in New York, however, I am inclined to discount both

objections. Barrett appears as normal as anyone else you might meet, and he does not bring his personal life

to Church functions. I would not have guessed him to be homosexual until I asked him pointblank, and

Lilith Sinclair tells me that he gets along freely and easily with persons of both sexes.

I also think we might take a chance on Mike McQuown. In New York he came across as being dignified

and actually rather reserved. Perhaps his earlier behavior had something to do with the antics of Van Ness

and Solomon, whose methods must have kept them in the center spotlight most of the time. At any rate

McQuown seems to have come up quite a bit.

While Lilith is certainly doing a tremendous job in New York, I don't think it would hurt our image to

have one or two Priests there as well. If you should concur, please send me the examinations and I will take

it from there. 594

For the First Eastern Conclave in Centerville, Ohio I had composed a special ritual entitled the

"Celebration of Death" (Appendix #49). I had assumed that no copies other than my own had survived,

but Tom and Colleen Huddleston had exhumed one for East-V in Cleveland.

Colleen rendered the entire ritual in beautiful, illuminated-manuscript calligraphy on parchment and

sent it to me as a gift from the Conclave. Feeling it too beautiful to keep to myself, I engaged a local

blueprint firm to produce high quality photocopies, also on oversize parchment - one for the Huddlestons

and one for Anton and Diane LaVey. Diane wrote:

What a beautiful job Colleen Huddleston did on the "Celebration of Death" ritual! Thanks so much for

having it copied for us. I can imagine the cost for such reproduction. I didn't know she had this hidden

talent. I'll show our copy to John Ferro, as he also is a calligraphy buff and would love to see it. I expect

Anton will drop Colleen a note of praise for it.

The Huddlestons seem to be a terrific couple, and we agree that Tom should take the III° test. The only

trouble is that the old test is now, by the publication of the *Satanic Rituals*, all but outdated. Do you want to

take a crack at compiling a new one from the ideas submitted by

Charles Steenbarger and yourself? 595

I was indeed willing to compile the new III° test, which turned out to be, as the LaVeys anticipated,

100% “my ideas”. This test (Appendix #89) was the final version used by the Church of Satan. Per my

recommendation it was sent to both Tom and Colleen Huddleston, as well as to other candidates for the

Priesthood from 1973 to 1975.

By this time I had become something of a local celebrity in Santa Barbara, and in due course the local

newspaper, the *Santa Barbara News-Press*, approached me for a story. The result (Appendix #90), a full-

page story with two photographs, appeared on my birthday (October 16th). Reaction was uniformly

favorable, save for one letter to the Editor:

594 Letter, M.A. Aquino to Anton LaVey, October 19, VIII/1973.

595 Letter, Diane LaVey to M.A. Aquino, November 11, VIII/1973.

Editor, *News-Press*:

In the recent write-up about the Church of Satan, we are glad to note that you mentioned that there is

only one member of this subversive group in our city of Santa Barbara. Nevertheless, as stated in God’s

word: “Therefore, to him that knoweth to do good, and doeth it not, to him it is sin.”(James 4:17)

As foretold in both the Old Testament and the New Testament, particularly in the books of Daniel and

Revelation, we can see that we are in the period of time referred to repeatedly as “the latter days”. As

specifically pointed out in Revelation 12:12, "… Woe to the inhabiters of the Earth … for the Devil is come

down unto you, having great wrath, because he knoweth that he hath but a short time."(King James version)

Only a certain type of tabloid [which the *Santa Barbara News-Press* is not] aggrandizes such an

individual as this Aquino. In such a write-up, certainly no approval should be implied in the manner of

presentation any more than with a rapist, murderer, or dope dealer. Since the time that Lucifer rebelled and

was cast out of Heaven with almost one-third of the Angels whom he had been able to deceive with his

lying propaganda, this Earth has belonged to him; and, as Christ knew before He created this planet, He had

to come to die for our sins in order to make redemption possible, for all have sinned …

Maurita Brown596

My feelings were hurt. I wrote a response to Maurita as follows:

While I appreciate your having sufficient courage of your convictions to send a letter to the *News-Press*

concerning the Church of Satan, I rather resent being likened to a "rapist, murderer, or dope dealer". I

believe the article made it quite clear that the Church of Satan firmly upholds the principles of law and

order, both in its doctrines and in the membership qualifications it maintains.

Permit me to suggest that it is such bigotry as yours which was responsible for the torture and murder of

more than two million persons accused of witchcraft by Christians between the fourteenth and seventeenth

centuries. And this does not include the countless numbers of people

butchered during the Crusades and the

conquest of Central and South America in the name of Christ. Truly Jesus spoke correctly when he said,

“Think not that I am come to send peace on Earth: I come not to send peace but a sword.” (Matthew 10:34)

For my part I have done no harm to you or yours, nor do I wish anything but a lifetime of happiness to

you. I think you would do well to examine the hatred and bitterness in your heart, and then ask yourself

whether you or I more truly personify the nobler aspects of humanity.597

As the city with the two-bell-tower mission was contemplating its unsuspected role in the Age of

Satan, a surprise letter arrived from Linda Thomas, who had joined through Steenbarger’s Denver-based

Plutonian Grotto and then moved to New York City and the Lilith Grotto:

First let me thank you for this opportunity to communicate with you.

I’m becoming a touch frustrated about things. I see myself inside of a moving, mirrored, angular,

orgone box. Each moment becomes infinite and therefore loses its place in my intellect. I’m sure you must

know what an incredible [is anything incredible anymore?] adjustment it is to try living this way. Living in

New York City in the 20th century, U.S.A., Planet Earth.

Don’t get me wrong - I love it. It’s just that things have become so changed. My eyesight has become

so spread out - my nerve center like a web of kinetic energy, sparkling blue and silver. I am become

something I was not, yet have always been. In other words these changes I am experiencing are unusual but

not alien. I seem to known them; do you know what I mean. Sigh! I wasn't always this way. I was normal

once - ha, ha!

After I returned home from my summer trip in late August, Lilith - may she live forever! - gave me

some mind-exploding, *psyche*-rending information about many, many things. Since then I have been

evolving/revolving at such a rate that I am something I have never been before in all of the 21 Earth years I

have lived.

596 Letter, Maurita Brown to *Santa Barbara News-Press*, October 19, 1973.

597 Letter, M.A. Aquino to Maurita Brown, October 22, VIII/1973.

A few "for instances": I am in ecstasy. No other word describes what I seem to be feeling - it's so

unusual - I can't seem to be unhappy.

I did a ritual on September 23: the first of a series of destruction rituals to impede the influence of

Jehovah and just to let him know that I am not about to stand for any of his tricks. In fact I intend to exist

long enough to see every trace of him wiped off the Earth. You see, he committed a few personal sins

against me, and besides that he's a miserable rat who deserves to be acupunctured to death.

After that I was somewhat barraged with problems of one sort or another. But having proclaimed my

stance on the side of the Father of Dæmons, I was miraculously untouchable. No disaster, no matter of what

degree, stifled me in the least. My eyes are like sparkling jewels, alive

with life. My whole inner being is

like a flame, and “strength through joy” burns out of me: “Miss Walking Lightning Bolt”.

What can I say? No one knows a joy greater than mine. I am a solitary diamond, united only to those

who are like unto me. This is essentially true. I have many families; but I have no family, save those whom

I have named Brother or Sister according to their capabilities. My life is one big Deadly Sin.

I have always been, and am still alone, essentially and more or less contentedly. I have no great

religious background. All of my family were either too drunk, too busy, or too happily oblivious to

recognize a god. My mother was an alcoholic Indian; my father I never met; my stepfather was an alcoholic

Irishman; and my various foster-keepers were of mixed Navajo, Apache, and Mexican lineage. What a

wonderfully varied and delightful preparation. Each experience in my life, joyful or painful, has enhanced

me a thousandfold, until 2 A.M.

So there you have it - a little background, some current experiences, and a few interesting tidbits here

and there. I do have aspirations for the Priesthood. Lilith feels I’m quite ready, and so do I. What do you

think? 598

Before answering, I asked Lilith Sinclair for her opinion, and a few days later it arrived:

A short time ago you had asked my opinion of Linda Thomas with regard to the III°.

Linda’s letter to you is typical of her. She goes from absolute ecstasy to silent irritation and impatient

dissatisfaction with life in the course of a day or two. She is well-liked by all of us in the Grotto, is excellent

as the altar, and is warm and friendly to the group. She is just too mercurial and impulsive, however. She is

quite young - just about 21 - and so needs a bit of time to settle down. Her statement that I considered her

ready for the III° stems from a discussion we had in which she asked my opinion. I told her that I felt she

had potential, but that she would have to get herself together more and that I would be more than happy to

help her. However I do not feel that she is ready at this time, and her letter confirms it. 599

So I wrote to Linda:

No, you haven't lost your mind, and I do in fact understand the frustration you feel. Both sensations

have been experienced by many Satanists. What you are going through is best termed an existential crisis.

For a lucid description of this, see Jean-Paul Sartre's book *Nausea*, a classic work of existentialism.

Christians, Jews, or others who view their lives as missions assigned to them by a God or gods need

never analyze their own existence. They simply function as "good soldiers", carrying out the tasks assigned

to them - and observing the ethics taught to them - without question.

The Satanist has no such luxury and must consider existence as a personal universe over which he or

she has godlike control. This is a terrifying realization - one which has simply been too much for some

Satanists, causing them to seek once more the comforting dogma of conventional religion.

This is a tremendous opportunity for you to seize complete control of

your life and your destiny - to

obtain a full realization of what exactly you are, what you can and cannot do, and what directions your

future should take. Do not fear it. It has always been there; you have just never seen it before, that is all. It

is the Gift of Satan to Man.

598 Letter, Linda Thomas to M.A. Aquino, October 20, VIII/1973.

599 Letter, Lilith Sinclair to M.A. Aquino, November 14, VIII/1973.

There is no single criterion by which candidates for the Satanic Priesthood are evaluated. An

accomplished magician is mistress of all aspects of her life, not just the metaphysical ones. A Priestess must

be in a respected and influential position in the social jungle, not only within the privileged confines of the

Grotto of Satan.

“As above, so below” is a magical aphorism which applies here. In a sense you might say that the

Church of Satan has no power to “award” the Satanic Priesthood. What it **does** have is the Mandate to

officially recognize those who, by their own strength of will, have become Satan’s true representatives on

this Earthly plane of ours.

From what I know of your history, you have already come a long way under circumstances that were

not always kind to you. You had no one to help you but yourself, and you set your jaw and persevered. You

have much to be proud of, and the Archfiend’s regard for you is symbolized in the highest honor that the

Church of Satan can confer upon an individual - the II° of Witch.

But you have not attained the stability and position in your everyday existence that is commensurate

with the image and responsibilities of the Priesthood. This must be your next task.

If you think we are asking a lot, you are right. But this is because it is no small recognition on which

you have set your sights. Moreover Satanism is a creed devoted to the individual. What we ask, we ask for

you, not for ourselves. The benefit to the Church will come when, as an adept and accomplished Priestess

of Mendes, you will be in a position to instruct other, less powerful Satanists according to the knowledge

and experience you have gained.

May the Prince of Darkness walk with you. 600

As it turned out, Linda Thomas' magical potential had been simultaneously evaluated in a somewhat

less cerebral context by Charles Steenbarger to Dale Seago. Seago had learned that Thomas had been

regularly hypnotized by Steenbarger and had queried him on this matter. In October Steenbarger

responded to Dale:

1. I determined that she readily went into a somnambulistic trance.

2. I then used the technique of inducing a hypnotic dream.

3. Once I saw that I could make her dream under hypnosis, I induced a dream of a Satanic ritual

stressing [because of her lustful predilections] union with the Arch-Demon complete with vivid, Gothic, and

exciting imagery.

4. With such a deep trance even a climax can be induced by suggestion only, because of the strong

sense of reality the woman experiences through the hypnotic dream.

5. After the dream ritual, I reinforced posthypnotic suggestions to the effect that during any ritual she

would go from a light to a deep trance with the nine counts of the bell, and come out of the trance gradually

with the bell at the end of the ceremony. During the ritual she was to translate everything she heard into a

vivid dream which she could embellish with her own freewheeling imagination.

- - -

It is helpful to also remember that subjects respond best in accordance with their natural proclivities. To

impose the lust theme upon a puritanical woman who is otherwise a good subject would probably be

unfruitful.

Also it is best to re-hypnotize the subject several times to entrench the posthypnotic ritual suggestions.

And, of course, the posthypnotic cues (the bell) make the whole thing self-reinforcing with each ritual

wherein she takes the honored role of altar.

Each time Linda became progressively more responsive, the movements of her nude form under the

Baphomet and/or an inverted crucifix in a dimly candle-lit room added a sinister and highly-charged

atmosphere to the entire ritual. The benefits to the altar associated with her personal development are too

numerous to list. 601

600 Letter, M.A. Aquino to Linda Thomas, November 19, VIII/1973.

601 Letter, Charles Steenbarger to L. Dale Seago, October 14, VIII/1973.

While the eastern membership of the Church of Satan celebrated Halloween VIII at the East-V

Conclave in Cleveland, I journeyed south to Los Angeles. When in that city and not staying with an

acquaintance, the LaVeys were partial to the Hollywood Franklin Hotel, a pleasant and private

establishment a short distance away from the famous Hollywood and Vine intersection.

Anton insisted on coffee at Tiny Naylor's on Sunset Boulevard, which he maintained was the

"combination" of the 1950s' drive-in. [It is indeed. He once again outraged his long-suffering wife and

reduced his admiring assistant to helpless laughter by leaving a beautifully engraved calling card on the

table, its Gothic script proclaiming: GONE TO WEE WEE.]

Anton and Diane had invited me to Halloween supper on board the *Queen Mary*, the famous Cunard

liner which now rests in the port of Long Beach. On the liner we engaged in a long discussion, the

substance of which I recounted in the November-December *Cloven Hoof*:

Shortly before Halloween the Editor was in Beverly Hills for an audience with the High Priest and High

Priestess. While we were discussing the social profile of the Church of Satan, 1984 popped up in a most

startling manner. Dr. LaVey suddenly jumped to his feet, waved an emphatic finger, and said, "**Orwell** drew

the blueprint!" He then strode from the drawing-room, reappearing a

moment later with a well-read copy of

1984, from which he quoted the following:

“You understand that you will be fighting in the dark … I shall send you a book from which you shall

learn the true nature of the society we live in, and the strategy by which we shall destroy it. When you have

read the book, you will be full members of the Brotherhood. But between the general aims that we are

fighting for, and the immediate tasks of the moment, you will never know anything. I tell you that the

Brotherhood exists, but I cannot tell you whether it numbers a hundred members, or ten million. From your

personal knowledge you will never be able to say that it numbers even as many as a dozen.

“You will have heard rumors of the existence of the Brotherhood. No doubt you have formed your own

picture of it. You have imagined, probably, a huge underworld of conspirators, meeting secretly in cellars,

scribbling messages on walls, recognizing one another by code words or by special movements of the hand.

Nothing of the kind exists. The Brotherhood cannot be wiped out because it is not an organization in the

ordinary sense. Nothing holds it together except an idea which is indestructible. You will never have

anything to sustain you except the idea …

“Our only true life is in the future. We shall take part in it as handfuls of dust and splinters of bone. At

present nothing is possible except to extend the area of sanity little by little. We cannot act collectively. We

can only spread our knowledge outwards from individual to individual, generation after generation.” 602

Although by now sadly disillusioned by the many petty crises that had savaged the Church of Satan

since its inception, Anton still held hopes for its future. Nowhere are these more eloquently and

idealistically expressed than in a speech (Appendix #91) that he made for a record entitled *The Occult*

Explosion, which was co-released in 1973 to follow a paperback anthology of the same name [but without

the speech].

The speech is Anton LaVey at his most sensitive, most thoughtful. Those who heard his strident

reading of the "Book of Satan" on the *Satanic Mass* record of the Church's earliest San Francisco days

were touched and impressed by the gentleness and scholarly acumen of this rendition.

Shortly after I sent the camera copy for the November-December *Hoof* to San Francisco for approval,

the following arrived from Diane:

Your opening article for this issue for this issue was perfect: enough needles to produce some action,

but also enough humor to put it across.

Anton just handed me the following: "Cut Kesey's book and the belly-dance book. Kesey has watched

all of my moves from the wings, employed some of his observations, and shown me selective inattention.

602 Aquino, M.A., "Epilogue VIII, Prologue IX" in *Cloven Hoof* #V-6, November-December VIII/1973. Also Orwell, George, *1984*. New

York: Harcourt, Brace, 1949, Signet Edition pages #144-145.

When our 'witches' start following the trends of the *Compleat Witch*,

then we'll worry about their belly

dancing! Plug *Westworld* as a grim but prophetic glimpse of future Satanic projects."

Anton LaVey had had a chip on his shoulder about Ken Kesey for some time, as I later discovered.

Kesey, whose exploits are recounted in Tom Wolfe's *The Electric Kool-Aid Acid Test*, was the West Coast

driving force behind the psychedelic movement of the mid-60s.

Whether consciously or not, he happened to be in competition with that other exotic enterprise in San

Francisco, the newly-founded Church of Satan. In *The Devil's Avenger* is recounted at least one instance

when a carefully-prepared ritual at 6114 had to be canceled because one or two of the key celebrants opted

instead for a party at Kesey's hideaway on Highway #84 in La Honda.

Westworld was a newly-released horror/science-fiction film featuring androids designed for human

entertainment, and thus dovetailed nicely into Anton's plans for an actual enterprise along this line [see

Chapter #15].

After the Halloween weekend Anton had remained a little longer in Los Angeles while Diane returned

to San Francisco to keep the Central Grotto in order. Her letter continued with news of Anton's subsequent

activities:

Yes, he certainly did return from Hollywood with some exciting news this time. Not liking to count

chickens before they cross the road (or something like that), I'm not going to give you all the details. But he

was working with a well-known writer and our agent concerning plans

for a professionally-done film

documentary on the C/S, which Anton would direct.

Another project - a screenplay written by Anton and using the Avenging Angel theme - was tossed

around quite seriously.

And still another project: You'll recall his telling you about an interesting woman who had quite a tale

to tell about a certain infamous German gent. Well, that is first on the agenda.

He also had a good time with Forry Ackerman. 603

Towards the end of November more pleasant news arrived from Lilith Sinclair. The Church of Satan

had just solemnized its third wedding:

The Lilith Grotto had its first Satanic wedding on November 10. As I joined the couple together, I truly

felt the joy and power of being a Priestess of Mendes, and I was as moved as they were. David and Dorothy

Estes are the couple; they have been with the Grotto for about a year and a half. 604

The final months of 1973 were also the occasion for the renewal of an old and valued acquaintance of

mine. On Halloween I had sent a card to John Ferro, whom I hadn't seen or contacted since that

memorable *Missa Solemnis* in 1970. In late October a letter arrived from him.

I must digress to say that letters from John Ferro were invariably on grey laid note paper, penned in

India ink and in graceful, flowing calligraphy. It must have taken him the better part of an evening to write

a single letter, but, as will become evident, this did not perturb the

writer one bit:

Your gracious Halloween greetings have been gratefully received. It was indeed very thoughtful of you

to have included me in the list of those to be so greeted, and I take the fact as an accolade.

May I take the occasion not only as an opportunity to reciprocate the felicitations, but also that I convey

my respectful appreciation of the excellent competency with which you have handled the *Cloven Hoof* and

so many of the Church's affairs. Through your work and in the brief personal encounters, I have had every

603 Letter, Diane LaVey to M.A. Aquino, November 23, VIII/1973.

604 Letter, Lilith Sinclair to M.A. Aquino, November 25, VIII/1973.

reason to see why the High Priest places such confidence in you and so many responsibilities in your hands.

Wishing you then, likewise, a very magical and festive high unholy day, I remain,

Respectfully yours,

John A. Ferro605

I answered:

If you write me many more letters like **that** one, my head's going to swell up to the point where such

brains as I have will ooze down into my throat, thus putting my mentality where my mouth is.

As a matter of fact, one of the things I have regretted during the last several years is that there was

never a sustained opportunity for the two of us to correspond. I expect that you were entangled in research

towards your doctorate, and I have had one or two monkeys on my back as well. When one is working

within the context of an organization such as the Church, it invariably seems that the troublemakers get all

the real attention. The decent types, predictably, keep their own affairs in order. I have stacks of letters

written to and about screwballs with whom we have had to deal, and no doubt there is a multitude of

dignified and distinguished Satanists in all parts of the planet who have never troubled the Central Grotto

for anything save the renewal of their membership.

Some time ago Dr. LaVey informed me that you had voluntarily relinquished the degree of Magister

Caverni, feeling the responsibilities of the office to be incompatible with the time you had available to

devote to it. While I can understand the reasons behind your decision, I continue to regard you personally as

a Brother of mine in the Realm of the Masters. One may resign one's titular office - but it is rather difficult

to abrogate the intellect that qualified him for it in the first place. And, of course, you are something of an

"Old Bolshevik" in the Church - one of those who "stood at the barricades" when the Church was first

founded. And that is not something to be lightly dismissed. 606

This new dialogue brought a chuckle of amusement from Diane LaVey:

So glad that you and John Ferro have established a chain of communication. He has expressed his

respect for you many times and told us he couldn't think of a better person for the type of work you are

doing with the Church. Next time I see him, I think I'll say, "How the

hell are ya, you Old Bolshevik,

you?” 607

John Ferro’s response, of course, was a tad more stately:

That was, indeed, a fine letter to receive; I do thank you. I am pleased and honored by your friendship,

and gratified that a channel of correspondence has opened between us.

Sometimes my language is a bit effusive, and I am verbose. I in fact rather enjoy being such. However,

I do not pay such compliments lightly. I meant what I said. You know the truth of it, else it would not please

you.

It is, on your part, kind and gracious to regard me in the Magister category. When I occupied that

position, I had some success, many failures, but enough experience to appreciate both the dimension of

your commitment and the quality of your achievement. It is for that reason all the easier for me to honor

you, which I do. Moreover the deep affection and respect in which I hold the High Priest would cause me to

honor those whom he honors and those who serve him well. In both instances you qualify eminently!

May I take this opportunity to say how impressed I was by your publicity achievement. Excellent. A

magical coup. I think it had just the right admixture of the common and the mysterious.

605 Letter, John Ferro to M.A. Aquino, October 18, VIII/1973.

606 Letter, M.A. Aquino to John Ferro, October 26, VIII/1973.

607 Letter, Diane LaVey to M.A. Aquino, November 11, VIII/1973.

The last *Cloven Hoof* was much to my liking. As I said to the High Priest recently, I think the moment is

right, and it will preserve the psychic energy of the quality members of the Order without diminishing the

"herd". If you provide the masses with more than they deserve, they not only despise you, they also begin to

assume that they do deserve it!608

Ferro was referring to an editorial tongue-lashing of mine in the September-October *Hoof*, of which a

brief extract will suffice:

A $10 renewal fee does **not** buy membership in the Church of Satan. If that were true, we'd be

collecting many times our existing fees from all those persons whom we have rejected as being unqualified

for our Church.

The $10 figure is quite arbitrary; it could just as easily be $1 or $100. The **real** price of membership in

the Church of Satan is your **soul** (or your *ego*, presence of mind, etc.). What value do you place upon **that**?

We ourselves feel that any person who places his confidence in us deserves every opportunity we can

give him. But the success or failure of any magician is ultimately dependent upon his **own** strength,

determination, and perseverance. 609

Although John Ferro had continued to hold the Priesthood, he had not been active in the Church of

Satan since its San Francisco days. Our renewed contact reminded me of just how strongly I had been

impressed with his intellectual powers. At a time when the Church

was struggling to make the transition

from entertaining curiosity to serious philosophy, we needed every John Ferro we could get. To Diane

LaVey I wrote:

It's up to you, of course, but I'd kind of like to see John Ferro re-Recognized as a recipient of the IV°.

[I'll even give him his IV° medallion back!] I've always thought of him as the first person to attain the IVůnder the ægis of the Church. Unless there are some factors I know nothing about in his case, it would be nice to see this honor perpetuated. 610

In late 1973 Robert Ethel had published a series of protocol guidelines for his Asmodeus Grotto. They

seemed particularly good to me, so I reproduced them and sent copies to all of the other Grotto leaders for

their possible adaptation. John Ferro's next missive dealt with this subject:

I was pleased to receive a copy of the protocol for Asmodeus Grotto.

As you may have assumed, I heartily agree that these regulations constitute minimal guidelines. It is an

arduous and unrewarding occupation to enforce regulations, most especially on this level of the first

initiative.

I am afraid that most people, and this most assuredly includes our membership, fail to comprehend the

extended aspects of ritual behavior. Most willingly perform in formal liturgies, with varying degrees of

aptitude - or ineptitude, but few seem to be aware of the entire ritual in which a liturgical action may be set.

Certainly only a very few understand the ritual of life in its continuous progression of ceremonial and

fantasy.

Forgive my ramblings. Any excuse seems acceptable to share a few thoughts.

May the mighty Prince of Darkness continue to prosper all your works. [611]

608 Letter, John Ferro to M.A. Aquino, October 30, VIII/1973.

609 Aquino, M.A., “Hoofbeats” in *Cloven Hoof* #V-5, September-October VIII/1973.

610 Letter, M.A. Aquino to Diane LaVey, November 16, VIII/1973.

611 Letter, John Ferro to M.A. Aquino, November 26, VIII/1973.

In my response to him I brought up what was to be one of our central topics for discussion (by letter)

during the subsequent year:

You may or may not know that I am presently engaged in writing a book on Satanic trends throughout

history. It will climax with an in-depth analysis of the Black Arts as currently conceived and

institutionalized by the Church of Satan.

The entire project should take me well over a year, since it must necessarily occupy a back seat to the

Cloven Hoof and my other responsibilities. Nevertheless I am in no hurry, as I am not interested in churning

out another “Hans Holzer special”.

Ideally this work will be sufficiently sophisticated to hold its own in the philosophy department of any

major university. To date I have roughed out three chapters, and they treat Satanism with reference to the

doctrines of such theorists as Descartes, Berkeley, Hegel, Pythagoras, and Plato. Of course there are several

other actors waiting in the wings.

On the material side of things, the book will approach operative magic in terms of stress-psychology

(PSYOP, if you will), matter/antimatter, the biological mechanics of "life" and "death", and quantum

physics relative to the creative and impulsive forces of the human will. Theologically oriented chapters will

consider the case for a Satanic super-intelligence which draws its life-force from the collective

subconscious of humanity (an idea which I believe to be the ultimate implication of H.P. Lovecraft's

writings).

I then turned to another topic:

As well as I know you, I confess myself in ignorance of the actual degree to which you are presently

involved with the operations of the Church of Satan. During a taxicab-ride to a radio station in Chicago on

the evening of February 20, VI, Dr. LaVey told me that you had voluntarily stepped down from your

position as Magister Caverni at the Central Grotto due to the demands of your academic schedule. Since

you now have your Ph.D., are you able to reassume your office?

You will excuse me if I am somewhat blunt concerning my reasons for advancing such an inquiry: You

are known to Satanists across the country as the first person to receive the Fourth Degree from the Church.

Your tenure with the Church makes you, as I observed in my last letter, an "Old Bolshevik". But, more

importantly, you have the intellect, the judgment, and the dignity to direct the course of this movement on a

worldwide scale. Were I not able to appreciate this, I should count myself a cretin indeed.

The time has come for use to decide whether the Church of Satan is ultimately a short-term essay on the

theme of *Rosemary's Baby* or a revolutionary approach to human philosophy and behavior that can literally

change the course of history. Dr. LaVey has given the same impetus to this movement that Washington and

Lenin gave to theirs, but he can't do the whole thing alone. Like Washington and Lenin he needs a closely-

knit, highly-coordinated executive committee - in effect a Council of Nine that functions on a continuous

and aggressive basis.

After five years' experience with and exposure to the Church of Satan, I have made the decision to

make it my life's work. That does not mean that I am going to pursue it in the easygoing manner of a

Masonic or Kiwanis enthusiast either. By the time I die, I want to see this institution so firmly situated that

it will be in a position to influence the course of human events for an indefinite period to come. And I fully

appreciate the scope of a statement like that. In the final analysis I see no point to existence unless we make

something more of ourselves than mere metabolic systems. If I did not believe that there is a reasonable

probability that the core assumptions of Satanism are correct, I should be inclined to contemplate suicide -

not out of emotion, but rather existential boredom.

I am telling you all this because I would like to know just where you stand. Is this a hobby for you, is it

more important than your life, or is it somewhere in between? I do

not presume to venture value judgments

upon your position, whatever it is. But it would be helpful to have some idea concerning the courses of

action you might be prepared to undertake on behalf of this movement. 612

612 Letter, M.A. Aquino to John Ferro, December 9, VIII/1973.

Cheeky of me, I thought, but I was willing to risk uncovering old wounds to jolt this enigmatic

Satanist back to life. He did not, however, jolt easily. Indeed his next letter was even more charmingly

antiquarian:

Before addressing myself to the precise issues of our present exchange, please indulge me in a

superfluous digression.

You must excuse the almost total absence of typing in my correspondence; I only concede when it is

absolutely demanded. I find pen and ink infinitely preferable to those ghastly machines with their messy

ribbons and persistent, cacophonous chatter.

Likewise, to further digress, a cabriolet, not to mention a state coach, is much more to my taste than

petrol-propelled vehicles. Need I add that even the finest lamp cannot match the beauty and modulated

lumination of a candelabrum? Enough! I have been indulged, so let us then to the heart of the matter.

I should prefer to discuss the issues in what I consider to be their degree of importance, rather than in

the order in which you have unfolded them in your communiqué.

For me, the most significant fact in the entire letter was your statement of commitment, of the decision

at which you had arrived *vis a vis* the Church of Satan. Certainly I had presumed such a commitment, but I

am indebted to you in that you have seen fit to verbalize to me personally. I thank you. It is quite marvelous

and magical, for it is the fulfillment of a prediction which the High Priest made to me long ago, during that

period when I corresponded with you while you were in Vietnam.

You have been all he said you would, already accomplished much of what he expected you would

accomplish, and made the most significant and complete commitment of any single individual within the

Church, which he also said you would do.

This leads me into, and is inextricably bound up with two other questions you raised: namely my status

and attitude.

Yes, as we all know, I was the first person to be raised to the fourth degree of the Black Order. It is a

fact of which I am proud, and while I occupied that position I sincerely attempted to discharge the duties

incumbent upon me with some quality and success.

When I stepped down it was, as the High Priest informed you, in order to pursue my academic work.

However it was not, as it might seem, a unilateral decision, but one taken with the full concurrence of the

High Priest. The one matter in which he disagreed was the specific moment. It was preferable to him that I

wait a while longer until you had been sufficiently groomed and your obligations sufficiently discharged so

that you might assume the official role to which your obvious talents and his plans entitled you.

Unfortunately the demands of my academic program precluded such a delay. Ultimately it has all

worked out quite splendidly.

Now to the second level of explanation. I do not, as you must know, give pithy responses to much of

anything, certainly not to serious questions.

As to my talents and my status: You have been kind, in fact excessively kind in acknowledging my

talents, but you have overlooked my limitations. This the High Priest has not done. My talents lie in the

areas of philosophical speculation, for want of more exact terminology, and ritual. I simply do not possess

your capacity for institutional formation, your organizational ability. It is you, and men like you, who are

needed. I am a dreamer, I am decadent, I am an effete academician. This does not displease me, and I am

not indulging in self-abnegation. I am affording you the blunt honesty which your inquiries merit.

Perhaps a scene from past history will illuminate the issue. The last ritual at which I performed the

function of Magister had been planned by me, in my academic manner, as a celebration of the great masters

of Satanic literature. It seemed so very appropriate to me given the circumstances. At first the High Priest

approved, allowing me complete discretion. At the last moment he took a complete reversal, interjecting a

very different ceremony, one quite inimical to my psyche. I was very hurt.

Later he explained to me that on a personal level it would have been

most fitting for me to celebrate in

my manner. It was not, he instructed me, right for the Church. His exact words were these, as I recall, as

follows: “It is wrong to celebrate the old and outgoing. We must celebrate the new and upcoming.” It was

for me a bitter dictum. I have lived to see and to understand the wisdom of it.

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When I stepped down, I had the honor to retain the friendship and confidence of the High Priest, which

I greatly treasure. Given my particular training and skills, and participating in the magical benefits of the

Third Degree, I am able to perform various services for the High Priest. Some I am sure you know, and

others are personal and private.

As to the other questions you raised, some of the answers are personal and not matters that can readily

be laid out on paper. We both have had sufficient exposure to the intricacies of intellectual currents to be

aware of the impossibility of any adequate simplistic evaluation.

This much I can state emphatically: Satanic philosophy is **not** a hobby with me. I abhor the whole

concept of hobbies. In some matters I am more involved than others, but to sustain any serious study of

intellectual patterns and movements does not admit of the “hobby approach”.

As to the other extreme, i.e. is it more important to me than life? No. But then I am not an ideologue. I

am deeply involved in Satanism as a new thought current with real potentialities for modern man.

My approach is an intellectual and philosophical one, and I do not say that with any intentional

pomposity. I believe this justifies my association with the Church and with the High Priest. It has been the

foundation of whatever contributions I have made. Indeed, all of this the High Priest could tell you, for he

knows me very well. My mother is of the opinion that he knows me better than any of my friends. I think

that is so!

Finally, your book sounds most intriguing. I marvel at your capacity for accomplishment. I would enjoy

discussing it with you, and would be happy to make any contribution possible. As you have outlined it, the

work will be a formidable endeavor. 613

My opportunity to nudge John Ferro from the frying pan back into the fire came upon being invited to

6114 for the Winter Solstice. My mother and I took Anton and Diane to an appropriately elegant dinner at

San Francisco's "Russian Renaissance" restaurant, after which the LaVeys graciously gave her a guided

tour of 6114's exotica, culminating in a concert by Anton on his Yamaha organ.

It is one of the world's artistic tragedies that Anton LaVey never recorded classical concert organ

selections for commercial release. He combined technical expertise with the uncanny ability to enter into

the soul of the composer of the piece he was playing. 614 I need hardly say that this is its own type of ritual

magic.

One one occasion, when Charles Steenbarger (also an accomplished concert organist) and I were

visiting 6114, Anton felt moved to play the accordion. It was insufficient just to play the instrument,

however. To do it right he first had to don a floppy old hat and a pair of “blind man’s” dark glasses. His

face crinkled into an appropriately detached smile, and magical music flowed forth from beneath his

nimble fingers. [See photo section.]

[I must further digress to observe that those fingers were a mystery all their own. Anton LaVey’s hands

were hardly those of a China doll. They were thick, with short, chunky fingers. They were the last hands

one would expect to see dance with delicate precision over the keyboard of an organ or accordion - yet I

never knew him to miss a note in the most complex passages.]

Upon returning to Santa Barbara I posted a letter to the LaVeys New Year’s Eve:

My mother has still not stopped talking about the marvelous time she had at 6114, with heavy emphasis

on that colorful organ concert. This I could easily have predicted. She, of course, was quite caught up in the

magic of all those old tunes you revived for the occasion. My own tastes might be considered more coarse; I

got the biggest thrill out of the impromptu “PhAnton of the Opera” pantomime!

613 Letter, John Ferro to M.A. Aquino, December 21, VIII/1973.

614 In the 1990s Amarillo Records (P.O. Box 24433, San Francisco, CA 94124) produced a phonograph record by Anton entitled *Strange*

Music (#AM-586). By this time in his life, Anton had become enamored of keyboard synthesizers, and this album consists solely of “lounge

music” tunes played with that device. While indicative of his keyboard

dexterity, the flatness and artificiality of the synthesizer nowhere near

compares to the rich depth of the concert organ, nor of course does *SM* contain any classical pieces.

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This is a reference to one point in the concert where, as Anton was executing some particularly

gloomy piece - “Black Swan” from *Swan Lake* or some-such - Diane tiptoed furtively up behind him,

ripped an imaginary mask from his face while he froze in sudden shock, and then screamed in terror as he

spun round to grimace hideously at her! To continue:

And it was also good, the previous evening, to renew acquaintances with John Ferro.

I don’t deny that I am intrigued by his evident reluctance to participate in many of the First Century’s

technological innovations. It is a certainty that his position is aesthetically preferable to that of the cold-

hearted cybernaut, but I fear that he is attempting to withdraw from society rather than to dominate it.

This might be a realistic option in an earlier age, but today the fortunate and the unfortunate must drink

water from the same well. It seems to me that the only long-range hope for the Satanist lies in his ability to

bend the mass of humanity to his will, not to avoid it and trust that it will not tamper with his life-style. It

may not persecute him deliberately, but he will nonetheless be affected by the explosion of a thermonuclear

warhead in his vicinity … or even the tantrums of a few oil-controlling Arabs on the other side of the

planet. 615

John Ferro was no longer the pale, thin, animated ghost who had so terrified visitors [including me] to

6114 in 1969. He had put on a bit of weight, grown a beard, and looked a bit like James Mason in *20,000*

Leagues Under the Sea. He wrote his comments to me on Christmas eve:

Today, after twenty-four hours to recover from the general state of desuetude and debilitation into

which I was plunged by four nights in succession of about four hours' sleep, I reminisced with great delight

of our evening together.

With how many memories I was deluged as we sat in that chamber. I have much upon which to dwell in

thought. 616

To which I responded, by now ravished by that elegant 18th-century penmanship:

Some years ago my grammar school English teacher observed that only a thorough lout would type

letters to a friend; they should properly be handwritten in ink. Until recently I had succeeded in relegating

this inconvenient morsel of etiquette to the cobwebbed attic of my brain. But the arrival of your carefully-

penned letters has lanced deeply into the tattered remains of my conscience. By way of halfhearted defense

I can say only that, were a grotesquely malformed duck to fall into a pool of ink and subsequently throw a

fit across a sheet of stationery, you would have a reasonable approximation of my longhand.

I too found our dialogue in San Francisco thoroughly fascinating. At such previous times as we have

met, there always seemed to be either too much excitement or too much formality for us to say more than a

few words to one another.

Of course I am dogged in my opinion that you should reassume what I believe to be your proper degree

in the Hierarchy. To my elemental way of thinking it makes as little sense for a person to give himself less

credit than he deserves as to give himself more than he deserves. As an aristocrat, furthermore, would you

not agree with me that the existence of exalted titles is of substantial psychological importance to

subordinates as well as to incumbents?

I share with you the conviction that the III° - the Priesthood of Mendes - is the most crucial distinction

in the Church. My ordination remains to me the single most significant event in my life. But it also seemed

to me that the IV° was not something that could be either consciously pursued or consciously rejected - that

its confirmation constitutes an express evaluation by the Prince of Darkness of the potential and

responsibility of certain Priests and Priestesses. Is it in the High Priest's power to reject the V° and

615 Letter, M.A. Aquino to Anton & Diane LaVey, December 31, VIII/1973.

616 Letter, John Ferro to M.A. Aquino, December 24, VIII/1973.

reassume the IV°? I think not - unless, of course, he engages a surgeon to remove a substantial portion of

his brain!

On another matter: I have been giving considerable thought to your method of dealing with human

intelligence; i.e. either one has it or one doesn't. On one hand I agree

with you that you can't train

something that is actually a factor of potential into people. Yet I find it equally difficult to identify this

potential in all its devious semblances.

Through my interaction with various III° and II° officials of the Church, I hope to encourage this spark

to mature into a fire wherever it may exist. On more than one occasion I have wasted a good deal of time

searching for a spark where none existed. And on others I have been astonished by the blaze that resulted

from my almost carelessly-tossed match.

Certainly Satanism equates with an exaltation of individualism. But does it also equate with

monasticism? Or does the Satanist not have an implicit responsibility to alert others to the possibility that

they may open their eyes if they choose to do so?

Inasmuch as Satanism is a religious philosophy for the elite of humanity, it seems highly improbable to

me that it could ever become anything resembling a mass movement. If we are to correctly exercise our

Infernal Mandate, I think, we must concentrate on introducing ourselves to those who may possess that

"spark".

Paradoxically, since identification of that spark remains so elusive, we need to manifest ourselves as

widely as possible. The assumption is that the Elect will then have sufficient initiative to seek us out in turn

and take the first step along the Left-Hand Path. 617

In late 1973 an anthology of writings and commentaries on Satanism entitled *The Devil is Alive and*

Well and Living in America Today was published. It came and went, as did so many similar

sensationalistic paperbacks on the occult. This one, however, happened to include a rare gem: an essay by

John Ferro, at that time still in semiretirement as a III° but nonetheless reflecting actively on Satanism in

his capacity as a Lecturer in History at the University of San Francisco. This essay is reproduced as

Appendix #92.

617 Letter, M.A. Aquino to John Ferro, January 3, IX/1974.

In the introduction to LaVey's *Satanic Bible*, we are told that "many people … would like to know

how to start Satanic cults and ritualize Black Magic. This book shows them how to go about it and fills

that need." What is **really** being said - and this applies as much to the past as it does to the present - is that

many people would like to indulge in sexual experiments, try their luck with drugs, and generally submit

themselves to antisocial activities - and "this book shows them how".

But like all grimoires and bibles of sorcery, the *Satanic Bible* falsifies basic human desires by cloaking

them in the vestments of religious cults and magic mumbo-jumbo. It is similarly a method of elevating

basic lust into the most arrogant “holier than thou” affectation.

The medieval sorcerer lusting after power and gold was no better than the common, medieval warlord

and highwayman with the same ambitions. Similarly the Black Mass priest - and his “altar” - who

consider their rituals to be highly elevated and meaningful evocations are, in fact, on a par with

participants of the everyday orgies that take place in brothels, frat house basements, and suburban living

rooms. Except for their trappings, Satanists and satyrs are brothers under the skin.

Owen S. Rachleff

The Occult Conceit (1971)

* * *

Sometimes you feel that LaVey is P.T. Barnum, who said “A sucker is born every minute”. At other

times you have the feeling that LaVey is dead serious about his Satanic craft. But what does LaVey

believe?

Listen to his own words: “We hold Satan as a symbolic personal savior, who takes care of mundane,

fleshly, carnal things. God exists as a universal force, a balancing factor in nature, too impersonal to care

one whit whether we live or die … We literally want to give the Devil his due. There has never been a

religion before that has given him credit … We believe that man is sometimes lower than the animals, that

he is basically greedy and selfish, so why feel guilty about it? We accept ourselves as we are and live with

it."

When LaVey appeared on the Johnny Carson show, he wore a horned hood and brandished a

ceremonial sword. He shocked his national audience when he said that his church altar was a live and

naked woman to symbolize the pleasures of the flesh. Because the Church of Satan is recognized by the

Internal Revenue Service, his income, far in excess of $25,000 a year, comes tax-free from his church

members.

Either LaVey is hopelessly naïve or devilishly vicious. How can you encourage indulgence and

vengeance and not expect to reap debauchery and mayhem? Satanism may seem like fun to start with, but

it doesn't stay fun for long. The fact that LaVey's group has already had several splits indicates that those

interested in complete indulgence want more than LaVey can give.

William J. Peterson

Those Curious New Cults (1973)

Amid all the "positive" magic, "good" vibrations, and "white" light of the San Francisco occult scene

stands Anton Szandor LaVey. He stands apart, laughing and stroking his pointed goatee. His bald head

shines in the light from the flames of the black candles at his "black" magic ceremonies. He wears black

robes and a priest's white collar. He is the self-styled "Black Pope" of the occult nether world. Some talk

of him with awe and great respect. Others never mention his name, referring to him quickly as “that man”.

Whether LaVey is putting on an act or not is a debatable question. His years as a carnival magician

give him great theatrical flair, yet he seems convinced that his mission on Earth is to be the Devil’s High

Priest. His church “answers a need in this Godless society” and also brings him a good income.

He is not concerned with scoffers, for “the victim of a hex or curse is much more prone to destruction

if he does **not** believe in it! So long as man knows the meaning of fear, he will need the ways and means

to defend himself against these fears. If religious faith and fervor can make bleeding wounds appear on the

body in approximation to the wounds supposedly inflicted on Christ, why then should there be any doubt

as to the destructive extremes of fear and terror? Therefore never attempt to convince the skeptic upon

whom you wish to place a curse. Allow him to scoff. To enlighten him would lessen your chance of

success. Listen with benign assurance as he laughs at your magic, knowing his days are filled with turmoil

all the while. If he is despicable enough, by Satan’s grace, he might even die - laughing!”

David St. Clair

Psychic World of California (1973)

* * *

“Would you like to see more of the house?” LaVey asked politely. “Yes,” said Mary Lou eagerly. I

hesitated until his steely eyes fastened on me. I quickly stammered,

“Sure … yes … sure.” He led us down

a narrow hall into another room, dominated by a glass case. I was no longer startled to see it housed a

skeleton.

“Lovely, don’t you think? Notice the massive eruptions on the bones, the abnormally extended rib

cage, the toes as long as most people’s fingers.”

“Is it human?” Mary Lou asked. “In life,” continued LaVey, “this person resembled a monster.” I

edged toward the door, flexing my own fingers and wishing we were in northern Siberia.

“What are you doing?” Mary Lou asked. I followed her gaze to the fireplace. I saw LaVey tug at the

mantel, and to my horrified astonishment the entire section of wall swung outward, revealing a cavern and

shadowy stonework. “There’s a secret passage in every room in the house,” he said, closing the space.

As he talked, he slowly rubbed the skull hanging on a chain round his neck. “How about another

liqueur?” he asked.

Pat Montandon

The Intruders (1975)

Many years later it is difficult to recapture the atmosphere created by *The Exorcist*. Since its first

appearance in May 1971, William Peter Blatty's novel of dæmonic possession had gone through 13

hardcover and 20 paperback printings by the time the movie version was released at the beginning of

1974. The movie quickly became famous for two things: (a) long lines of people waiting outside theaters

in order to see it, and (b) many viewers being severely frightened by it.

Since *The Exorcist* was the most lavish Satanic film since *Rosemary's Baby*, and since the Church of

Satan had been soaring high on publicity for the last several years, one would think that they would have

been natural allies in the public eye. Oddly enough, this was not at all the case.

Unlike *Rosemary's Baby*, which had "modernized" Satanism, *The Exorcist* portrayed the Devil and the

Powers of Darkness as something straight out of medieval superstition. The result was a caricature of

possession so literal, and so crude, that it was embarrassing to both Catholics and Satanists alike.

Even though the film appeared to demonstrate the power and the authenticity of Catholicism, it did so

by hyping one of the lingering superstitions with which modern Catholicism is not particularly

comfortable. The churches found themselves swamped with new devotees - but for the wrong reason.

They feared, and rightly so, that once the novelty of "possession" wore off, they would look all the more

ridiculous for having tried to capitalize on momentary hysteria.

The less-principled conventional churches, of course, did exactly that. Radio and television talk shows

vied with the *National Enquirer* for the most deliciously lurid account of possession, preferably by a man

of the cloth. After the better part of a year, the public began to lose interest, but the echoes still have not

completely faded out.

On its side of the fence, the Church of Satan was also somewhat less than comfortable with *The*

Exorcist. Yes, it portrayed Satan as real and powerful, but again it represented Satanism in a primitive,

medieval fashion. And in keeping with this medieval literalism, it showed the Powers of Darkness as

being inferior to and fearful of the crude, fetishistic rituals of exorcism practiced by the Jesuit priests. Like

Catholicism, the Church of Satan was confronted by a social sensation which brought it further into the

limelight, but not in the most comfortable way.

Then there was the cardinal sin: Neither the Church nor its High Priest had been consulted for the

novel or film, or had known anything at all about them prior to release. The Church of Satan had been

considered irrelevant and unnecessary to the writing and filming of a major statement on Satanism. The

touch of irritation this caused at 6114 California Street, which attempted to gloss over its noninvolvement,

is evident in the bulletin sent out to Priests and Regional Agents in February 1974 (Appendix #93).

My attitude towards standing in lines is somewhat similar to John Ferro's concerning typewriters and

automobiles. After *The Exorcist* had been around for a month, I finally condescended to join an around-

the-block line at the Westwood Theater in Los Angeles. The line turned out to be more entertaining than

the movie, as there was a regular stream of sidewalk vendors and entertainers moving along its length.

Impromptu friendships were formed and condensed life-stories told. As word got round the line that I

seemed to “know something” about diabolism, I found myself buttonholed for five-minute dissertations on

possession and exorcism. It was almost a shame to see, after two hours or so, the box office!

In New York the Lilith Grotto had had a comparable experience. Stuart Levine had stood for four

hours in the rain in order to buy tickets, and then the entire Grotto - dressed to the teeth in red and black -

had assembled to go to the theater, no doubt terrorizing the already jumpy audience.

“You might get a bang out of *The Exorcist*,” Michael Grumboski wrote. “Miss Zalewski and I went to

view it the day it opened in Detroit. Great fun to watch the weak-hearted or weak-stomached run from the

theater. The special effects were worth the admission price.” 618

In late January, after thinking about the entire phenomenon some more, I decided to issue a fact sheet

of my own to the Priesthood and the Regional Agents (Appendix #94), followed by a lead article in the

January-February *Cloven Hoof* (Appendix #95). Among the first reactions was one from Robert DeCecco

in Massachusetts:

Your letter to the *L.A. Times* was brilliant! I have done as you suggested and sent a similar letter, using

some of your ideas only, to the Editor of the *South Middlesex News*.

I have sent varied letters and opinions on subjects relevant to Satanism to this newspaper in the past, as

rebuttals to editorials with religious intent. As a result of the typical, provincial New England nature,

however, these letters were most likely swept under the rug of their condemnation, as they were never

published in the paper's "Opinion" section. More proof of their fear of us! I guess that church fairs and Boy

Scouts keep them pretty busy.

I cannot express enough how a report such as yours helps in our dealings with the public. I look

forward to more of them if you find the time. 619

From Canada came some interesting feedback from Stephen Hollander:

I have read your mailing on exorcism with interest. For some reason we have been spared the rash of

publicity which heralded the appearance of *The Exorcist* in the United States. This, combined with the

generally different attitude which the average Canadian has towards matters religious, has resulted, so far as

I have been able to determine, in the reaction to the movie being a sustained yawn.

In Ottawa we had an article off the A.P. wire which was buried on page #14, and this article was of such

a nature that I strongly suspect one of our followers may have had a hand in it. In the Toronto papers I

haven't seen even that much.

I suppose that, to a large extent, the different attitude which I mentioned above is due to a combination

of such factors as the British tradition, the religious compromises with the French which were necessary

after the British victory in the wars with the French, and our traditional view of our country as a mosaic

rather than a melting-pot.

Canadians, at least insofar as religious matters are concerned, seem to be less prone to demagoguery of

whatever persuasion. Billy Graham, for one, generally keeps clear of us on his world tours. I can see why

The Exorcist might make considerably different impressions in our two countries.

I have not yet seen the movie, although I suppose that I shall. I have read the book, and I can see how a

rather poor movie could be made from it. I find it significant, as did you, that the author made his

"possessee" a young girl in spite of the fact that, in the "actual" case, it was a boy. All of the novels which I

have read on this subject deal with young girls. This, combined with the history of the Inquisition, is

instructive; and the pathology is obvious. 620

618 Letter. Michael Grumboski to M.A. Aquino, January 21, IX/1974.

619 Letter, Robert DeCecco to M.A. Aquino, January 25, IX/1974.

620 Letter, Stephen Hollander to M.A. Aquino, January 28, IX/1974.

John Ferro, who had been a Roman Catholic prior to his affiliation with the Church of Satan, had in a

curious way never cut his ties with Catholicism despite his Priesthood and Magistry under the ægis of its

"Great Enemy". In *The Devil's Avenger* this was recounted somewhat negatively, as if to say that Ferro too

had his secret psychological weaknesses. Whatever "weaknesses" John had, it is fair to say that his

interest in Catholicism is not among them. He admired the strength, artistic imagery, and grandeur of the

church; he rejected its affront to his historical and philosophical sensibilities. Now he wrote to me:

As you probably know, I feel no antagonism towards the institutional Christian church - quite the

contrary in the case of Roman Catholicism and Anglicanism, which have greatly enriched my life. Yet I

think your criticisms quite deserved, and very neatly lodged in the vulnerable quarters.

Some of the points, most especially the repression, suppression, and personality conflicts as generators

of antisocial, violent, and obscene behavior, I discussed in an interview I did for C.B.C. last Monday.

Quite frankly I enjoyed the movie as a horror shocker, and relish the provocative discussion which has

ensued. Of course, as usual, the idiots and the intellectual obscenities, though they occasionally afford

comic relief, do diminish the pleasure of it all. 621

In addition to the television interview, Ferro had also written a letter in response to the *San Francisco*

Chronicle's "exorcism" article, invoking not his Church of Satan office but rather his scholarly credentials

as a Ph.D. His letter was duly published, and he sent me a copy:

The recent furor over *The Exorcist* and exorcism, while not unexpected, is nonetheless somewhat

ludicrous and not a little bizarre. The movie, though hardly

distinguished, is very good and provocative. It

should cause people to seriously consider the phenomenon of dæmonic possession. However, if recent

issues appearing in the press are any indication, it would appear that its principal effect has been to fortify a

good deal of neurotic exhibitionism and to foster an entirely unfounded optimism on the part of a number of

the clergy.

As a historian, having devoted some years of study to historical manifestations relating to witchcraft,

Satanism, and the dæmonic, I think that the most basic issue is being obscured, as usual, by the idiot fringe.

The real question, yet unsolved, possibly insoluble, is that of the very possibility of dæmonic

possession. It is significant that the majority of recorded examples of such phenomena, including the

famous nuns of Loudon and the factual case upon which the novel and movie in question were based,

involve perverse sexual acts, obscene language, violence to oneself and others, and abuse of revered

objects, religious or otherwise.

That cases exist which are not, even now, susceptible to all the advanced techniques of medicine and

psychiatry is undeniable. However it would behoove us to consider whether such manifestations are more

likely the result of personified, possessing dæmons, or the destructive dæmons of repression and

suppression imposed by a dishonest and hypocritical society. Are actions such as those of the young girl in

The Exorcist the result of the minions of the Devil, or are they the final obscenity of a society that, for all its

materialism, hates matter? 622

Margaret Wendall, who had been interviewed on the subject of exorcism by the San Jose press

(Appendix #96), had some interesting news to pass along on the subject of Father Karl Patzelt,

Catholicism's renegade exorcist in San Francisco:

This whole incident has a special meaning to me, because I **know** Fr. Patzelt. In my search for truth,

and as a student of the Russian language at San Jose State, I contacted Fr. Patzelt, attended some of his

services, and discussed religion with him. I never thought he was a mental giant, but it did surprise me

somewhat that he would take part in an exorcism. Perhaps we both have greatly changed in the time since

621 Letter, John Ferro to M.A. Aquino, January 28, IX/1974.

622 Letter, John Ferro to the *San Francisco Chronicle*, January IX/1974.

our talks. It certainly seems so! Nevertheless I first learned of the exorcism(s) from Fr. Patzelt's Christmas

bulletin, which I received in December a good month before it hit the front pages. This is what it says

concerning the series of exorcisms:

"In July the prioress of a local Carmelite monastery asked me to help a young family in a suburb of San

Francisco. They were suffering from attacks of the Devil, she said. It didn't take long to establish the facts

confirming the words of the prioress; they had already suffered in 1972 for ten weeks. Now it started in

May. Since then they could sleep only two hours each night, from 4 to

6 AM, because of the disturbances

caused by the evil one, e.g. throwing around their shoes, breaking windows, putting towels on fire, hitting

them, and thousands of other dirty tricks.

“With the permission of the Archbishop of San Francisco, I performed the first solemn exorcism on

August 19, with the result that the nights were quiet from then on. There were fourteen such services; the

last one, on September 18, set them free.

“Two things were marvelous to observe: How mightily the faith of everyone who attended one of these

exorcism services was invigorated when they saw with their own eyes the Devil at work and the power of

God, and how beautifully people all over the states responded with their prayers and sacrifices, as a

manifestation of true Christian charity, when the call to help this young family in distress reached them.”

I suspect that there will be a letter to the editor of the *Mercury* suggesting that Fr. Patzelt come to

Bubastis Chapel to exorcise the dæmons here. I have no intention of letting him in my front door, although

it might be fun to let him make a fool of himself again. 623

From the midwest Tom Huddleston sent a summary of Ohio’s reaction to “Lana Green”:

Enclosed is an article (Appendix #97) which appeared in the February 24 edition of the Dayton daily

newspaper. Unfortunately I (as “William Ashton”) was not able to meet with the reporter in person and had

to deliver my comments over the phone.

As you can see, the resulting article is a bit misleading in places due to

the slight rearranging of my

comments by the reporter. The article, however, prompted a phone call and finally a filmed news interview

by Dayton's channel 2 television station.

The news reporter, Mr. Howard Ain, and his cameraman had a field day filming the Satanic

embellishments of my apartment. They were most cooperative in choosing more appropriate comments -

such as a reading of the Nine Satanic Statements - for their news spot that evening. In the filmed interview I

was able to clear up the questionable areas of the newspaper article. As a final touch I loaned the reporters

some good background music to add to the newscast: the "Hymn to Satan" and organ works by Liszt.

Since the television broadcast I have been up to my horns in letters inquiring about the Church of Satan.

As for *The Exorcist*, Dayton's interest in the movie lasted for about a week. Currently in its third week here,

it is attended mostly by thrill seekers under 18; and even they find it hard to swallow.624

The Church of Satan's final statement on *The Exorcist* came in the form of an interview with Anton

LaVey for a special "exorcism edition" of the tabloid *National Tattler* appearing in the early spring of

1974, when the initial furor over the film had begun to exhaust itself. Anton's cool and analytical

comments (Appendix #98) were in sharp contrast to those of the other occultists and clergy whose

hysterical and sensationalistic ravings filled the paper.

Thus *The Exorcist* came and went. Ultimately it did not do anything either for or against the fortunes

of the Church of Satan, save to accord the Church a momentary opportunity for a statement or two. Today

the “Hitchcock steps” in Georgetown, down which Lee J. Cobb ran to discover the mangled corpse of one

of Regan’s victims at the bottom, are once more neglected and covered with the chewing gum wrappers

and beer cans of passing Georgetown University students.

623 Letter, Margaret Wendall to M.A. Aquino, January 29, IX/1974.

624 Letter, Thomas Huddleston to “Lana Green”, March 4, IX/1974.

Chapter 30
One Nation Under Whom?

Perhaps the filming of *The Exorcist* in Georgetown did unleash some dæmonic forces in the District of

Columbia. 1973-1974 was the era of the Watergate scandal, which had come to the public eye as the result

of a break-in at the Watergate, a lavish complex of apartments on the Potomac only a few blocks away

from the “Hitchcock steps”.

As *The Exorcist* was terrifying crowds around the country in February of 1974, John Mitchell (former

Attorney General) and Maurice Stans (former Secretary of Commerce) were being tried for perjury and

obstruction of justice. By March 1 a Washington grand jury had

indicted seven top Nixon aides - including

Haldeman, Erlichman, Colson, and Mitchell - in the Watergate cover-up. The same Grand Jury also named

President Richard Nixon as an unindicted coconspirator. The House of Representatives' Judiciary

Committee had begun an investigation into possible impeachment of Nixon himself. The next five months,

culminating in Nixon's resignation from the Presidency on August 9, were to be a time of unusual political

tension in the nation; one might well call it a "witch-hunt", since a popular atmosphere of almost morbid

pleasure accompanied each successive legal victory against the White House.

In such an atmosphere it is understandable that the Church of Satan was itself more interested in

political developments than usual. One of its more amusing bouts began with the appearance of a minor

news item a few days before Christmas 1973:

A Day of Humiliation is Urged by Senate

WASHINGTON, December 20, 1973 (UPI) - The Senate adopted a resolution today calling for the

observance next April 30 of a "national day of humiliation, fasting, and prayer". The resolution was

introduced by Senator Mark O. Hatfield, Republican of Oregon, and adopted by voice vote and with no

debate or opposition. It declares that, because of the nation's failings, "it behooves us to humble ourselves

before Almighty God, to confess our national sins, and to pray for clemency and forgiveness". 625

The coincidence was too amusing to be ignored. While I had nothing against Hatfield - he and I were

old college fraternity brothers - I could not resist tweaking his tail:

Dear Senator Hatfield:

I cannot help wondering whether you appreciate the significance of the date you have selected for the

observance.

April 30th is also known by the name Walpurgisnacht. Since Classical times it has been heralded as the

greatest Sabbat of the entire year, surpassing even the more widely known Halloween in this regard. On

Walpurgisnacht the Powers of Darkness have traditionally held sway across the entire Earth, returning to

Hell at cockcrow on the first of May. Moussorgsky's famous composition "A Night on Bald Mountain" was

written, for example, to commemorate a Walpurgis festival in pre-Orthodox Russia.

625 United Press International, Washington, D.C., December 20, 1973.

So I trust you will forgive us if we derive a bit of amusement out of the nation's humbling itself on this

particular date. The Devil will no doubt accept the gesture with a smile at the innocent irony of it all.

Michael A. Aquino

Magister Templi IV°

Church of Satan626

I received no immediate answer, and in fact I hardly expected any answer at all, since correspondence

with the infamous Church of Satan could hardly help a United States Senator's image. I forgot all about

the exchange until, to my surprise, the following personal letter,

complete with the Church of Satan's

address and my personal title therein, arrived in my mail eight months later:

Dear Magister Aquino:

I appreciated your communication concerning the National Day of Humiliation, Fasting, and Prayer. I

regret that because of the great volume of mail, I was not able to answer before now. On April 30th I

participated in a moving service at the National Presbyterian Church here in Washington. Because of your

interest, I am enclosing a copy of various parts of the service for your review.

Kindest regards,

Mark O. Hatfield

United States Senator627

I might add that the part of the service which he enclosed was a prose-poem - also read into the

Congressional Record by Hatfield - which is hardly complimentary to Christianity:

Listen, Christian - by Bob Roland

I was hungry, and you formed a humanities club and discussed my hunger. Thank you. I was

imprisoned, and you crept off quietly to your chapel in the cellar and prayed for my release. I was naked,

and in your mind you debated the morality of my appearance. I was sick, and you knelt and thanked God

for your health. I was homeless, and you preached to me about the spiritual shelter of the love of God. I was

lonely, and you left me alone to pray for me. Christian, you seem so holy, so close to God. But I'm still very

hungry, and lonely, and cold…

Did the United States Senate's tribute to Satan on Walpurgis cause the release of the transcripts of the

Presidential tapes by the White House that same day? Who knows what nameless rites are practiced on

Capitol Hill?

As Richard Nixon's favor with the public declined, Satan gained in credibility. It is difficult to say

whether the President or *The Exorcist* contributed more to this. In the *Cloven Hoof* I observed:

The President may not be doing so hot in the polls, but the Devil is. A soon-to-be-published survey of

3,546 persons by the Center for Policy Research reveals that the Devil's existence is now endorsed by 48%

of those interviewed [as opposed to 37% in I A.S. (1966)]. At the same time, belief in God's existence

dropped from 77% to 69%. According to Dr. Clyde Z. Nunn, the Center's Senior Research Associate, the

shifting focus on the Devil implies that, in the contest between Good and Evil, the balance has "tipped in

the direction of Evil". Couldn't have put it better ourselves!628

Although President Nixon was an avid, even fundamentalist Christian and had hardly done any favors

for Satanism, there was no reason for the Church of Satan to take pleasure in his sufferings. Our bemused

626 Letter, M.A. Aquino to Senator Mark Hatfield, January 4, IX/1974.

627 Letter, Senator Mark Hatfield to M.A. Aquino, September 10, 1974.

628 Aquino, M.A., "Hoofbeats", *Cloven Hoof* #VI-3, May/June IX/1974.

observations of Watergate, in fact, gradually turned to contempt as we watched the vultures circle the

wounded President, waiting for him to “die”. In the *Hoof* I wrote:

The Church of Satan’s Patzelt Award for distinguished service to Christian public relations is hereby

conferred upon President Nixon’s Jesuit sidekick, Father John McLaughlin. In a recent press conference he

declaimed: “The released transcripts [of the Presidential Watergate tapes] don’t show any immoral behavior,

and those who say they do are guilty of hypocrisy!” As a matter of fact he probably has a point about the

hypocrisy, but that’s **our** line, not Christianity’s!629

In the next issue, printed only a few days before Nixon’s resignation, I ventured an even more blunt

and scornful observation:

Encore Rats Deserting Sinking Ship: Never was there such a Presidential patron of organized

Christianity as Richard Nixon. But now that he’s in need of even a little moral support from them, the

Bible-jocks have suddenly remembered pressing engagements elsewhere. Most prominent turncoats are

Norman Vincent Peale and - wouldn’t you know it - the Graham Quacker.

Nixon’s Key Biscayne pastor, Reverend John Huffman, has also denounced him and called upon him to

“repent publicly and accept the forgiveness of Jesus Christ”. No fewer than 26 separate Quaker groups have

joined the chorus. McLaughlin, recipient of the *Hoof*’s coveted Patzelt Award last issue for his defense of

the Watergate tapes, subsequently received a severe box on the ears by his Jesuit superiors for his pains.

Perhaps they heard about the award?

This time it goes hands down to Senator Harold Hughes, who recently quoth: “God can and **will** use

Watergate as a rebirth of this nation.” 630

After Richard Nixon’s August resignation, the nation’s attention turned towards its economic plight,

which, because of the inability of the besieged Nixon Administration to concern itself with anything

except Watergate, was approaching the catastrophic. For the September/October *Cloven Hoof* I decided to

prepare a lead article commenting on this bewildering situation (Appendix #99).

As I was drafting the rest of the issue, Diane LaVey telephoned and asked me to include favorable

mention of a book called *Teddy Bare*. I finally tracked it down in Santa Barbara’s “American Opinion”

bookstore and found it to be an attack on Senator Edward Kennedy, who at this time was once more being

talked about as a possible Democratic candidate for the Presidency. Diane also asked that I delete a

planned favorable review of *The Legend of Bruce Lee*, which I had considered one of the more insightful

biographies of that colorful martial artist. After pondering the requests, I sent my reasons northward:

Teddy Bare’s publisher is a Birch Society affiliate. That’s the outfit, you’ll remember, that thinks your

carpets are dirty, your house smells of mildew, and your husband has weak eyes and a limp, clammy

handshake. You’d have to skin me alive to give them a promo in the

Hoof.

Your principle is well-taken - that timely release of a key book can move mountains - but I think it's

better illustrated by the *Satanic Bible*. The anti-Church of Satan reprint from American Opinion is still in

print and available in Birchite bookstores, by the way - right alongside *Teddy Bare* and similar material.

Just like you, I thought that the Bruce Lee book was merely one more *Kung-F* u cult item when I

glanced at it in the store. But then I read it and changed my mind. This fellow comes close to being an

Anton Szandor LaVey of the orient. Broke all the rules, told critics that if they didn't like it, it was just

tough, and was loved for it. Was fiercely hated by all conventional schools and traditions of Karate, Kung-

629 *Ibid*.

630 Aquino, M.A., "Hoofbeats", *Cloven Hoof* #VI-4, July/August IX/1974.

Fu, etc. Designed his own system from scratch. Strong possibility that his death was contrived by people

who didn't like boats rocked. Get the book and you'll see what I'm driving at. 631

Diane's response provided interesting insight into Anton's attitude towards official expressions by the

Church of Satan:

Here we go again! Before I get into the detailed run-down on the *Hoof*, I'd like to explain something to

you about Anton's *modus operandi* when it comes to writing - his as well as other people's.

When Anton writes something, he is usually quite flexible when it's given the first edit, by either me or

a publishing house editor. I would estimate that he will accept fifty to seventy-five percent of the copy

editing done on his stuff, but he holds firm on the rest. I think this is because, having had to give his

energies to the entire piece, he realizes that certain points detrimental to the whole are bound to crop up

when read by someone else whose brain is not as tightly wrapped around the initial idea or inspiration.

On the other hand, when he reads someone else's book or article, he first tries to grasp the main point -

whether it's successfully made and whether it's valid to begin with. This, of course, is what we all do. But

then he speculates on the implications of specific references or analogies: what effect they will have on

various types of readers, and what the author would like in the way of positive/negative responses - and

from which sources respectively.

In other words, it isn't so much whether he likes the piece or agrees with it, but whether the author or

publication is going to receive the most beneficial response. He looks at it from all angles; and once he's

made his evaluation, he's not likely to change his mind.

It would appear, then, that he gives greater thought to something someone else writes than he does to

his own. But this is only partially true, since he does the same supercritical evaluation of his own writing if

it's something he's had the time to let sit for awhile and then to return to when his energies and emotions

are not so tightly tied into the main thrust of the article or book.

If you're still with me, I think you will understand how this M.O. of his comes to bear upon a hybrid

project like the *Hoof*. Normally he would encourage you to write for the maximum positive feedback to

your way of thinking. This would hold true in most cases. I emphasize "most" because there are exceptions,

when your Church-related correspondence or articles are, for all intents and purposes, representing **him** -

his viewpoint, personality, motivations, and/or organization. You've seen occasional examples of the

exceptions I'm talking about in his reactions to correspondence you've sent to public personalities, and it

certainly holds true with the *Hoof*.

It is true that most of the actual membership know that you are the Editor and the author of the ideas

expressed in the *Hoof*. When it comes to far-reaching implications, though, it is - as you've pointed out

many times - **his** football. I want to emphasize the positive end of this arrangement, which he fully

recognizes as well, and this is that your bright ideas reflect positively upon him and his organization. If he

didn't feel that your different points of view and manner of dealing with things are a good balance to his

own, you wouldn't be in the position you are.

So, to boil all this down, the times he gets adamant about what he does and doesn't want said are those

when it represents him at least as much as you.

For this issue he approved "money, etc." and the deletion of *Teddy Bare*. He understands your reasoning

[I told him I wholeheartedly agreed] and appreciates the expression of your affection and loyalty to him.

Sometimes Anton does things for the pure perversity of it; he quite enjoys doing exactly the opposite of

what people expect of him! And in this case, though he didn't say so, I expect he thought it might be fun to

make the Birchites squirm a bit [or maybe get them quarreling amongst themselves over "this LaVey

character", *a la* Martello/Bonewits] by giving one of them a plug.

I know he is aware of the stupid "red menace" crap in the book, because he commented to me: "Just

when one of these guys might get some intelligent people heeding what he has to say, he throws a brick

wall up in their minds against anything valid he might offer when he starts raving about the 'pinkos'."

631 Letter, M.A. Aquino to Diane LaVey, October 7, IX/1974.

This is not just a rambling aside, but is intended to give you further insight into the nature of the beast.

It also leads me to the point that, while you - and I - often don't follow his reasoning on a particular matter,

it is rarely stubbornness or whim on his part. Instead it is backed up by rather complex intellectual strategy.

At least I'm never bored!

Now to the no-no's. Delete "R. Reagan?" after "Cromwell". Whether this comparison is interpreted as

positive or negative, Reagan isn't a strong enough figure. On the positive side his balms aren't soothing

enough, and on the negative end his waves aren't big enough. He's just another android.

Re the Sheik al-Yamani example, the Satanic overview to which Anton was referring [and about which

I made the notation] is that villains are created when the need arises. In this case the Sheik's shekels

problem could have been intentionally gauged to force him to take the Villain (Joker/Harlequin) card.

The other point to consider is that, like it or not, the Jews still control the public media for the most part

in this country. [Roger Price, incidentally, falls into that category.] So either use a more

"tactful" (pragmatic) example, or at least delete the final sentence ("If you were Sheik …"). Besides all this,

when you come right down to it, it's really people's kinky "persuasions" that control politics, economy, and

everything else.

Delete the *Pyramid Power* and *Legend of Bruce Lee* reviews. After Anton's article last issue, any

further discussion of pyramids seems ludicrous. Pyramid power is still a fad, so in view of what he said, our

reviewing even a good book on the subject is just sheepherding. It's like a parent figuring that even though

he doesn't want his kid to smoke and has voiced his objections, the kid's going to do it anyway - so he

might as well buy him a carton of "low tar/low nicotine" cigarettes.

Anton knows from reliable sources that the entire Bruce Lee legend was a PR invention, of which the

book is part. Lee was a ghetto kid from the orient who knew some fancy footwork, and the legend-makers

took him in tow and did what they do best. Now if the book were written as fiction, we could all be inspired

by his "critics-be-damned" attitude, just as we are by any convincingly written story about superpeople. 632

Anton's position - that anything written is only as good as the effect

that it produces in the “target”

readership - has much to commend it. It argues for writing as a means to an end, a vehicle by which a

desired “real” goal may be approached or attained.

The counter-argument - which I did not think to raise at the time - is that there is a certain dignity to

truth whether or not it is recognized or appreciated as such. This is the central premise of philosophy, but

in the Church of Satan philosophical purity played a definite second fiddle to pragmatism - not that the

Church had no regard for truth, but rather that it placed a higher premium on influencing the behavior of a

humanity whose ability to recognize or respond to truth it denied.

The LaVeys’ instructions to delete mention of Ronald Reagan as a possible “American Oliver

Cromwell”, as well as the passing observation concerning his future consequence, are of course mildly

funny considering that, during the 1980s, he sat in the White House and orchestrated about as

Cromwellian an administration as this country can endure. In 1980, after Reagan’s election, Anton wrote:

Personally I have a good feeling about Reagan - something I could never get with Carter. All politicians

are actors. Maybe there’s something slightly more honest about one who has done it professionally … Or

maybe I’m just evaluating an almost lost quality that occasionally creeps to the surface. It’s called

intelligence.633

While I could take or leave a compliment (?) to Ronald Reagan, I was somewhat more disturbed by

Diane's prohibition of anything even potentially offensive to Jews. Sheik al-Yamani, Oil Minister of Saudi

Arabia, was troublesome to a great many more people than Jews, and to a great many nations besides

Israel. At the same time his dashingly good looks and urbane, cultured manner made him a difficult man to

632 Letter, Diane LaVey to M.A. Aquino, October 9, IX/1974.

633 LaVey, Anton, "Sneaking Up", *Cloven Hoo* f #XII-6, November-December XV/1980.

hate. To me he was an excellent example of what a skilled Lesser Magician can do, and I hadn't given a

thought to the religious-lobby angle.

As a Satanist I had long been accustomed to tolerating no sacred cows, and the sudden imposition of

one on me from 6114 California Street was startling and irritating. Was this policy from the same man

whose *Satanic Bible* had included:

I gaze into the glassy eye of your fearsome Jehovah and pluck him by the beard; I uplift a broad-axe

and split open his worm-eaten skull!634

If the Church of Satan were not free to criticize **all** hypocrisy, falsehood, and corruption - if we could

target, say, only Christianity - then we could not pretend to be motivated by the unblemished search for

truth. Rather we would be a mere faction presenting a propagandistic facade to competing and opposing

factions - in this case an ally of Judaism or even Zionism against the Western Christian tradition.

Of course I did not draw such "deep" conclusions from Diane's 1974

letter; I merely felt a mild

annoyance at being warned off a group that I had not even consciously criticized. And, on the face of it,

Diane's stated reason - that the Church of Satan needed media toleration and approval - seemed sensible

enough. Yet now, as I reflect back on it, I see in that prohibition a discernible move away from authenticity

and towards the preoccupation with surface imagery that would lead to the crisis of 1975.

Since I/1966 the Church of Satan had never been a particularly politically-conscious institution.

Satanists tended to be individuals who avoided political involvement, either because they were

discouraged by its demands and competitiveness or because they held its hypocritical maneuvering in the

same sort of contempt they directed towards conventional religion. The Watergate and economic events of

VIII/1973-IX/1974 raised Satanic political consciousness only momentarily; thereafter the Church

returned to its previous indifference.

An interesting example of the potential of Satanism in the political sphere is the following letter

written by Priest Paul Pipkin to me:

Being of a political bent, I've long been interested in the matter of synchronicity, as I've seen so often

how "meaningful coincidence" intervenes to determine the exact form in which the dictates of economic

law are played out in history. There, I suspect, lies the true area of Satanic interest in the political arena,

with the conspiratorial factor only secondary. I have no unified theory to present, but I don't find that

particularly discouraging since the combined efforts of Jung and Pawli failed to supply one for even simple

synchronistic events, whereas the complex confluences of politics would almost require a computer.

A few days ago I sent to Central some thoughts I had while trying to extract principles from some

personal experience of my own. In the process I digressed into an area which, upon reflection, I thought

might be of particular interest to yourself - knowing of your interest in economic and political development.

Many of these notions are quite unsurprising, coming from one such as myself, given my background on

the liberal-left fringe and “programmed to manipulate and destruct”, as Diane [Pipkin] puts it. Still I stress

that I’ve recently encountered strong objective evidence that my predilections hold water.

There can be little doubt that the nation and the Western world, possibly the other blocs as well, are in

deep economic trouble. I can see that the hierarchy fully appreciates this fact and the chaotic social and

political conditions which will ensue. Clearly the cellularized Fourth Phase and the low profile are contrived

at least in part to guarantee the Church’s posture through such a period. It also affords the whole Church, as

well as the hierarchy, maximum versatility in that the isolated units can encompass a multitude of

undertakings which might seem contradictory if carried on by individuals and factions in a unified group.

History indicates that the traditional reaction of the American people to bad times involves a religious

reaction of some form. This charade has been played out over and over, and even the new fully-urbanized

majority is not so far from its traditional roots that we can't anticipate something of the same psychological

content again. Indeed the evidence surrounds us already.

634 LaVey, Anton, *The Satanic Bible*, page #30.

I appreciate the fact that the Church of Satan has been interested in providing "fuel for evangelists'

hellfires" while giving no evident support to their usual opponents. Hopefully, in the backlash to come,

there will be more than enough militant atheists, humanists, free-lovers, porno fans, occult faddists, etc. to

draw their fire. However I think that we should be prepared, as the Christian enthusiasm grows, to take

control of the minds and behavior of the diehard anti-Christians, who at that time will occupy the adversary

position once more.

In general this will doubtless be accomplished passively, through the distribution of the forthcoming

books and by maintaining our noble posture. But I've been exploring an opportunity to do somewhat more

on a purely tactical level. I'd like to call your attention to my own area of political interest. If we assume for

a moment that the old model of the political spectrum holds up, solely for illustration's sake, I would

identify that area in and around the line where the purely "liberal" approach extends itself into what is

generally known as "left" - and not too far to either the right or the left of that area. As I've had some

experience all across the board, both the mainstream and the other fringes, I understand how limited this

concept is, yet I do declare that the segment I speak of contains some unusually dynamic and imaginative

individuals.

Indeed the recent works on the international remnants of the SS provide “lessons to be learned” for a

movement such as ours, perhaps one of the most important being how to succeed or fail at survival without

the backing of state machinery or a particular national identity. But the real-world cousins of Fleming’s

SPECTRE are to be found in other areas as well. With your interest in Lenin, you understand, I’m sure, the

metamorphoses undergone by revolutionary socialism since his time. Against the background of the social

democracy of the last century [which invariably became loyal opposition in their native countries and gave

rise to Western socialist parties of today], Lenin formulated the concept of a vanguard party of

revolutionary intellectuals. This concept, in many respects an elitist one [as many lesser-known writings of

Lenin prove], failed to stand the test of state power in Russia. Stalin converted the vanguard Communist

parties of Europe into virtual adjuncts of Soviet foreign policy. Likewise the mass parties of workers which

Western communists aim for today do not resemble the semi-elitist vanguard party of Lenin.

Now there does exist an element that pays principled allegiance to the Leninist formula, to be found in

the organizations of international Trotskyism. Their ideas are not to be taken seriously in the context of late

20th-century economics, nor are they organizationally stable. In fact they split like amœbæ and proliferate

like rabbits. But this is the very reason I bring them up as a suitable subject for scrutiny by Satanists. Here

we have a semi-elitist, international movement which in its publications (in this country the *Militant*,

Spartacist, and *Workers' World*) has the peculiarity of droning on at length and in detail about the reasons

for its factional difficulties. Usually the formula runs such that a particular Trotskyist party off in Paraguay

or somewhere achieves some success and then founds a "tendency" insisting that the entire world

movement adopt its particular approach.

You see the analogy at this point. During our Fourth Phase we would hope that some clergy and Grottos

hit pure gold in their own individual applications of Satanism. Yet there may develop tendencies to regard

these successes as more than they are, and to confuse them with the overall direction of the philosophy,

forgetting that the Master Plan cannot be completely appreciated with only one part in view. I made this

small digression into the politics of the ultra-left to illustrate this potential concern of the Order in future

stages, and to illustrate that lessons are to be found in that end of the political arena as well.

To return to the main theme: I have very solid reason to believe one aspect of the coming upheaval will

be a reformation of some of the early cadres of the old civil rights and student movements. I discussed some

of this in my paper to Central. If you are interested in all this, you might get a Xerox from them. What it all

boils down to is this: There seems to be a tendency among a limited group of middle-class persons, about

age 30 now, with a history of political activism and leadership capacity, to seek out their old confederates

with an eye towards opportunity in the coming depressive conditions.

I must point out that there is no certainty about their political directions. These “early cadre” (1960-64)

were what the Marxists would call “petit-bourgeois”, i.e. vacillating. They were, as students, about evenly

divided between democratic socialist and right-wing libertarian directions, a few “liberals” as well. As I

said to you in August, it’s hard to develop an overall view of anything from Texas, but in this part of the

country I’m aware that this element has a natural inclination against not only political liberalism but against

the Christian churches as well, particularly the progressive Christian organizations. I am 80% positive that

this bunch of political bandits are going to get together again for another grab at the goodies, more mature

and financially substantial than they were before. I can testify that these Texas cadres had unusual influence

on the “new left” in its heyday, and so can extrapolate that this may reflect a national phenomena. If so, I

believe that strategically located Satanists can exercise a directing influence on a political factor which may

well become, even more than it was before, anticlerical in nature.

This is a matter already of my own personal activities here in the state, though it hasn’t gone much

farther than collecting information on what’s going down. I present these thoughts to you on the supposition

that members of the IV° will grow increasingly interested in the whole gamut of political machinations as

the economic crisis deepens. Also this is the arena of my own concept of Greater Magic - not the highest

magic, by any means, but magic that is capable of directing the ordering of society. To be frank, I already

have plenty of bedtime fun, food, and nice toys. I want power. I play with small political sects on a state

level now, but in times of crisis relative positions can change very quickly. When they do, I intend to be

among the first in line. Prosperity. 635

To Pipkin I replied:

Your point is well taken that a forthcoming political backlash would result in a renewal of

fundamentalism. But I do not think it would serve our interests - or yours - were we to place the Church of

Satan squarely in the path of such a wave. As I suggested in "*Quo Vadis?* ", Satanists must rise above mob

motivations, channeling social movements for their own benefit no matter which way the tide appears to

turn. The guiding impetus behind every religion has always been a core of Satanists who, seeing a

psychological need manifest in their mass-followers, concocted a ceremonial mythos to satisfy that need -

and to ensure their continued domination as prophets, philosophers, and/or priests.

A young lady journalist in Pennsylvania recently asked me whether I expected a neo-Christian backlash

to affect either Wicca or Satanism. I responded:

"Satanists prey upon non-Satanists. **All** conventional religions are symptomatic of a 'security blanket'

mentality on the part of the adherents, whether worship be directed towards Allah, Yahweh, a mother-

goddess, or a ten-foot-tall red jelly bean. Whether Wicca gains or loses converts from Protestant or Catholic

groups is unimportant, since there is no essential distinction between them. And any wave of persecution

that arises will bypass us, since we are in social positions to instigate and channel such developments, not to

be opposed by them."

Indeed we have studied the means through which such dynamic movements as Communism and

National Socialism rose to power. But the ostensible leaders of both movements were themselves led by

those whom we may regard as the actual Satanists. The Nazi philosophers have become comparatively

well-known: Rosenberg, Haushofer, Eckart, et al. Lenin lived in the political shadow of such key

personalities as Rasputin, S.G. Nechayev (whom Dostoyevsky portrayed in *The Possessed*), and

Chernyshevsky (author of the political novel *What is to be Done?*). Both Nazis and Communists had, in

other words, their guardian Dæmons.

So, for that matter, did the United States - in there from the beginning. The Master among them was

Benjamin Franklin [see Daniel Mannix' *The Hell-Fire Club*]. Close behind him were Madison, Paine,

Jefferson, Adams, and Hamilton. Washington, while he was capable enough in his own element, was not

among them. Neither were Revere and Hancock, although both spent a good deal of time in the limelight.

Consider well the statement of Satan in this forthcoming *Cloven Hoof*. Brilliance cannot be

institutionalized. Men who seek to perpetuate their accomplishments

by establishing governments to ape

them are guilty of folly. Only a concept that is intrinsically greater than humans can survive. To do so it will

undergo continual semantic metamorphosis, because it will surface in different cultures at different points in

time.

The key to the political strength of Satanism is that it is the most powerful of all trans-human concepts.

Those who realize this and act upon it are virtually invulnerable.

I had contact with such early student movements as the FSM, SNCC, VDC, SDS, etc. So intimately that

I had, when I desired it, immediate access to their key leaders. But I joined none of them, for I looked ahead

635 Letter, Paul Pipkin to M.A. Aquino, November 16, IX/1974.

and tried to visualize the real consequence of each one. The net effect of each such movement was to

aggravate popular feeling against its leaders. Each leader succeeded in becoming a darling of the press, but

each one also virtually destroyed his access to true political influence in this country. Students have always

“rebelled”. Youth is always idealistic. The leaders of society make a big show of giving them a hearing, but

actually they laugh up their sleeves at them.

The United States is indeed keyed for a tremendous right-wing political backlash. “Now” may be

anytime from about X/1975 to XV/1980. Anyone who stands out as a socialist or leftist will be crucified.

All that is needed is a “Pearl Harbor” to galvanize public opinion first. I miss my guess if we don’t see such

a “Pearl Harbor” relatively soon.

In *Hoof* #IV-4 (April VII/1972), speaking about the Nazis, I said:

“The true message of the episode is simply that there was nothing within the Nazi philosophy that

conflicts with the basic desires of the human personality. Accordingly attempts to moralize at the Nazis’

expense are unrealistic. Worse than that, they are dangerous in that they breed an unmerited complacency in

contemporary civilization.”

It can happen here, and it probably will. No jackboots and swastikas, of course. American flags, Sousa

marches, hard-hats, Minutemen-type paramilitary groups, and so forth. The New Left will wither before

such an onslaught. Most of our student demagogues are frightened children when push comes to shove.

If a “Pearl Harbor” does not occur, then the United States runs the risk of a national disintegration that

will make the fall of the Roman Empire seem like peanuts - because two-thirds of the world’s economic and

material resources are owned, controlled, and developed by this country. It is for this same reason that any

fears of nuclear war instigated by the Socialist/Communist bloc are ridiculous. Even if a retaliation were not

forthcoming, such an aggressor would commit world suicide. And don’t you believe they don’t know it.

In *The Limits to Growth* by D.H. Meadows et al., the effects of such a material apocalypse are spelled

out by an international team of scientists aided by the computer center of the Massachusetts Institute of

Technology. This book was profiled by the *Hoof* two years ago. Now the same subject is on everybody’s

lips, and scores of “doomsday” books are on the racks. Becoming popular has paradoxically made this

problem all the worse, because so many ineffectual groups and committees will be formed to “deal” with it

that the public will become complacent and bored. But the gut of the problem will remain, to confront us

“at Philippi”.

You concluded your letter by saying that you want power. Fine, Our Lord Satan can give you power,

but the Devil’s gifts do not contain automatic safeguards that will prevent the recipient from being injured

or destroyed through excess. Consider the parable of King Midas. If you seek *pro tem* political limelight,

you will risk becoming a martyr and/or a tool of the interest groups and lobbies that ultimately control the

fate of the country.

For lasting power you should set your sights on making yourself invaluable to just those interest groups.

You are intelligent enough to identify the ones which suit your purposes, and to see what avenues you must

take to approach them. Our Lord Satan will see that key doors are opened for you. 636

636 Letter, M.A. Aquino to Paul Pipkin, November 25, IX/1974.

If IX/1974 were in fact the “Year of the Media” as far as the Church of Satan was concerned, then it

was largely the Grottos and officials of the nation that were responsible for attracting those media. IX/

1974 was the high point of Grotto and regional Conclave activity in the saga of the Church.

True, the pioneer Grottos - Central, Nineveh, Plutonian, and Babylon - had long since ceased to

function, but in their place had arisen a second generation: Lilith, Typhon (Dayton), Phœnix, Asmodeus,

Amon, Karnak, and Yuggoth. These younger Grottos were led by Priests and Priestesses who had won

their black medallions largely through study and experience independent of 6114 California Street, their

only links being Anton LaVey's books, the *Cloven Hoof*, the *Articles of Protocol*, and occasional bulletins

from the LaVeys or myself.

The atmosphere of these later Grottos, therefore, was one in which Anton LaVey was less an active

leader than an intellectual and magical symbol. This is not to say that he was respected or admired any the

less. Indeed his new image was more profound and sophisticated, since it didn't depend upon his being

entertaining or charismatic.

On the other hand, the new Grottos' lack of personal contact with him had begun to make him less

essential to the Church, though in IX/1974 no one could have conceived of a Church of Satan without

him. Furthermore his symbolic image, being a product of photographs, letters, articles, and books, was far

more vulnerable than an image built up through personal contact.

Two critical events took place in IX/1974 which would ultimately weaken the loyalty of the new

Grottos to Anton's person. The first was the publication of *The Devil's Avenger*, a biography which, while

fascinating to those who knew Anton personally, proved to be highly disillusioning to those who had

known him only as a symbol.

The second event was Anton's decision to break up the network of communication and contact which

the new Grottos and “field” Priesthood had built up independent of San Francisco. This decision,

announced as “Phase IV” of the Church of Satan’s Master Plan, was at first hesitantly accepted and then

increasingly defied. But to understand these phenomena in context, a more detailed picture of the year’s

events is necessary.

As IX/1974 commenced, the Lilith Grotto in New York had reached the zenith of its size and

influence, earning the interest and admiration of the eastern avant-garde but also the ill-concealed and ill-

humored envy of its Wiccan rivals. One “white witch” provided the following caustic account for a

Philadelphia magazine article:

LaVey’s alleged contact in the New Jersey-Philadelphia area was Lilith Sinclair, a High Priestess in the

Church of Satan and founding agent of the Church’s Spotswood, New Jersey Grotto.

When Lilith began working the territory, she was assisted by a boyfriend who was a publicist. His main

job was to break the ice with the press by calling the local papers every time there was an unsolved murder

with a 100-mile radius and haughtily declaring that Lilith Sinclair, the witch of Spotswood, had nothing to

do with it. When the inevitable “Lilith who?” was the response, the scam was on.

The reporter would then be invited to a witching-hour, cloak-and-dagger rendezvous with Lilith, spoon-

fed a couple of hours’ worth of Satanic mumbo-jumbo, charmed with a few long, soulful stares from the

sexy Devil-woman, and sent on his way to pen a gee-whiz feature about the latest occult superstar. It was

good PR, and it made a lot of ink.

Lilith Sinclair barnstormed and lectured her way from Princeton to Paoli, hard-selling the Church of

Satan. In the process she incurred the undying enmity and evil zaps not only of white witches, who felt that

she was sullying the good name of their craft, but also the jealousy of quick-buck occultists throughout the

area, who resented LaVey's big league incursion into the Philadelphia market. 637

The actual lecture technique of Lilith Sinclair is evident from the many newspaper accounts quoted in

this history. There was no "hard-sell", and there was certainly no "scam". On the other hand the ex-

Barbizon model regularly attracted far more attention than most of the unsophisticated and repulsive slobs

who passed for "white witches", and this is probably the real reason for their hatred of her.

The Lilith Grotto's initial IX report to San Francisco is illustrative of the energetic, creative harmony

prevalent in the group at the time:

The Lilith Grotto has relocated to Jersey City, New Jersey, across the river from New York City. The

new location is a great deal more spacious and affords a separate room for the ritual chamber. The chamber

itself is done in silver and black, with flames leaping from the tops of the walls on to the ceiling. Strobe

lights, mirrors, and audio frequencies are used for various effects.

Meetings have continued on a biweekly schedule, alternating between the Temple of the Flames in

Spotswood and the Temple of the Dæmons in New York City. Members of Schamballah Circle in

Philadelphia, headed by Warlock Tom Bari, continue to attend Lilith Grotto meetings and functions.

A major change in format was instituted during January. This was the elimination of celebrating a ritual

at every meeting, and the utilization of non-ritual gatherings as study groups, with the *Satanic Bible* being

the first subject.

It has proved to be a wise move, as most members were eager to discuss the *Satanic Bible* and to offer

their observations and interpretations of each section. Members who had previously sat silent in most

discussions opened up and expounded with great enthusiasm.

It has also become clear to them that performance of rituals for their own sake is meaningless and

mechanical. The results are most satisfying. When there is a need for a specific ritual, it is a strong,

powerful, and most successful working.

We have also started a series of experiments using orgone accumulators and pyramids made of

alternating layers of styrofoam, cardboard, and aluminum foil. The experiments will be continued over a

period of several months. At the conclusion a complete report will be sent to Central Grotto, along with

individual experimental data. 638

To the northeast of Lilith's territory lay New England, and the Church of Satan's Regional Agent in

that area was Warlock Robert Jzamon DeCecco. As VIII/1973 drew to a close, he decided to begin a

regional newsletter of his own to test the waters for a possible Grotto. Assisting him were two other

Satanists, Clifford J. Case and John E. Renaud (who had been a frequent participant in Lilith Grotto

activities). One of DeCecco's earliest articles, in this *Straight From Hell* newsletter, is at Appendix #100.

Two particularly interesting external commentaries on the Church of Satan saw print early in the year -

a generally critical one (Appendix #101) in *Plain Truth*, the fundamentalist magazine of Herbert and

Garner Ted Armstrong's Worldwide Church of God, and a generally favorable - if still nervous - one

(Appendix #102) in a short-lived but well-presented magazine entitled *Occult*.

637 Mallowe, Mike, "That Old Black Magic", *Philadelphia* magazine, October 1976, page #210.

638 Sinclair, Lilith, Lilith Grotto Report - January/February IX, February 20, IX/1974.

The *Occult* article was particularly pleasing to me in that it was the first outside analysis of the quality

of the *Cloven Hoof*.

All was bright lights for the Church of Satan - until a startling letter arrived at 6114 from Magister

Charles Steenbarger in Denver. Nothing had been heard of the Plutonian Grotto since the Northglenn

Incident [see Chapter #11], and it had been assumed that the Grotto had disbanded. Apparently this was

not the case. It had continued to meet at Steenbarger's home, though not publishing a newsletter nor

maintaining any contacts with other Grottos. Now Steenbarger

announced:

Enclosed are three membership cards which have been pulled at the suggestion of the High Priestess.

Why there are not more will become evident as the narrative wears on. In addition to pulling the cards, I

have removed the Church's sanction of any meetings involving the members and their affiliation with the

Church, to be removed or rendered permanent at the discretion of the Central Grotto. I also requested

members to remove from their homes or disperse any documents or materials which could identify them

with the Church in case any one of them got busted during the current crackdown on drugs in Denver.

I hope that this little bit of preventative action will forestall another "Detroit". I won't engage in a lot of

theorizing about what happened here, since I have not been close enough to the Grotto to have gathered

enough information for a sound explanation. But it does seem that affiliation with the Church has

constituted for many of the members a sanction for living the kind of life that the Church has refuted by its

teachings. In risking their own reputations they have also risked that of mine and the Church. Accordingly I

feel that we owe them nothing; and we would demean ourselves if we took an easy stand on the crisis they

have precipitated for themselves. Here are the essential facts as reported by some of the members who

finally broke silence as soon as they became panicky. Unfortunately I did not become aware of these

matters until recently, well after Judiy Good's return from San Francisco.

Judiy was recently taken to the City Hospital's emergency room after slashing her wrists in a suicide

attempt. She reported nothing at all about this to me, or any of the events leading up to it, some of which

involved her use of cocaine (which she appears to be addicted on) and her association with those in Denver

who push it. But I learned the details from other members. A week ago the police hauled in 5 million dollars

worth of cocaine and arrested more than a dozen of Judiy's friends who were involved in the operation. One

of them is a close associate of Judiy's syndicate boy friend.

Both Chuck Prentice and Jill Kirkpatrick have been busted - Jill just recently - for possession of grass.

Jill's home was raided by five narcotic agents. She is now out of jail on bond. Chuck Prentice, while waiting

to appear in court, brought grass to a Grotto meeting and proceeded to light up, to the dismay of Tom

Condon, a new member.

A few weeks ago I learned that cocaine was on the premises and being used during the last meeting I

attended. The operation was being conducted in the bathroom away from my attention. So I guess you

know where I stand in relation to that bunch of half-developed crooks now!

Through my contacts with the DA's office, I learned that Prentice, Kirkpatrick, and Good are under

close surveillance by the Narcotics Division and Denver Vice Squad. Hence the need for dispersing this

"bunch" before we undergo another "Detroit". Drug usage is widespread enough to reduce the Grotto norm

to an unsafe level of mediocrity, and a level which would quickly

alienate any good new members. The

Grotto was apparently governed by victims of blind compulsion whose style of life refuted and

misrepresented the Church of Satan while heedlessly running the risk of unfavorably exposing the wrong

image of the Church to the people of Denver. I guess all this is the consequence of those who have not yet

learned that total indulgence and survival depend upon superior discipline and will to power as well as the

ability to cater to one's needs. Since this is so, I find that I cannot represent the Church of Satan and the

Denver Grotto at the same time. The two are mutually exclusive of one another.

Now as to the members. Prentice, Kirkpatrick, and Good appear to be the active contributors to this

mess. I am not sending on Prentice's card because he tore it up during a recent meeting and a fight over one

of the members. This is an excellent example of the level of maturity which contributed to this crisis.

Silent or condoning partners but who probably have no involvement with drugs are Lela Country, Ruth

Leserman, and Gayle Gregory. Gayle may now be listed at Central Grotto under another surname. Her

membership has expired. Ruth claims she has lost her membership card. Lela and Gayle sent their cards to

me under the wrong address, and they appear to be lost now. They are either lying, or, what is more

probable, they are telling the truth about the lack of concern and the carelessness with which they deal with

their memberships.

Steenbarger's solution to the debacle recallrf the one he had proposed for the Northglenn Incident:

A new order should be established specifying a higher order of recruiting. Such criteria as job and

residential stability, emotional maturity, good intelligence, freedom from drug usage, and an already

existing competence in all areas of indulgence I believe are totally necessary if we are to endure without

these kinds of crises. 639

It was difficult to decide whether to feel sympathy or contempt for Steenbarger. On one hand he was

an extremely nice fellow, and apparently he would tolerate nothing less than the optimum standards from

the Plutonians. On the other hand it seemed that he had managed to admit a pretty sorry lot of Satanists,

who had succeeded in pulling the wool over his eyes for years. How difficult is it to sense whether

someone at a Grotto meeting is hyped on drugs - particularly when the Magister/Grotto Leader is a

clinical psychologist by profession? And Steenbarger's solution was really **no** solution, since he was

merely invoking the membership standards which the Church of Satan had officially maintained for years.

From Santa Barbara I enquired of Anton LaVey whether I should concern myself with the Denver

catastrophe. He replied that the situation seemed beyond repair and that it was better to allow it to gasp its

last without bringing it to the attention of the rest of the Church, which could only serve to demoralize

others. And so the Church did not hear about it. But Anton himself did, and of course it was one more

straw on his back where lack of confidence in the Grotto system was concerned.

Otherwise the only Church-wide impact of the death of Plutonian was that it caused me to scrap the

plans for the West-II Conclave in Denver. I began to search for a more upbeat Satanic climate.

At this time Anton LaVey was still torn between a more aggressive and a more clandestine profile for

the Church. The bad Grottos might be awful, but the good Grottos were fantastic. The High Priest sensed

that he headed by far the most powerful and energetic occult movement in the country, and occasional

statements by would-be competitors downplaying the Church's importance genuinely angered him.

Following a remark of mine concerning some new Wiccan anti-Satan propaganda, he wrote to me:

Now to your gripe, which is indeed valid: I too am so tired of the cliché "We are witches, **not**

Satanists!" that I have decided to do something about it - in this case the one thing that will hurt our

detractors the most: aid and accelerate their anguish.

We must proceed on the basis that there were no organized witchcraft covens in the U.S. before the C/S.

For the first years of our publicity witches denounced "organization" as antithetical to their beliefs. Only

after they saw us grow in notoriety did they pull a monkey-see, monkey-do and start to form all sorts of

sects, alliances, and "churches". Verily, we gave them the green light to make witchcraft the secular and

organized (?) phenomenon it has become. I can still hear the vitriolic denouncements of me from parvenu

witches for my “racketeering, commercialized, inauthentic, publicity-seeking” gall in creating an

organization. Now things have certainly changed.

I think it would be just dirty of us to start to assume credit for the entire U.S. witchcraft movement as

well as Satanism, for indeed we are entitled to such claim. When the C/S was well underway as an

organization, Sybil Leek’s fans were a staunchly nonsocial lot, with Sybil herself still playing straight-man

to Holzer’s house-haunting act. There were no seminars, classes, school courses, etc. such as you attended

at 6114 extant.

In short, the nitwits’ attempt to single out “Satanists” as a breed apart isn’t born so much of disdain or

disagreement, but because we “got there firstest with the mostest”. And by isolating themselves and their

shticks from “Satanism” they hope to lend individuality to themselves.

639 Letter, Charles Steenbarger to Anton LaVey, February 23, IX/1974.

The media, the Christian evangelists, and the unenlightened public - bless them - keep lumping witches

and Satanists together, no matter how loudly the witches scream for unique recognition. Let us further gall

them by encouraging such confusion. Whatever robs them of their shaky identities is good. You know that

their problem is based on one inadequacy: **lack of identity**. That’s why there are so many different sects

and schools of “Wicca”; everybody can be a High Priest or Priestess. Or at least a Kingfish.

Let's pull the rug out from under the sectarianism the Wiccans have developed and expose it for what it

is: a bunch of little people who **didn't** get there first ego-tripping on a plethora of "authentic", "historically-

valid", "recognized", "traditional", *ad nauseam* sects which have erupted like boils on the back of the

Dragon. I think it's time to lance the boils (Wasn't he a medic on T.V. - Lance Boils, M.D.?). In fact I don't

even think such measures will be necessary; the antibiotic of confusion should suffice to pop the

stubbornest carbuncle.

The issue of *Time* covering the psychics was great, and JMK wrote a letter telling them so. What a

phony bunch of Wiccans in lab coats most of those birds are! I'll wager not one in ten "parapsychologists"

would recognize a genuinely untoward situation if confronted with it. I've no doubt that you've witnessed

more *outré* happenings than all the SRI, Duke U., etc. codgers put together. Those guys never see, test, or

come up with much of anything valid.

If **you** had an ultrasonic raygun that would fit into a fountain pen, or a means of "clouding men's

minds", would **you** be so quick to let anyone else in on it? When I hear about the Ted Serioses and Uri

Gellers and how they are knocking them dead, well … I only wish we had more time to devote to

discussing these things firsthand, like about two hundred years.

There **is** such a thing as "magic", and wonders are indeed possible within its precincts. Most of what

you see around you now, however, is truly what *Time* called "a substitute faith". Not that it bothers me

much, for each substitute faith leads the public a step away from those who have become stifling and

parasitic to the Great God **Flux**.

Even though the present crises are an inconvenience, the end result will be to our taste. We did bring

them on ourselves, and we will have to sit them out. I personally find it quite fascinating - like watching the

Circus Maximus. Chaos is ensuing nicely, and a catastrophic event is in the immediate offing. I'd better sign

off before I start sounding evil. 640

A surprise letter arrived from J.P. Hoff, who, it will be recalled, was one of the "underground clergy"

Anton had ordained in VII/1972 [see Chapter #19]:

I have been giving the matter of more active participation in the Church considerable thought, and I feel

that my current preference is still to maintain "cover" and not yet assume a more active role because of the

basic changes in my business life which could be jeopardized.

I feel that any degrees of personal success I might obtain and have obtained are due to my Satanic

attitudes and positive approaches, and I am more than ever a staunch supporter of the Church and writings

of Dr. LaVey, whom I greatly admire.

I would appreciate your advising me how I could work more actively and effectively within my present

situation and as a Priest of Mendes, but right now I feel that my public exposure is necessarily limited. This

will not always be necessarily so for the future. In the meantime I would like to be in contact directly with

some local members and be of assistance, behind the scenes, to a new

area Grotto Leader for Vancouver.

I would appreciate hearing from you and would look forward with great pleasure to meeting you

sometime. I have admired your various writings in the Church bulletins. 641

I had been a good soldier and not said anything to Hoff or any other "underground" clergy about my

impatience with their silence and inaction. Hoff's letter opened the door to the chicken coop for the fox,

however, and the fox was quick to jump. I replied to J.P.:

640 Letter, Anton LaVey to M.A. Aquino, March 6, IX/1974.

641 Letter, J.P. Hoff to M.A. Aquino, March 8, IX/1974.

There are a number of ways through which you can become more involved with the Church on an

anonymous basis. You can adopt a pseudonym and send articles to various publications. You can give radio

interviews on a similar basis. You can contribute articles to one or more of the regional newsletters being

published within the Church. You can take the initiative in announcing the proposed formation of a local

Grotto in the local paper, inviting interested parties to reply by mail to a post office box. And so forth. But

as long as you've brought up the subject of "cover", let's talk about the entire concept for a moment.

When you've just been ordained to the Satanic Priesthood, the idea of "going public" scares you to

death. You have visions of all of your old friends rejecting you, the boss firing you, your credit rating going

to zero, your house being firebombed, your children being harassed at

school, and your dog being poisoned.

Someone may even take a shot at you.

At the time of my own ordination, I was living in Kentucky - the heart of the “bible belt” in the United

States. I had a wife, a four-year-old daughter, and a brand-new son. I was an officer in the Army, and I

thought it entirely possible that the government would find some technical excuse to rid itself of such a

controversial personage. And that would have done a substantial amount of damage to my lifelong career

opportunities, besides negating eight years of training and experience. There were a million reasons why I

could have remained clandestine. Instead I gave a lecture at the University of Louisville, organized a local

Grotto, and embarked upon a very aggressive public relations program for the Church of Satan. I used my

own name whenever I appeared personally, employing an alias only for newspaper interviews that would

reach an extremely wide spectrum of the populace. But even that became *passé* very quickly, as my true

name soon became a household word in the area. As it turned out, there were no substantial problems. I

enjoyed acceptable diplomatic relations with other religious sects in Louisville. I didn’t get bombed. And

the Army thought it was a good deal of fun to have a Black Magician on the faculty of the Armor School.

Subsequently I left the Army and took an executive position with the largest and most conservative

securities firm in the country - Merrill Lynch, Pierce, Fenner & Smith. I moved to Santa Barbara, one of the

most ultraconservative cities in this state. I gave the community

precisely one year to get acquainted with

me, and then I gave a no-holds-barred interview to the newspaper. Again no trouble.

Of course there is a risk. We have had at least one Priest and one Priestess fired from their jobs because

of their announced office with the Church of Satan. Children of our known clergy have had a rough time of

it at school. There have been some incidents of vandalism. Nevertheless I have yet to encounter a Priest or

Priestess who, having “gone public”, regrets the decision. Why?

First of all, we know damned well that we’ve done nothing of which to be ashamed. We’re proud of the

Church, and we get mad when we see some irresponsible journalist or rabid evangelist drag its name

through the mud. Satanists are supposed to be the supermen of the world. Why then should any of us -

especially the ordained Priesthood - turn tail and hide when someone even hints that we are “dirty”?

Secondly, we can’t help thinking about a certain gentleman named Anton Szandor LaVey. He took a

public stand on this when there was not yet anything at all like an international organization to back him up

- and when “Satanism” was considered an outright synonym for graveyard desecration, drug traffic, white-

slavery, and rape/murder - to say nothing of ritual child sacrifice. He has a wife, two young daughters, and a

known address in San Francisco.

I could tell you stories about the abuses he and his family have endured for the sake of the Church, but I

think you can concoct a pretty good idea on your own. Suffice it to say that anyone except Anton LaVey

would have thrown in the towel long before now. But he believes in what he is doing, and that is that.

The High Priest regards the Priesthood of Mendes as sacred. He does not grant it casually. When he

does grant it, he *de facto* allows the recipient to partake of the "glamorous notoriety" that he has won over

the years. So many of us reason that, since we're sharing in his glory, we ought to mount the barricades

with him as well. Simple as that. Finally there is the question of the Priest's responsibility to the honor of

Our Lord Satan. Obviously this is a matter between the individual and his conscience. And there is **never**

going to be a "good" time to "go public". When you're just starting out in a career, you're afraid that

exposure will wreck your chances of advancement. When you've made it to the top of the heap, you're

afraid that exposure will destroy all that you have accomplished. As I said earlier, you can always find a

million reasons why it makes more sense to keep your mouth shut. Good reasons …642

642 Letter, M.A. Aquino to J.P. Hoff, March 14, IX/1974.

A copy of the letter went, as did copies of all my Church correspondence, to 6114. I expected to have

my ears pinned back yet again, but to my surprise Diane commented: "Everything of late, including your

letter to Hoff, is right on target. Anton's barbed tail is wagging regularly!" 643 Be that as it may, Hoff was

not heard from further - until XXI/1986, when he was accepted into the Temple of Set as a Setian I°.

Back in New York, Lilith Sinclair finished moving her Grotto to new

headquarters in March and had

continued her heavy schedule of appearances on behalf of the Church:

Your observations concerning the need for a sanctuary where one can shut oneself away from

everything were right on the nose, so to speak. There is already an atmosphere of peace and steady power in

my ritual chamber. It was a bit of a surprise, as it has not been used more than a few times and is not

completed yet. When I enter it to just sit quietly, however, the strength of the power-flow around me is

tangible and immediate. It is truly the domain of the Dark Lord and has left me with an intense pride that I

am also of his domain. You most certainly must know how I feel, so I will not try to detail it further except

to say that it is beautiful and awesome, and that it leaves me with a most profound respect for the Lord Of

This World.

The Pat Collins Show went beautifully. Wait 'til you hear who was on with me: **Jesus Christ**. That's

what I said - Jesus Christ. This character is the leader of a West Virginia snake-handling cult. His name is

Brother Julius, and he says that in 1949 he had an out-of-the-body experience and saw God. God told him

he was actually his son, Jesus, and so ever since then he's been going around as such. Here's the punch:

When asked how he supported himself, he said, "Oh, my people love me so much that they mortgage their

houses and turn the money over to me!"

It was really great. I was holding forth with Satanic logic and intelligence, and here was this screwball

saying “the last time I talked to my father, God …”. Of course the audience were shaking their heads and

saying what a con-artist or just plain nut he was. I dressed the Compleat Witch to the hilt, and turned out to

be the only woman in the place wearing a dress. I really caused an uproar - and loved every minute of it!644

From Forrest J Ackerman I had heard about a Los Angeles organization called the Count Dracula

Society. It sounded like fun, whatever it was, so I filled out an application, forwarded a $10 check, and

was rewarded with a gold-leafed pot metal bat pin, a misspelled membership card, and an invitation to the

Society’s awards banquet in Los Angeles. Well, why not? I recounted the results to Anton LaVey:

This past Saturday evening I drove down to L.A., picked up Dale Seago, and proceeded to the

Alexandria Hotel for the awards banquet of the Count Dracula Society. Among those present were Forrest

Ackerman, Ray Bradbury, A.E. Van Vogt, Richard Matheson, Elsa Lanchester, and a number of evidently-

notable motion picture directors and producers. About half of the persons selected for awards were there.

Three who were not were Jack Palance, Dan Curtis, and Christopher Lee.

It was soon evident that the organization orbits around the person of Donald A. Reed, a professional

librarian who wears his Litt.D. like a badge of rank. He is, in a word, a prig. He seemed neither particularly

impressed nor put off by the knowledge that two Church of Satan officials were present. He does not seem

to be familiar with the organization at all. 645

At the dinner I had had some nice conversations concerning the Church of Satan with Ray Bradbury,

Francis Lederer, William Marshall (Blackula), and of course Forry Ackerman. Anton's reply, a few days

later, was both colorful and educational:

643 Letter, Diane LaVey to M.A. Aquino, undated, ca. March 15, IX/1974.

644 Letter, Lilith Sinclair to M.A. Aquino, March 8, IX/1974.

645 Letter, M.A. Aquino to Anton LaVey, April 10, IX/1974.

Your report on the Draculans was blunt and to the point, and served up a vivid picture of the

proceedings. Now it is my duty to sharpen the point (stake?). The turnout was not surprising, as all "open"

fan-type conventions pack them in. I have seen the same kind of idolatry run the gamut from UFO to Sci-Fi

cons - everywhere from the Leamington Hotel in Oakland to the Belleview-Stratford in Philly.

And the celebs - at least some - always manage to turn up. When you know the publishing game, you

soon realize that these turnouts are nothing more than glorified bookstore autograph parties for the celebs

involved, whose bread and butter depend upon a modicum of contact with their most avid constituents. This

is not sour grapes, but a distillation of that of which you should be aware.

Dr. Donald A. Reed is full of shit, and your analysis is most accurate. He knows fucking well about the

C/S. For Volume I, Number 3 of the *CDS Quarterly* (1968), they came with their begging bowls to do a

story on us, which appeared in that issue. The rest of the issue, dedicated to Karloff, was a report on their

sixth annual bash. The interview with a guy named LaVey was one of the features of the fanzine, even

telling the readers how they might get in touch with us re membership. I was to be presented with an

honorary membership if I would return the favor. I didn't. My reasons were valid.

Reed is a joke in H'wood, despite the "producers and directors" who attend his functions. The reason he

is a joke is obvious. You met him. Bill Murray could have done the same thing had he not been in

Winnemucca, and - though it pains me to admit it - probably better!

Reed had a good case of Reichian character armor when you and Dale confronted him, hence his

noncommittal mien. His "awards" are like many of our members' "awards". Forget about "Dr." Reed.

Please send him what Casey struck, nothing more.

Palance is a gruff old boozer who didn't show because he couldn't care less. He'd rather get on a talk

show and sing "Don't Bring Lulu" or "Roll Me Over in the Clover". Lee has gotten too big for his shroud to

associate with such goings-on, and pious in the bargain. Don't know the story on Curtis. When you contact

Ray Bradbury, mention Art Lyons as a fellow-traveler. Bradbury likes him. Also a fair bet is Lederer, who

can't do us much good but is a tradition everyone knows and apparently an O.K. guy.

Bill Marshall is a winner, and I've no doubt you made a hit with him. He's into the CDS because there's

no better place to go for his Gothicks. Flip Wilson ("The Devil made

me do it!") is ripe. He will have to be

pried away from a hysterical faggot mitt reader named "Dr." Kenny Kingston, a "gifted psychic" who has

surfaced in the last year and makes Jeanne Dixon appear like Paracelsus by comparison. Typhon does a

better cold reading than this Kingston bird, but he gave Flip a call and convinced him that his psyche was

ready for expansion. Wilson likes the Devil and has proclaimed as much publicly.

Another guy who's a Satanist in action and words, if not outspoken Gothicks, is director John Huston.

Read up on his stuff, and on his pa's acting roles, and see what I mean. He may be your next big coup.

Please talk to me before you approach him, though.

The more "Doctors" I see in print, the more I want to shuck the title. I can take it with Forry because of

his innate sense of humor. In fact he should add "Mad" as a prefix. Trouble is, too many would take him

literally. I may start calling myself "Grand Exalted Caliph and Satrap of the Infernal Empire and its Myriad

Bolgas, Imperial Vizier of the Plutonian Legions, Magistrate Plenipotentiary of the Court of the Crimson

King, Almighty Tunafish of the Mystic Knights of the Sea, His Most Omnipotent Excellency Herr Docktor

Inspector General Tony LaVey, Bart ('Bay Area Rapid Transit', that is)". For short they can call me "Tony".

I can remember when they would yell "Is there a doctor in the house?". It meant someone was sick or

injured. It always referred to an M.D. In fact an old burlesque gag went: A matronly Jewish lady in the

audience would suddenly stand up during the performance and yell

"Is there a doctor in the house?". A

doctor would arise from his seat, saying "Yes, madame, can I be of assistance?". To which the old blister

would reply: "Yes, I'd like you to meet my daughter." Now everybody's a doctor. In fact I bet there are

more doctors than Jewish mothers. 646

As a matter of fact, Anton's analysis of the Dracula Society turned out to be right on target, to include

the individuals he mentioned. None of them [with the exception of Forrest Ackerman] ever took any

further interest in the Church of Satan, even to the extent of acknowledging the complimentary *Satanic*

646 Letter, Anton LaVey to M.A. Aquino, April 12, IX/1974.

Bible and *Satanic Rituals* copies I sent per my discussions with them during the dinner. I was learning a

few more things about that mysterious realm called "Hollywood" - which is **not** the same thing as the city

bearing that name!

As Anton mentioned above, *Time* had recently come out with a cover story on "the psychics". I had set

the article aside, thinking that it might be a good takeoff point for a *Cloven Hoof* article on the subject.

The result was "*Psi* in the Sky" (Appendix #103), lead article for the March-April issue.

Simultaneously there was an avalanche of regional news and newsletters from all over the country.

DeCecco's *Straight From Hell* was beginning to gather speed and confidence, as Appendix #104 shows,

while in Washington, D.C. Robert Ethel's Asmodeus Grotto had

constructed a beautiful Walpurgis

commemoration from Crowley and other mythological sources (Appendix #105). From Dayton the

Ratley-Artley Newsletter, a joint project of Agents Thomas Huddleston and Arthur Zabrecky of Cleveland,

checked in with Colleen Huddleston's article on talk-show technique (Appendix #106). And in the May-

June *Straight From Hell* was the poignant story of the Amon Grotto's founding meeting (Appendix #107).

Upon reading it I wrote to Warlock DeCecco:

I would like to thank you for the latest copy of *Straight From Hell*. Each issue gets better and better. I

miss my guess if your pilot group doesn't begin to grow very swiftly once the word gets around. The

newsletter - via subscription - will also serve as a most important link for Satanists who, for one reason or

another, cannot be on hand for all of the meetings.

I paid particular attention to Miss Allee's account of your March 10th organizational dinner. I echo her

admiration for you and Warlock Renaud, who have taken the initiative to introduce the Church in a material

form into the New England area. She may have a point concerning the "closed-minded, puritanical"

atmosphere with which you have to contend, but New England is also vastly important as a bulwark of

American Satanism. I recall the activities at Salem, etc., as well as the impact of such local personages as

H.P. Lovecraft. You have a tremendous amount of local tradition with which to work.

Dr. LaVey has also been eyeing your progress with considerable interest. He is impressed with the

mature assessment of the Satanic philosophy evidenced by the essays appearing in your newsletter, and he

has asked me to monitor your progress quite closely. Please keep me advised of your progress, and let me

know what we can do to help. 647

Warlock DeCecco responded:

I am highly honored by your compliments on *Straight From Hell* and our progress, even though it is

slow at present. I am sincerely grateful to you, and of course to our Magus, for your interest and

consideration toward our growing group in New England. We are determined in our work and are sure that

we can do much to further the tenets of Satanism in this part of the country.

At present I am engaged in seeking out worthwhile neophytes for membership consideration. As you

probably realize, the task is an arduous one. I want to make our presence known without wearing the coat of

solicitation. Thus far, in two months, I have attracted one couple to our Order. You can well imagine the

types who are attracted by our mysterious presence. These can be weeded out easily at the first interview.

The usual drug-oriented, sex-craving, and frustrated Christians who seek an exciting pastime will not, as

long as I am Regional Agent, get their hands on an application.

Presently I am at work on a paper for East-VI, which I will attend, entitled “Suicide: Indulgence or

Compulsion”. I am having afterthoughts, however, as I have found out that the subject is deeper and more

psychoanalytic than I imagined. I have no formal education in psychiatry and am concerned about

presenting my case without violation of ethics, where those people who monitor our brains are concerned.

But I rationalize and admit that we are all Carl Jungs or Thomas Szaszs. We must state our feelings no

matter what. Regarding Satanic self-awareness I feel that if we recognize our shortcomings and talents, we

can use each to our advantage by testing it publicly. I have tried to do this in my newsletter and essays, and

647 Letter, M.A. Aquino to Robert DeCecco, June 3, IX/1974.

admittedly sometimes I feel incapable for a short while. As you know, there are some brilliant people,

including yourself, connected with our Order. I can never expect to reach the heights of some whom I

admire greatly, but I feel that I can communicate and make my feelings understood. For this I am grateful.

Satanism has given me a way to contribute: to offer my feelings and views, my help where needed, and my

support. I am indebted to the Church of Satan for its willingness to listen. 648

DeCecco's paper on the Satanic implications of suicide was in fact read by him at East-VI and was

very well received. It is reproduced here as Appendix #108.

At midyear there were two more distressing developments. First came the surprise resignation of

Michael Grumboski from the Priesthood, which is discussed in detail in Chapter #32.

Almost simultaneously came news of trouble in Karnak, which until now had seemed to be one of the

Church's most trouble-free Grottos. Priestess Margaret Wendall wrote to "John M. Kincaid":

I am writing to let you know of a matter which is unpleasant, and which hurts me deeply in some ways,

but which I would like in the open and for you to hear from me: Bubastis Chapel is severing all

relationships with the Reverends James and Dolores Stowe. Part of the reasons are purely personal, but all

of them demonstrate a virtual lack of Satanic responsibility on their part. An explanation is in order …

On Walpurgisnacht of this year, both of the Stowes thoroughly “put down” Satanist John Arnold’s

excellent performance of the *Messe Noire*. As I understand the situation, the Stowes recommended Mr.

Arnold’s membership. Whatever has transpired on his part since then is no cause for the “put down”.

Despite my earlier letter, I do not now feel that the Stowes ought to investigate the possibility of contracts

involving the Church. And at this point I am not sure they do indeed exist. I am investigating this myself.

On May 4th, at ritual here, both of the Stowes made fools of themselves. Many of the members who

attended were embarrassed by their actions and words. Early in the evening they re-stated that Karnak

Grotto had closed; after ritual they said it was open. I personally don’t care that they did not like the ritual

being performed, because I know why they didn’t like it: It did not exactly follow the sequence of the

rituals performed at the Central Grotto before its closing.

I was not part of the conversation between Warlock William Murray and Reverend James Stowe on our

patio after ritual, but I understand from what my husband - a nonmember - overheard that it was not

complimentary on Rev. Stowe's part to the Church and the changes that are being made in it.

I am not alone in feeling that the Stowes want glory, via newspaper coverage, and praise for their

beautiful home without doing any of the work involved to keep a Grotto going. Their reasons for closing

the Grotto are plausible, but somehow, from the circumstances of May 4th, they no longer ring true.

I don't think I'm alone in feeling, either, that the reason behind this came with the arrival of the new

Protocol, which states that we can't plan to make money from our Priesthood in the Church of Satan.

Priestess Stowe has complained to me of that on more than one occasion.

I freely admit that I make mistakes; I try not to make the same ones twice, though. I don't insult

members of the Church in the presence of others. I don't talk about official policy of the Church when

nonmembers can overhear. [I must add that whether or not Warlock Murray knew that my husband

overheard any of the patio conversation, he did his level best to end it.] I do not belittle the functions of the

Church, public and private. And, along with nearly all other members, I do my best to be responsible to

other Satanists. This is my duty and privilege as a Priestess. I do not feel the Stowes are currently

conducting themselves in a manner befitting a Satanic Priest and Priestess. 649

To me Diane LaVey commented:

I don't know what to say about the letter from Margaret Wendall. You know how I feel about her and

Murray. My first reaction is that the Stowes were doers who made paper-pushers jealous. But I do know that

648 Letter, Robert DeCecco to M.A. Aquino, June 5, IX/1974.

649 Letter, Margaret Wendall to “John Kincaid”, May 29, IX/1974.

the Stowes have become, shall we say, in their cups on a couple of occasions and acted less than reverent

towards Priestess Wendall’s doings. And there seems to have been a cooling between the Stowes and

Margaret Wendall over the past six months.

I can’t help recalling something Murray said in one of his letters to you around six or eight weeks ago. I

don’t have the letter handy, but it was something about either an accomplishment for which you had

congratulated him or something of which you were telling him you were sure he was capable. Anyway he

made reference to “despite what certain ‘officials’ of the Church might think or say”, he thanked you or

assured you he’d give it the old college try, or some such thing. Wish I had time to track it down, because I

thought at the time it sounded snide and was directed at the Stowes.

Do you think we should send a copy of Margaret Wendall’s letter to the Stowes? They have always

been so straight with us that I hate to deal with this matter behind their backs. About a year ago,

incidentally, I got wind of some rumblings between the Stowes and M.W., so I dropped M.W. a note asking

her about it. She said that the report was false and that she had the highest respect for the Stowes. I will be

eager to know what you make of her letter. 650

And I responded:

As for sending a copy of Margaret Wendall's letter to the Stowes, I'm inclined to recommend against it.

It would probably just aggravate things and ruin any chance of a reconciliation between them. The next

time I go north, I'll try to detour past Santa Cruz, pay a call on Jim & Dolores, and see if I can't smooth a

few feathers. But you're a better judge of all this than I am, inasmuch as I've met the Stowes and Wendall

only briefly. 651

And Anton pronounced judgment:

Cannot buy the data re Stowes vs. Wendall. Much more than meets the eye. The Man Downstairs is

inclined to smile upon the Stowes. 652

If so, the Man Downstairs erred, since not long thereafter Jim and Dolores Stowe would fade out of

the Church of Satan, while Margaret Wendall would go on to become one of the founders and most

influential leaders of the Temple of Set. I would say that the Man Downstairs chose to smile upon **her**.

As the occasion arose, I still continued to assist the LaVeys with the seemingly endless stream of

journalistic inquiries that poured into the Church. One more amusing "interview" which I gave by letter

was to a young lady named Samantha Reber, who in midyear sent a series of questions to Anton which he

asked me to handle. The questions and my answers, which were duly printed, appear as Appendix #109.

One of the debates which continued to ebb and flow within the Church concerned the literal existence

of Satan. I was beginning to become impatient with the prevalent ambiguity on this matter, since Anton's

and my own thoughts concerning it were quite clear.

For the July-August *Cloven Hoof*, therefore, I decided to address it head-on. The result was "*Quo*

Vadis? " (Appendix #110). This article was not simply a statement to the rest of the Church, however; it

also reflected my growing conviction that the "metaphorical vs. literal reality of the Devil" issue had gone

on long enough. It was time for the Church of Satan to come to grips with its name, once and for all.

And on an even more personal level I was beginning to feel extraordinarily "intense" on the question

in a way I had not for years, as though something particularly significant were about to occur. Then in

early July I wrote to Diane LaVey:

650 Letter, Diane LaVey to M.A. Aquino, June 8, IX/1974.

651 Letter, M.A. Aquino to Diane LaVey, June 14, IX/1974.

652 Letter, Anton LaVey to M.A. Aquino, June 24, IX/1974.

Something very odd has been happening here recently. I found myself unable to work on the Satanic

history book. Instead I picked up the old *Diabolicon* materials and am "writing" new passages on an

"automatic" basis like the first time. Peculiar mental atmosphere also, still continuing. I feel strongly that I

should not discuss whatever-it-is before it's complete, but I will send it north to you when ready, whenever

that is. 653

“Whatever-it-is” was complete about a month later, after many evenings’ torturous Workings. Still

undecided on what to do with it, I accepted an invitation to visit the LaVeys with Lilith Sinclair, who had

since returned to Santa Barbara. It was as charming a visit as ever, but I sat straight up in my chair when

Anton began to read from the notes he had been making towards a “Phase IV” announcement for the

Church. In private I asked him what must have seemed to him a strange question - but which was to me a

very important one. Had he ever made a formal, written pact with Satan?

Yes, said Anton, he had - back when the Church had been founded. He kept the pact with his most

precious documents, such as his rare edition of *The King in Yellow*. But why did I want to know?

It had to do with the document about which I had written to Diane, I said, but I didn’t feel I should

explain why. Rather I must send him the text as soon as I returned to Santa Barbara where I had left it. On

August 9th I wrote to him:

Once more I should like to thank you and Diane for the kind hospitality you showed Lilith and myself

during our trip north. The motion pictures were all fascinating, of course, but I most enjoyed just seeing the

two of you again. And the musical visions you evoked through your concert organ were as magnificent as

they always are. After listening to you play, I find words miserable things.

Under separate cover is the manuscript I spoke of in my July 8th letter to Diane. You were right on the

timing: almost precisely one month ago. You will see why I was so excited at the decisions you announced

this past weekend! And at your confirmation that you had indeed executed some sort of pact.

Like the *Diabolicon*, this text left me feeling rather peculiar, to phrase it mildly. Rather than venture any

additional comments on it, I'll await your judgment.

And I still have a "feeling" that there is more to come - presumably in "statement" form as per the

Diabolicon. But I am not free to carry on at this time with anything as sensitive as this.654

The text which I sent to Anton LaVey was untitled, but it has since become known simply as the Ninth

Solstice Message. It is reproduced here as Appendix #111. Anton's reply came a few days later, and

referred to the Samantha Reber interview as well as to the strange new text:

Dear Mike:

Just to let you know that the answers you supplied to the young lady journalist were superbly Satanic -

right in line with the new Phase. The follow-up to the *Diabolicon* was cybernetic in its timing and content.

It pleases me that you perceive that which you do. All titles aside, you have entered a new realm of

comprehension, and truly deserve the name of "Satanist".

Anton655

One of the problems of being the Church of Satan's Eliot Ness was that I rarely enjoyed the luxury of

being able to retire and contemplate the mysteries of Black Magic and Satanic cosmology. There was

always a fire waiting to be put out [or lit under someone's posterior].

Now, just when I wanted to do nothing else than think about the Ninth Solstice Message, my attention

was suddenly diverted ninety miles south of Santa Barbara. After the Plutonian debacle had necessitated

653 Letter, M.A. Aquino to Diane LaVey, July 8, IX/1974.

654 Letter, M.A. Aquino to Anton LaVey, August 9, IX/1974.

655 Letter, Anton LaVey to M.A. Aquino, August 22, IX/1974.

the cancellation of the West-II plans for Denver, Dale Seago had offered to host the conclave in Los

Angeles. He had made arrangements with the Holiday Inn in Brentwood, a large, circular tower at the

junction of the San Diego Freeway and Sunset Boulevard. Announcements were sent out, and everything

seemed fine until the Innkeeper suddenly decided to back out, on the pretext that most of the attendees

were not planning to stay at the hotel. West-II was torpedoed once again.

To cheer up a disconsolate Dale Seago, Lilith and I invited him to Santa Barbara over the weekend.

With him he brought two of his new members in the Yuggoth Grotto, Mark and Janice Harris, and upon

his return home he wrote to "Lana Green":

Mark and Janice Harris were married at their apartment on 17 August. Paul and Diane Pipkin were

present with the group, having come up from Texas for the Conclave only to find it canceled. One of the

Harris' bedrooms has been set aside and decorated as a ritual chamber [quite a nice one], and it was there

that we held the ceremony. I think we were all impressed with its significance; no one said a word for some

minutes after it was over.

By the way, lest you think I'm lashing out at everyone in sight, I do like Mark Harris. He's bright,

articulate, and presents a good appearance. He seems to have a lot of potential. Janice is very quiet and

retiring. I don't know her well yet, but I have a good feeling about her.

Incidentally - this is a purely subjective impression of mine, so don't give it undue weight, but the

instant the wedding ritual began, I became acutely aware of a Presence within the chamber - a strong

feeling that what was taking place was being attentively regarded by someone other than the participants.

Since a wedding is essentially illustrative rather than operative, and since I don't always have feelings like

this at such times, it implies to me [if the perception were a valid one] that the Harrises may have some role

of importance to play in the future. After the wedding the Pipkins and I drove to Santa Barbara for dinner,

ritual, and much conversation with Magister Aquino and Priestess Sinclair. All in all it was such an

enjoyable weekend that I felt depressed all day Monday. 656

I recounted my own impressions of the visit to Anton LaVey:

It is late Sunday afternoon here, and the Pipkins have just departed for Los Angeles with Dale Seago.

The three of them arrived here yesterday afternoon, and I took everyone out to a nice supper downtown.

Then we returned to my home, engaged in some discussion, and performed the "Celebration of Death"

ritual. Thereafter we retired to the Sanctum and talked until about 3 AM.

Bacon 'n' eggs *à la* T.M.C. for all this morning, together with more discussion, centering primarily

around the new Phase. Both Dale and the Pipkins now have a good working understanding of its basic

attitude. I gave more emphasis to the outward workings of the Phase than to the esoteric bases involved,

assuming that you would elaborate if and when you choose to do so. But now they understand the new

"machinery" with which they will be working, so to speak.

Personally I was greatly impressed with both Pipkins. They were a little on the quiet side at first, but

there is substantial intellect inside once you draw it out. The ritual was a very effective method for doing

this. Interesting how Satanic ritual lays personalities bare. Sort of like Room #101 in *1984*. It enables the

magician to delve beyond and behind the Reichian armor of those present.

While I "held forth" last night in the Sanctum, I said comparatively little this morning, preferring to see

what subjects Dale, Lilith, and the Pipkins would work over on their own. The tone was highly

sophisticated, and I was quite satisfied. They all appear to have grasped the rationale of the new Phase

without prodding or excessive explanation.

This to me is one of the hallmarks of a true Priest or Priestess, and on that criterion I think the Pipkins

have come through very well indeed. I understand that they have both sent their III° examinations to San

656 Letter, L. Dale Seago to "Lana Green", August 29, IX/1974.

Francisco, and I hope that the contents of those papers are as impressive as the Pipkins themselves. On the

basis of the contact I have had with them - admittedly not much - I would endorse them for the III°. 657

West-II was now effectively moribund; after two successive cancellations few western Satanists would

be likely to respond to a third rallying-cry. Despite the success of West I [which itself had been relocated

twice before finding a home], the conclave concept in the West proved unable to match the success of its

Eastern counterpart.

While Dale Seago was feeling depressed in Los Angeles, East-VI came off spectacularly and on the

whole effectively in Windsor, Canada. A report on its proceedings was forwarded by Warlocks Michael

McQuown and Stuart Levine of the Lilith Grotto, and is reproduced as Appendix #112.

Warlock DeCecco's account in his next grotto newsletter was even more succinct:

EAST VI - EAST VI - EAST VI - EAST VI - EAST VI - WHAT CAN I SAY? - WHAT CAN I SAY? -

WHAT CAN I SAY? - INSTRUCTION - RITUAL - COMEDY - WINE & CHEESE - CARDINAL PUFF -

DEBAUCHERY - CHINESE FOOD - STRIKE - SLOW ELEVATORS - MARTINIS - THREE DAWNS -

BROTHERHOOD - DISPLAYS - SQUEAKY TOYS - BANQUET - WALKS - COFFEE - IRONING

ROBES - PIZZA - TAXIS - DISCUSSIONS - WORKSHOPS - INCENSE - ROOM 830 - THE VLAD -

MORE PIZZA - JOKES - STEVE & LYNN'S EXPERTISE - SPAGHETTI -

SALMON (from Nova Scotia,

of course) - PHŒNIX - CUSTOMS-GATES - MOTHER - NEW FRIENDS - BEAUTIFUL WITCHES -

GIN - HALLWAYS - CONFERENCE ROOM A - CAMERAS - PBI … all this and more, that you who

were not there are missing out on. Maybe next year we'll see more of you. SATANAS VOBISCUM.658

Some misgivings of McQuown and Levine were amplified thereafter by Warlock Tom Huddleston:

As you know, Colleen and I have attended five of the Eastern Conclaves. Each gathering varied in

degree of success and contact, even though many of the "same old Conclave group" were at each. A display

of different Conclave proceedings and ritual styles, I believe, prevents stagnation and promotes new areas

of learning and achievement. Each Conclave has maintained a high degree of vitality, both educationally

and socially.

It seems, however, that the magical realization of the overall Conclave function has decreased in

momentum. To say merely "the thrill is gone" is quite inaccurate. I think your explanation of the increasing

awareness of the individuality of Satanists may be nearer to the mark. This saddens both of us greatly. The

objective of a Conclave should not be to determine which members are incompatible. We don't need a

Satanic roller derby team!

The East-VI proceedings in Windsor, in our estimation, were executed with dignity and sincerity of

purpose. The contents of the discussions were informative and appropriate for the current directions of the

Church of Satan. As for the different style of ritual presentation, I have already expressed my views on

variety. Variety is the price of life (?). That's a Christian pun, by the way. 659

The failure of West-II, combined with the somewhat mixed reaction to East-VI, moved Anton LaVey

to decide that the already-once-postponed International Conclave had better be canceled for good. My

spirits sank when Diane phoned with the news; having corresponded fast and furiously with Stephen

Hollander concerning its arrangements for the past two years, I knew he would receive the decision with a

certain bitterness.

To make matters worse, the plans for the International Conclave had now been polished to a high

gloss. The idea was to have a packaged vacation, not just a meeting in a particular city. Two chartered

657 Letter, M.A. Aquino to Anton LaVey, August 18, IX/1974.

658 DeCecco, Robert, *Straight From Hell* #II-5, September 10, IX/1974.

659 Letter, Thomas Huddleston to M.A. Aquino, September 16, IX/1974.

buses were to roll towards Ottawa - one from Los Angeles or San Francisco and one from Washington,

D.C. or New York. Each would follow a scenic route, picking up more Satanists en route, until the two

met in Canada's capital. At that point the major part of the program would begin [see Appendix #113]. All

of these arrangements had reached the travel-agency stage; all that remained was the collection of

registration fees to set them in motion. Since I had worked with Hollander on the project from its

inception, it was up to me to break the news to him. I tried to rationalize the decision as best I could:

First of all, the economic recession in the United States that I spoke of in one of my bulletins earlier this

year is continuing. Our expectations are that it will be much worse by the summer of X/1975. Salaries will

be pinched, credit will be tight, and budgets will be managed conservatively. The $150 Conclave fee is

certainly reasonable for such a lavish program, but the high transportation costs to and from Canada are

expected to deter all members save those living relatively close to Toronto/Ottawa. Several of our more

affluent and dedicated members would make it, of course, but most probably not in sufficient numbers to

justify an International Conclave on the scale we had planned.

The second reason is that the Nine have begun to entertain serious doubts about the effectiveness of the

entire Conclave concept in something like the Church of Satan. Satanists are strongly individualistic by

definition, and we continue to find that they function best in their own spheres of influence. To bring them

all together in one lump is to court friction. This was not immediately evident when the first Conclaves

were held, but it has become increasingly more so. Three of our most competent officials - each a model of

expertise in his or her own sphere - got their backs up in Washington over a matter of opinion. The same

thing seems to have happened again at East-VI and with respect to the Toronto Conclave. As incredible as it

may seem, we have already begun to receive negative comments concerning the plans for Toronto. Not

central enough, too expensive, too complicated to enter and leave Canada, why not this city or that city

instead [with complete disregard for the fact that alternative suggestions were solicited over a year ago], etc.

There are times when I become quite cold-blooded, and this is one of them. If some of our people are

unable to appreciate just how marvelous the Toronto Conclave could be - and the substantial amount of

work already expended to make it so - then I'm damned if I'm going to cajole them into "tolerating" the

Conclave and "forcing" themselves to enjoy it. I have too high an opinion of both my time and yours. I am

retaining all of the documents you've sent to date. At some time - hopefully in the very near future - we

shall have a select meeting in Toronto and Ottawa of key Satanists only. It will be secret and by invitation

only, and it could easily prove of greater consequence than the open Conclave previously envisioned.

The third reason is that - through a Mandate unexpectedly and suddenly received from Our Lord Satan -

the Church is now to commence a new Phase of its Master Plan. This development will be explained in

detail in a Central Grotto bulletin from Reverend Kincaid.

Now let's take a look at East-VI. The comments have come swarming in like a hive of bees. Some

thought it was the cat's pajamas; some thought it was a horror. Some thought the ritual was dignified,

profound, and in the highest traditions of Satanism. Some thought it was unSatanic and more suited to a

hippie wedding or one of Guru Maharaj-ji's flings than a Satanic Conclave. At least all were united in praise

of your own efforts as presiding officer. The point, obviously, is not that it was a good Conclave or a bad

Conclave. The point is that you can't take Satanists from a variety of different environments and expect

them to agree on anything. If we were a Christian-style church - with a follow-the-leader mentality in the

bulk of our membership - it would of course be different.

The best thing to do is to encourage Satanists to operate in their own spheres of influence, with

communication between Satanists being done on an individual and highly-selective basis. 660

So perished the First International Conclave of the Church of Satan. But not eternally - for in August

of XIV the Temple of Set finally came together for its Set-I International Conclave in Windsor, recalling

as it did the ghost of its near-predecessor.

Lilith Sinclair's last speaking engagement as Leader of the Lilith Grotto had been before the Psychic

Phenomena Society of New Jersey in May (Appendix #114). Now in September, as she prepared to depart

660 Letter, M.A. Aquino to Stephen Hollander, September 13, IX/1974.

the Grotto that she had founded and guided for so many years, her last act was to announce the ordination

of her two principal lieutenants to the Priesthood. 661 In *Satan's Spawn*, the Grotto newsletter, she said:

I am most pleased to announce the elevation of Michael L. McQuown and Stuart J. Levine of the Lilith

Grotto to the Priesthood of Mendes. Reverend McQuown and Reverend Levine have been with us since the

year VI/1971 and have contributed greatly to the Grotto's success. We are all extremely proud of them and

extend to them our warmest congratulations.

As you all know, I shall be relocating to Santa Barbara, California on October 2, IX. The years I have

worked with all of you have been most rewarding. While at times it has been a long, hard haul, I have had

the satisfaction of seeing you grow and progress until you are all truly individuals, self-aware and

independent. Each of us has learned from the other, and each of us has contributed to the Grotto in his or

her own unique way.

As the leadership of the Lilith Grotto passes from my hands to those of Reverend McQuown, I ask all

of you to extend to him and to Reverend Levine the same courtesy, cooperation, and respect that you have

shown to me. I depart secure in the knowledge that all of you shall continue to progress and to conduct

yourselves as the gods and goddesses that you are. May the Dark Prince grant all that you desire, as you

walk the way of the flames! Rege Satanas! Hail, Satan!662

The Grotto was sorry to see its sorceress depart. Michael McQuown responded:

It is a time of very mixed emotions for me. On one hand I am losing a good and dear friend; on the

other I have been accepted into a select and special society and greatly honored.

Priestess Lilith began the Grotto nearly four years ago with only a member or two. At various times the

Grotto has grown and diminished in number, but its prestige in the Church of Satan has steadily increased.

It is she who set the standards and gave the Grotto its unique style. Twice it has changed its location, and

will do so again. In spite of all these changes the Grotto has always gone forward and will, I hope, continue

to do so. When Priestess Lilith departs these shores, the work she has done will remain as testimonial to her

strength, wisdom, and courage. She has offered, once she is settled, to send us occasional editorials and

letters which we can all share. In this way she can still be a part of us. 663

Lilith's move to Santa Barbara had been anticipated by her and myself for some time. Due to reasons

unconnected with the Church of Satan, Janet and I had decided upon a divorce in mid-VIII/1973.

Subsequently Lilith and I had begun to discover an empathy between us that gradually blossomed into a

deep and enduring love. Her arrival in Santa Barbara marked the beginning of what was to become a

deeply enchanting magical journey for the two of us. Our eventual marriage in XXI/1986 served thus to

formalize a union which had long since been recognized by far greater forces in the Universe.

The Occult Superstar of the East wasn't in the West for long, however, before she began to make her

mark there as well. At this point in time I happened to be an officer in the 306th Psychological Operations

Battalion, U.S. Army Reserve, which met at the nearly-deserted "upper reservation" of Fort MacArthur in

San Pedro.

The 306th was no ordinary Reserve unit. To begin with, psychological operations - or “PSYOP” - is

one of the most esoteric concerns of the Army. Few people understand it, and many mistrust it, since it

conjures up visions of the sort of mind-control propaganda made infamous by Dr. Goebbels.

To make matters worse, the 306th seemed to attract every mad scientist, character actor, and

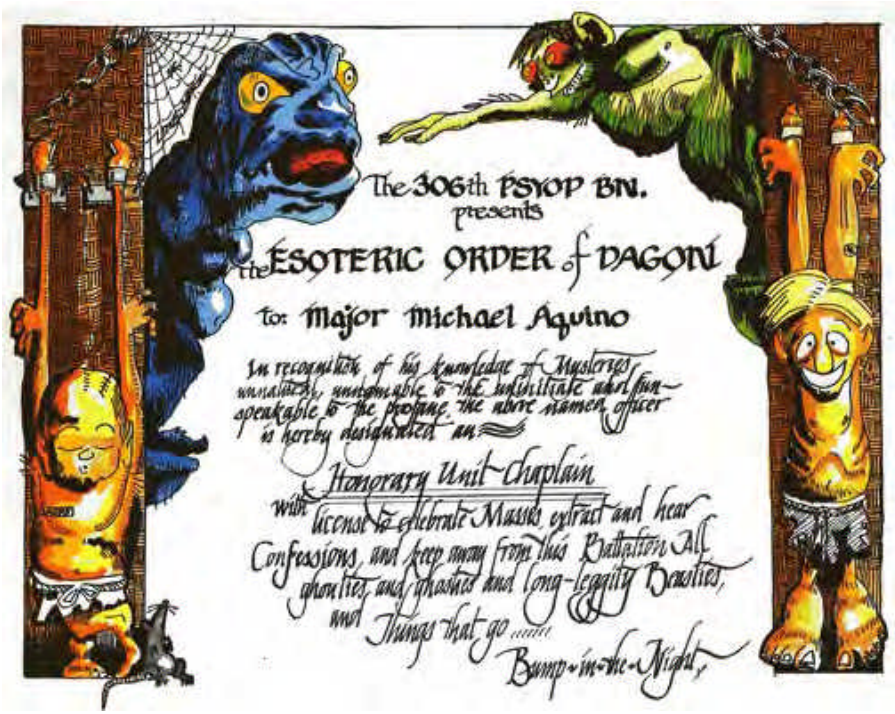
miscellaneous weirdo in the greater Los Angeles area. One group of officers, dearly beloved by the

battalion, decked out their office on the post as a medieval chamber, complete with candelabra, wine-

661 Letter, M.A. Aquino to Lilith Sinclair, September 24, IX/1974.

662 Sinclair, Lilith in *Satan’s Spawn* #III-2, undated, ca. September IX/1974.

663 McQuown, Michael in *Satan’s Spawn* #III-2, undated, ca. September IX/1974.


The 306th PSYOP BN.
presents
the ESOTERIC ORDER of DAGON
to: Major Michael Aquino
In recognition of his knowledge of Mysteries unnatural, unspeakable to the uninitiate and unspeakable to the profane, the above named officer is hereby designated an
Honorary Unit Chaplain
with license to celebrate Masses, extract and hear Confessions, and keep away from this Battalion all ghasties, and ghoulies and long-leggity Beasties, and Things that go ..... Bump-in-the-Night.

bottles, sumptuous rugs, and antique oak furniture. They were served wine by nude wenches, whose

photographs appeared charmingly on the walls. Often these gallants, who had forsaken ordinary U.S.

Army uniforms for custom-designed ones of Ruritanian splendor, would conduct impromptu duels with

fencing sabres. It was not uncommon for the battalion staff to be holding a briefing for the commander (a

World War II command bomber pilot) while the clash of steel was heard through the window.

Then there was a reserved but cheerful lieutenant who all but disappeared behind an oversize field

jacket and aviator's mustache - Bruce Bibee. His hobby was bombs, explosives, and implements of

destruction in general, and he proudly wore the Army's badge for unexploded bomb disposal on his chest.

He would later become an Adept II° of the Temple of Set.

The unit's intelligence officer was indeed a towering presence; his name was Dennis Mann and he

stood almost seven feet tall. To confuse people he drove the smallest Fiat made, whose license plate read

"GONZO-1" in honor of his hero, Dr. Hunter S. Thompson (caricatured as "Uncle Duke" in Garry

Trudeau's Doonesbury comic strip). Dennis went on to become a Master of the Temple IV° and member

of the Temple of Set's Council of Nine.

All of which is to say that I felt right at home in the 306th PSYOP Battalion, and it felt equally happy

to have someone on the staff to personify its spiritual climate. In early 1974 it featured its "unofficial unit

chaplain" in its monthly newsletter (Appendix #115).

But it didn't really sit up and bark until Lilith Sinclair came along for a weekend meeting, curious to

see for herself this very odd military phenomenon.

The 306th operated its own radio station, KPSY, which broadcasted each weekend throughout the San

Pedro neighborhood surrounding Fort MacArthur. At one time KPSY had broadcasted to a wider

audience, but then one of its announcers had indulged his creativity over the air somewhat beyond the

limits of decorum anticipated by the FCC, resulting in the loss of KPSY's license.

But KPSY was still on the air locally, and now the radio company commander seized Priestess Sinclair

and dragged her into the studio [on the back of a trailer-truck] for an

interview. It is questionable whether

his purpose wasn't rather to ogle the black-clad witch, and he wasn't alone, as the trailer was packed with

PSYOPers. [He later remarked to me that it was the first time he had ever seen his entire company

together in one place.]

The interview was of course a success, and Lilith was invited into the Battalion Commander's office to

receive from him the certificate of an Honorary Lieutenant Colonel in the U.S. Army - a development

which mildly disgruntled her father and brother, who were **Naval** Reserve officers.

By October Anton LaVey had decided to approve four more Priesthoods - for Paul and Diane Pipkin,

Steve Hollander, and Robert DeCecco.664 Upon hearing the news, DeCecco wrote jointly to Anton and

myself:

"The acceleration of man's development has reached an epic point of change." (*Satanic Rituals*, p. #12)

My thanks to you will be seen throughout - in future days, places, and deeds. The words have been

written, the Order has invited me, and I will respond. You will hear of me, and you will see me, moving in

Your presence. Feel now my presence, as I embrace You.

"It is ever through you that all gifts come to us; knowledge and wealth are Yours to bestow. Renouncing

the weak and lowly, we place our trust in Thee." (*Le Messe Noir*)665

By the end of September, Anton LaVey was ready to officialize "Phase IV" of the Church of Satan's

"Master Plan". I doubt that an actual master plan ever existed, but it

was a suitably impressive and

mysterious oracle to invoke, if nothing else. Anton decided to attribute Phase IV to the nonexistent

Council of Nine rather than himself, and the formal announcement was attested to by the equally-ethereal

“John M. Kincaid”. Its text is reproduced as Appendix #116.

The Phase IV announcement is one of the most interesting and indeed crucial documents in the history

of the Church of Satan. It represents a summing-up of Anton LaVey’s feelings towards the viability of the

institution he had created, headed, and observed for the previous nine years. He had lost none of his

enthusiasm for Satanism, but he had come to the conclusion that the kind of people who joined the Church

of Satan were, by and large, just not mature and trustworthy enough to translate his theories into practice.

But what the Church could not do in fact, as the Ninth Solstice Message implied, it might still

accomplish in fiction. Its reputation had been made, both by Anton and by the many other Satanists who

had upheld the banner of the Church throughout its history. Now that reputation might energize a “Satanic

movement” in more sophisticated circles.

Dr. Frankenstein’s problem was that, after proving he could create life, he was stuck with a live

monster. Dr. LaVey’s problem was very much the same; he was stuck with a somewhat inconvenient, but

still very much alive and enthusiastic Church of Satan. Phase IV, therefore, was his means of commencing

to cage it, if indeed not ultimately destroy it. First its various Grottos, Regional Agents, and members-at-

large needed to be disconnected from one another; then it was a simple matter of attrition until the

membership consisted of only the most passive and docile "underground" Satanists.

At first the monster didn't understand the invitation to enter the cage. To me Bill Murray commented:

664 Letters, M.A. Aquino to Paul Pipkin, Diane Pipkin, Robert DeCecco, & Stephen Hollander, October 3, IX/1974.

665 Letter, Robert DeCecco to Anton LaVey & M.A. Aquino, October 7, IX/1974.

Now to "da piece a'resistance", as an old acquaintance of mine used to say: Reverend Kincaid's

informational letter dated September 27. I understand it; I **think** I understand it! It seems to make sense to

me:

1. A Grotto that becomes too well-established, but which becomes moribund, structured, and bound-up

in its own importance - ergo becomes nonproductive - must necessarily self-destruct. That is why I have

always said that the "Church and chapel" movement, which developed of itself within the organized

Church, was a healthy development. Healthy in that it was fluid and discouraged dogmatism because of the

very nature of the beast. Which harkens back to Dr. LaVey's initial remarks in the *Satanic Bible*.

2. I must say that at this time I cannot fathom Central Grotto's reasoning for the "no contact" rule, other

than perhaps - and I am really reaching for this supposition - that it would prevent some of the factors which

were present in the Wayne West nonsense of several years back. If it

represents a “stratification”, then I

have really lost the thread.

Sorry about my being so cautious about trying not to sound like a gossipmonger. It is not that my

membership experience has made me overly cautious. It is just that I know how I feel about gossip and

“shit-disturbers”, and I know the Church’s attitude on this subject as well. I was just a bit turned off by a

couple of persons last Walpurgis when they made utterances to other members in a manner I felt not to be in

keeping with the dignity of their degrees. That’s all. I suppose it was really nothing. It certainly didn’t affect

me, but it did hurt some others or at least abuse their trust. I will speak of it no more.

I will say I have heard some rather sad secondhand comments about the forthcoming Wolfe biography

of Dr. LaVey. General opinion is that it is poorly researched, poorly written, contains some glaring half-

truths, and is “just not up to snuff”. No doubt I will read it. 666

Whatever the Central Grotto wanted to hear about Phase IV, Murray’s comment wasn’t it. In fact

William F. Murray, with his channels of communication throughout the entire Church, was everything

Phase IV was designed to counteract. From “John M. Kincaid” came an abrupt rejoinder to Murray:

Over the past three years since your being appointed Regional Agent, we have observed no progress on

the regional level. There have been no new members, no observable influence upon the community, and no

individual progress on the part of members assigned to you which would not have occurred without their

association with you.

Your regional newsletter does not appear to be self-sustaining on a regional level, hence should not be

categorized as such. All other regional newsletters concern themselves with local affairs, with the

occasional exception of a “guest contributor” from out of the area. The production staff is chosen from

regional sources, in accordance with the guidance set forth in both the *Cloven Hoof* and past Regional

Agent memos.

In view of the foregoing, the Council of Nine has determined your role as Regional Agent

counterproductive to the direction of self-sufficiency encouraged by the new Phase. As of this date,

therefore, you are relieved of your responsibilities as Regional Agent. Your newsletter may continue if you

wish, but as a personal venture rather than as representative of your entire region’s activities.

Perhaps it will help to clarify certain matters in your own mind if we inform you that you guessed right

when you postulated in your letter to Magister Aquino that the new Phase represents stratification. The

Church of Satan was never intended to be a democratic organization.

May we make a suggestion? Try doing less and producing more. The hamster on a wheel is very good

at “keeping busy”, but we all know the nature of the fruits of his labor. 667

Upon receiving a copy of this letter from the LaVeys, I was appalled; it was overkill. I dashed off a

note of my own to Winnemucca with the intent of applying first aid:

666 Letter, William Murray to M.A. Aquino, September 30, IX/1974.

667 Letter, “John Kincaid” to William Murray, October 14, IX/1974.

I have just seen a copy of Reverend Kincaid’s October 14th letter to you. In my opinion it contains

certain negative connotations that were not intended by the Council. While I am one of the Nine, I was not

at the meeting where this decision was reached. The other members of the Council are aware, however, that

I would have spoken against any change in your status as Regional Agent. 668

To Diane LaVey I hastened to explain my action:

The thing about the Kincaid letter is that it really wasn’t fair at face value. You can’t jump on a

Regional Agent for not recruiting, because we keep telling them that the Church of Satan does not “recruit”.

He is supposed to sit on his haunches until another member contacts him for advice. This function he has

probably performed better than many another Agent. At least I have never heard that he has failed to answer

a letter!

Of course you’re right that his newsletter was not truly intra-regional, but I think it has made a positive

contribution to the Church as a whole. It has some good stuff and some corny stuff, but people seem to get a

kick out of it. I’m sure that, if some Satanist in Murray’s region were to take the trouble to send him an

article for the paper, it would get published. Again it shouldn’t be Murray’s responsibility to shake people

down for articles.

During the past couple of years, Murray has traveled to a number of Conclaves and Grotto affairs,

putting out considerably more funds in doing so than most members would spend. He has made trips as far

away as Canada and N.Y.C. Not one person whom he has visited has made the slightest negative comment

to me about him. Quite the contrary, he has made friends everywhere. This is not to say that he isn't

recognized as a busybody and a gossip. But everyone knows it and accepts him as such. I have mentioned

his removal from the Agent's position to only two people so far - Dale Seago and Lilith Sinclair - and they

were both highly dismayed to hear of it.

Now to the real reason why I sent Murray my follow-up to the Kincaid letter. I know that you just don't

like Murray because of his officiousness, opportunism, posturing, etc., and I can understand your desire to

have him out from underfoot. But the Kincaid letter is not going to accomplish that. Worded as harshly as it

is, it will either cause him to cut his throat, or it will fill him with a desire to be revenged upon "those who

have used him for three years only now to kick him off the back of the train".

A Murray who feels that his honor has to be satisfied could cause us more trouble than DeHaven, West,

Solomon, and Chojnicki combined. He corresponds like crazy, and he is on first-name terms with almost

every Priest, Priestess, and Agent in the U.S. and Canada. If he were to go on a rampage against the Church,

it would be years before the damage could be repaired. He would also be capable of dragging in Buckland,

Martello, and god knows whom else. Even Sammy Davis, whom he knows after having worked on his

back-up crew some years ago. I don't even want to think about it.669

As Halloween loomed, I again felt weary of my role as Eliot Ness and recalled with some nostalgia the

freewheeling days of the Nineveh Grotto in Louisville. Perhaps Lilith and I might be able to start up

something like a Grotto in Santa Barbara - nothing as actively flamboyant as Lilith or Nineveh, but rather

more along the lines of a Satanic study group. I decided to experiment with the nearby University of

California, Santa Barbara campus, and accordingly placed the following advertisement in its *Daily Nexus*:

The Church of Satan, a non-prophet corporation, is considering an experimental collegiate Satanist

circle at U.C.S.B. Interested humans may telephone 682-1357 at midnight. 670

The results of this ad are best summarized by the letter I sent to respondents:

668 Letter, M.A. Aquino to William Murray, October 18, IX/1974.

669 Letter, M.A. Aquino to Diane LaVey, October 22, IX/1974.

670 Aquino, M.A., *Daily Nexus*, University of California, Santa Barbara, October 10, 1974.

While we had anticipated a substantial reaction to the *Nexus* advertisement, the influx of calls turned

out to be quite overwhelming. In addition to the many serious inquiries, of course, there were the invariable

crank-callers. Among messages in the latter category were prayers, declamations, chuckles & giggles,

curses, exclamations (“Far out, man!”, etc.), indignant challenges, “raspberries”, offers of animals for

sacrifice (something we **don’t** do), 8 male and 3 female sexual propositions, 4 news-media inquiries, 2

mantras, an assortment of magical incantations, and one invitation to a secret rendezvous at Howard

Johnson’s.671

Ultimately Lilith and I found no persons of the calibre we sought, so we abandoned the experiment. Its

epilogue was a somewhat bewildered story in the *Nexus* a month later (Appendix #117). But we were

consoled by the news that Anton LaVey was coming south for a Halloween visit.

That visit proved very pleasant for all concerned. Pleased by Mary Every’s article on my involvement

with Satanism, Anton agreed to be interviewed by her as well, and the result (Appendix #118) was one of

the most sophisticated and sympathetic interviews ever published concerning him - and in a newspaper

which had become a national legend for its conservative objectivity. Indeed I recall with pleasure that

perhaps the two interviews most revealing of the gentle, thoughtful side of Anton Szandor LaVey were

done by the newspapers in my own locale at the time - the *Louisville Times* (Appendix #26) and now the

Santa Barbara News-Press.

Lilith, Anton, and I attended an old-fashioned costume party on Halloween evening. I went as a demon

sufficiently realistic to bring the party to a momentary halt, Lilith went as herself, which got it going

again, and Anton Szandor LaVey went as Anton Szandor LaVey.

The following day the three of us traveled down the coast to Los Angeles, joining up with Dale Seago

for a Priestly feast at the Long Beach Naval Officers Club, followed by drinks and discussion at the Gate

of Spain, an atmospheric nightclub towering high above Santa Monica's Huntley House Hotel. The next

morning Anton commented:

Slept fine. Upon sober reflection, feel that our "Mid-Working Executive Regional Conclave" held at

Long Beach Naval Base Officers Club and Huntley House in Santa Monica was a resounding success! - and

should be shared with our more "concerned" members.

"Responsibility to the responsible …" 672

The Black Pope headed out into the desert towards Las Vegas, after which he returned to San

Francisco and sent the following followup:

Now that I'm settled for a bit, I want to thank you for your kindness during the Halloween weekend.

You are the most unobtrusive get-up-and-go-to-the-office-er I've yet encountered.

Speaking of unobtrusive, Tony tailed you and Lilith down Hollywood Boulevard Saturday afternoon

before I last saw you. Didn't hear about it 'til the next day!

Have eaten lots of Mexican food - even had some waiting for me in Vegas. I feel like a taco.

One of the films I worked on, *The Second Coming of Svengali*, is scheduled for December 18 release.

Naturally the D.F.'s (Dark Forces) win at the end.

Tracked down *Satanis* before I left for Durango. Budget Films in L.A. lists it in their rental catalogue.

Now I must track down the producer to extract a print that was promised me - in 1968.

Excuse me. I hear an enchilada calling (good song title). 673

671 Letter, M.A. Aquino to *Daily Nexus* advertisement respondents, October 17, IX/1974.

672 Note, Anton LaVey to M.A. Aquino, November 1, IX/1974.

673 Letter, Anton LaVey to M.A. Aquino, November 14, IX/1974.

In November the Church of Satan made another type of media appearance - in the plastic world of

commercial aviation, as United Airlines' magazine ran a photo of Anton, together with the following

capsule:

San Francisco is also famous as the headquarters of the international Church of Satan. An early

documentary film called *Satanis* purportedly showed black-robed members performing a Black Mass with a

nude woman for an altar.

But the Church is presently attempting to improve its public image, emphasizing its members'

intellectual commitment rather than the more sensationalistic aspects which the press is so quick to pick up.

Taking a position against "pious nonsense", whether religious, philosophical, or political, their leader

Anton Szandor LaVey proclaims, "Satan is the best friend traditional religion has ever had, as he's kept it in

business all these years." 674

The Winter Solstice - December 21 - found Lilith and myself back in Los Angeles as guests of Forry

Ackerman during the annual meeting of the exclusive Pinckard Science Fiction Salon at his home. We

bumped noses with such notables as animator Ray Harryhausen, author Robert Bloch, producer George

Pal - and a cheerful lady named Edith Eyde, who informed us that she lived alone in her Los Angeles

home - except for an entourage of **thirty-one** cats!

Eyde inquired of me whether I had ever heard of a piece of music called *The Hymn to Satan*. Indeed I

had, I responded. It had been composed by Dietrich von Kroeller in Berlin, played in the Sportspalast, and

subsequently adopted by the Church of Satan. When I hummed a few bars, Eyde chuckled. She **herself**

had composed it in 1939, she avowed, and dragged Forry Ackerman over to verify same [which he did].

She then proceeded to write out the never-before-heard words of the *Hymn* for me on a piece of scratch

paper produced by the Ackermonster:

Hymn to Satan

Satan, Prince of Darkness

Ruler of all evil things,

We are your disciples,

O most powerful of kings.

Teach us all your evil ways,

Let us know your blackest arts;

You are ever in our souls,

You are ever in our hearts.

After leaving the Pinckard gathering, Lilith and I drove across

Hollywood to Dale Seago's Yuggoth

Grotto, where a gala Black Mass was conducted. Sipping some Goblin Juice made from Anton LaVey's

Compleat Witch recipe, I reflected that it had been a very productive year for the brethren of the Left-Hand

Path.

674 "Does the Medium Have the Message?", *Mainliner* magazine, United Airlines, November 1974.

Michael Grumboski ("Shai"), who had begun his Satanic career as Wayne West's principal lieutenant

in the Babylon Grotto, had long since become one of the pillars of the Church of Satan in the midwest. He

had survived the Babylon disaster only to find himself in the midst of the Stygian scandal. Surviving that

too, he had gone on to reunite the Ohio and Michigan areas as best he could.

Douglas Robbins' Belphegor Grotto, another Babylonian colony, had finally trailed off into

nothingness, but Shai's own Phœnix Grotto and Tom & Colleen Huddleston's Typhon Grotto had worked

out a loose coalition of Satanists - including Regional Agents such as Stephen Hollander of Ottawa and

Arthur Zabrecky of Cleveland - to conduct regular activities, publish newsletters, sponsor successful

Conclaves, and represent the Church very commendably indeed.

Shai had ultimately attained the Priesthood, and at his ordination ceremony during the East-II

Conclave in Louisville in VII/1972 I had presented him with my own III° medallion. His dedicated but

mischievous manner had become a Phœnix trademark, and it seemed - finally - that the Church of Satan

could relax concerning the “cursed” city of Detroit.

The East-VI Conclave brought the first ominous signs that such expectations might still be premature.

Reports trickled back to San Francisco and Santa Barbara to the effect that Shai had been something other

than his usual, ebullient self. He had been morose, apparently deeply troubled about something he seemed

determined not to discuss. Old friends shook their heads but concluded that it was none of their business.

And then, in June IX, Shai surprised the Central Grotto:

Be it known to all concerned that upon this date, June 1st in the Ninth year of the Dark Lord’s reign, I

formally request the Council of Nine to be relieved of all duties and pleasures granted to the Priesthood III°.

Due to an increased concern over greater cooperation and understanding between the various Satanic

churches, I feel that I can no longer discharge my responsibilities fully and in the best interests of the

Church of Satan. I trust no ill will shall be generated by my actions. Over the past five years I have come to

love and respect the great many individuals I have had the pleasure of meeting within Church circles. My

sincere thanks to Dr. LaVey for all he has taught me and the world about living and enjoyment of life. 675

What had sparked Shai's sudden concern for other "Satanic churches"? A short time earlier Joseph

Daniels and Clifford Amos, moving away from John DeHaven's "Church of Satanic Brotherhood", had

with ruffles and flourishes announced the formation of the "Ordo Templi Satanas", in which both of them

assumed the degree of Magister. In the *Cloven Hoof* I referred to such "Mexican Generals" scornfully:

Some of these people are loners who want instant status and/or notoriety. Others are ex-members of the

Church of Satan whose ambition for advanced degrees exceeded their capability to meet the standards

necessary for such degrees. Our general policy on nonaffiliated Satanists is that they are free to indulge

675 Letter, Michael Grumboski to Central Grotto, June 1, IX/1974.

themselves as long as they do not get underfoot. We recognize no Satanic offices or titles save those

conferred by our Church. 676

Joseph Daniels wasn't pleased. He promptly prepared a circular and mailed it to all members of the

Church of Satan known to him:

Under the title of "Mexican General Department" the Editor of the *Cloven Hoof* recently delivered a

rather fatuous opinion on "nonaffiliated Satanists", as he so calls them. The fact of the matter is that the

Church of Satan is not now and never was the governing body of Satanism. Contrary to his implication, no

credentials from that organization are necessary for a person to be a legitimate priest [yes, even high

priest!], magister, or whatever. On the other hand, as has been proven on several occasions, a person's

bearing such credentials is no guarantee of anything.

In fact **Doctor** Anton Szandor LaVey, **High Priest and Magus of the Black Order**, is very much a

Mexican General himself, unless some silver tablet has been found buried on Nob Hill inscribed with an

Infernal mandate. To be sure, the notoriety he has received no doubt helps support the burden of his titles.

Yet he claimed them when he was just a parvenu appearing in girlie magazines for publicity! The point is

not that Dr. LaVey does or does not deserve his position. The point is that ultimately he is in the same boat

as the rest of us. If the above is true of Dr. LaVey, then I hardly need add that his creations and grants

cannot amount to any more than those of a Mexican General. 677

My response was to send out a bulletin to the Priesthood and Regional Agents in which I provided a

brief account of the events in Stygian which ultimately led to the cancellation of its charter and expulsion

of its ringleaders, as discussed at length in Chapter #17, as well as a summary of subsequent DeHaven/

Amos/Daniels doings as recounted in Chapter #26. I indicated my opinion of Daniels' "moral indignation"

with a drawing of a guillotine in which a chute descended from the chopping-block, accelerating the

severed head towards a set of bowling pins emplaced a short distance away.678

Now, considering Shai's surprise announcement, I could assume only

that he had been somewhat

sympathetic towards Daniels & Co. I responded to him:

Your June 1st letter has just reached me, and it just doesn't make sense. As the reason for your

resignation, you cite "an increased concern over greater cooperation and understanding between the various

Satanic churches". As far as Satanic interest groups or societies are concerned, you are well aware that our

policy is - and always has been - to encourage and assist them wherever possible. We ask only that they

acknowledge the debt they owe to Dr. LaVey, without whom any open Satanic activity in this country

would have remained quite impossible. And obviously we will not endorse any "Satanist" institution which

we sincerely believe to be fraudulent.

If you are speaking about the DeHaven and Daniels groups, you really perplex me. DeHaven used his

Grotto charter as a front for criminal activity, and the bulk of the evidence and documentation concerning

this was provided by you. Daniels used DeHaven's newsletter to slander us and insult our High Priest.

Amos was asked to resign because, as an official of the Church of Satan, he participated in a curse ritual

directed against you. In spite of all this, we have made every possible effort to avoid interfering with the

private lives and interests of these and other individuals. We made no comment on DeHaven's new group

until he saw fit to misrepresent us in the public news media.

Are you seriously suggesting that we should now get down on our knees and thank these people for

having kicked us in the face? Instead of feeling so damned sorry for them, how about thinking of all the

honest and straightforward members of the Church of Satan whose reputations in the community and whose

676 Aquino, M.A., “Hoofbeats”, *Cloven Hoof* #VI-1, January/February IX/1974.

677 Daniels, Joseph, “Memorandum” in *Grimorium Verum* #III-1, March IX/1974.

678 Letter, M.A. Aquino to Priesthood & Regional Agents, May 24, IX/1974.

trust in the Church were jeopardized? Are we supposed to forget Daniels’ repeated insults to Dr. LaVey just

because Daniels has now decided that **he’s** going to forget about them?

Now to another point: Damned right we recognize no other “Satanic churches”. The mandate for **the**

Church of Satan comes directly from the Prince of Darkness himself. If we were not convinced of this, it

would be hypocritical to call ourselves by the name that we do. It would be hypocritical of Anton Szandor

LaVey to assume the title of High Priest, to say nothing of Magus V°. It would be hypocritical of me to

accept the position that I hold. Likewise it would be hypocritical of us to recognize any other organization

purporting to be an authorized church of Our Lord Satan. The theist churches see nothing inconsistent in

each proclaiming to have “the true word” while at the same time endorsing all the competition. We do. Shai,

the Church of Satan is not a game. If it were, I for one would have nothing to do with it. 679

Diane LaVey commented to me shortly thereafter:

We think you gave a fine, unemotional account of the Michigan/Ohio/ Louisville situation in your recent

letter to Priests and Agents. Also your comment to Shai that “the Church of Satan is not a game” holds a

certain ominousness. In general the tenor of your memoranda has been carefully (seemingly casually)

instructive along the lines Anton has in mind. 680

While waiting for Shai’s reply, I queried Arthur Zabrecky, who responded:

Your letter concerning Rev. Grumboski reached me today, and I was completely taken by surprise, to

say the least. I contacted Warlock Huddleston and was told by him that Shai is in Mount Vernon visiting

with him and Colleen. From what Tom told me, he didn’t let on to Shai that he knew anything about the

circumstances of his resignation. Shai indicated to him that this was merely a leave of absence for about a

year, as the pressures of his father’s illness and his own busy workload have been building up on him.

If I can be of any assistance in this matter, please let me know, as my time and expense couldn’t be too

great to ensure that things are well with Shai. My wife and I both feel close to him, as he has visited here in

in Cleveland several times. 681

Tom Huddleston’s comments arrived a few days later:

Hopefully I can shed some light on the matter. On June 1, the date of his retirement notice, Shai called

Colleen and myself from Detroit to inform us of his decision. Among his reasons for resignation was “an

increased concern over greater cooperation and understanding between the various Satanic churches". He

further explained this as a desire to work with some of the other competent Satanic groups in and around

the Detroit area. None of these groups, according to Shai, are even remotely affiliated with DeHaven's

bunch. One group he mentioned is headed by former Church of Satan member Douglas Robbins.

As was the case with your initial response to Shai's announcement, I nearly hit the ceiling, for Shai and

I have been very close friends and fellow Satanists since our meeting during the Stygian crisis. I too

expected pressure from an organization or individuals as his real reason for taking leave. But at no time

during our conversation was this evident.

His main reason was a desire to temporarily relieve himself of the responsibilities and demands of the

Priesthood, to "allow some time for himself". He has mentioned this desire to me before in a casual manner,

and I do believe it to be the real reason for his retirement.

Shai has assured me that, as always, he still maintains the highest respect for Dr. LaVey and the Church

of Satan, and that he hopes to return to Church activities in about a year. Both Colleen and I are saddened

679 Letter, M.A. Aquino to Michael Grumboski, June 5, IX/1974.

680 Letter, Diane LaVey to M.A. Aquino, June 8, IX/1974.

681 Letter, Arthur Zabrecky to M.A. Aquino, June 8, IX/1974.

by his decision, yet we are confident that he has chosen retirement in the best interests of his personal life

style, and that his decision was not influenced by threat, financial damage, or coercion. 682

And then there was Shai's own answer to my inquiry:

No, I am not under any duress in my decision. In a former exchange we discussed the duties of a

Satanic Priest, and at the head of the list was his primary concern for himself. That's my primary goal now.

The baby-sitting and other mundane tasks of a Grotto Leader have taken their toll upon my love and respect

for the Church and its ideals. It has come time for a vacation. I am currently taking a night course and wish

to devote as much time as I can to it. I have invited the Phœnix membership to join me once a month for

ritual and discussion, but I no longer desire to serve as Regional Agent. The load of full-time work, part-

time education, and full-time Church office simply takes too much out of my life. My increased concern for

intra-Satanism rivalry remains. We stated that, unlike the Wiccan and Christian groups, we would not

engage in backbiting and mudslinging. Yet in many cases we have. Of course you must defend yourself if

someone attacks you, but in some of our defenses I feel we have gone overboard. With regard to Stygian

and DeHaven, what I reported was, to the best of my ability, correct and just. 683

This seemed reasonable enough; Shai needed a vacation. He had certainly earned it! But why the

resignation of his Priesthood? And what if anything lay behind this sudden concern for non-Church of

Satan groups? An ominous answer arrived from, of all places, the Lilith Grotto. Stuart Levine, the Grotto's

chief information scrounger, had laid his hands upon the latest issue of the newsletter of the National

Renaissance Party, a neo-Nazi outfit run by a middle-aged New Yorker named James H. Madole. In the

newsletter Madole announced:

Seth Kliphoth, the N.R.P. organizer for the state of Michigan, attended a gathering of the Odinist

Movement in Toronto, Canada on March 23rd, at which time he skillfully expounded the N.R.P. philosophy

to those in attendance.

Mr. Kliphoth was accompanied by Ronald Slote and Dennis Pilat of the Americans for Western Unity

Movement, which is based in Michigan. Other speakers at the Odinist gathering were Paul Hartman of

Canada's Western Guard Party and a young N.S.W.P.P. (American Nazi Party) man from New York City.

The Western Guard Party has been making headlines in Toronto by virtue of its bloody street battles with

Maoist elements in that Canadian city.

Mr. Kliphoth, Catherine Holleran, Rev. Blackshire, and several devoted students of occult philosophy

who are Michigan supporters of the N.R.P., have formed the Order of the Black Ram to celebrate the

ancient religious rites of the Aryan Race.

On March 21st (the Spring Equinox) members of the N.R.P. and friendly occultists gathered to

celebrate this ancient and revered ceremony. We hope to have pictures from Michigan for our next issue

which should demonstrate the sincerity of our followers in breaking away from all Semitic religious

customs as well as their intent to revive the Sacred Rites of our Aryan forefathers by word and deed. 684

"Reverend Blackshire", said Levine, was one of Shai's aliases. A few days later further disturbing

news arrived from Zabrecky:

Last August Shai informed my wife and me that he had started another group. After seeing the card

("The Shrine of the Little Mother"), we kind of tried to laugh it off as a joke. But from Shai's reaction we

could tell that it was not a joke to him; it was in fact very serious. He showed me an ad in *Fate* magazine

682 Letter, Thomas Huddleston to M.A. Aquino, June 15, IX/1974.

683 Letter, Michael Grumboski to M.A. Aquino, June 16, IX/1974.

684 Madole, James H., *National Renaissance Bulletin*, March/April 1974.

from the "Brotherhood of Peace and Tranquility" that offered for $3 a charter in any given area using

whatever name the person submitting the required fee desired. This outfit is from somewhere in California.

I might add that "Reverend Blackshire" is the same name that Shai used here in Cleveland when we

appeared on WERE radio last year. Also, when my wife and I visited Shai last August for what was to be a

Satanic wedding ceremony, I was caught completely off-guard when I found out that Shai had invited Doug

Robbins and a half-dozen of his members to what was to have been a Church of Satan activity. Shai also

relayed to us that he had attended several rituals with Robbins and his group where blood sacrifice had been

used. This was in the form of a chicken whose feathers were still on his robe. 685

The “Shrine of the Little Mother” and the “Order of the Black Ram” were two “Satanic” groups listed

by Joseph Daniels in his *Grimorium Verum* newsletter. In the August 1974 issue Daniels had summarized

the Order of the Black Ram’s brochure:

The O.B.R. is structured along traditional occult lines, having “five degrees within the Order proper,

ranging from Practitioner (I°) to Grand Magister and High Priestess of the Order, sole holders of the V°”.

To be sure, the existence of two persons holding the ultimate degree is somewhat unusual. For those who

are not ready for active membership, there is the possibility of associate membership, which “entitles one to

receive a membership card, pentagram, and the monthly publication”.

The following is put forward as the organizational objectives of the O.B.R.: 1- To uplift our people to

the knowledge of their own godhead. 2- To build an elite corps of master magicians. 3- To celebrate all

Satanic holidays at their proper time. 4- To teach what we can: astral projection, geomancy, Tarot,

conjuration & evocation, construction of the tools of the Art, etc. 5- To live in harmony with all things

natural, to let our life-style be one of tribal community, and to foster the tribal attitude among our brethren.

It should be noted that, in this brochure at least, the O.B.R. strongly supports the viewpoint of Dr.

Anton LaVey. Indeed they go so far as to say that the *Satanic Bible* is “the foremost authority on Satanic

philosophy”. They add, however, that “a member of the Order,

although recognizing the basic spiritual

impetus of the *Satanic Bible*, must carry it even further than that". 686

"Harmony with all things natural" didn't square with chicken sacrifice, nor did the rest of Daniels'

description sound as foreboding as Madole's. Added to this was my own conviction that Shai was

essentially a person of integrity. I couldn't conceive of his involvement with something disreputable to

him. The only thing to do, I decided, was nothing - at least until the situation became clearer. And, since

Shai had resigned the Priesthood and reassumed the II°, his personal life was less the Church of Satan's

concern than it would have been had he remained our ordained official.

The surprises were not yet at an end. Anton LaVey, it seems, was no stranger to the National

Renaissance Party, as he related to me:

The N.R.P., headed by Madole, is composed largely of acned, bucolic types transplanted to New York.

They spend their time getting jeered at in street demonstrations. Yes, the Nazis did it too, but they had a

fresh approach. Nowadays, however, swastikas sell books and movies but not supermarket shoppers. I

know Madole personally and have been to N.R.P. headquarters. Even have card.

They would do anything for us. So would Klan, for that matter. I do not endorse either, but

acknowledge camaraderie from any source.

Madole is actually a nice chap who is doing his thing. No need to fret over Hell's Angels types. They

will come in handy one day, whether they be American Nazi Party or Jewish Defense League. 687

I responded:

685 Letter, Arthur Zabrecky to M.A. Aquino, July 9, IX/1974.

686 Daniels, Joseph, “Order of the Black Ram”, *Grimorium Verum*, August IX/1974.

687 Letter, Anton LaVey to M.A. Aquino, June 24, IX/1974.

Lilith Sinclair has given me a detailed rundown on her past contacts with the N.R.P. Evidently Madole

invited her and her chief assistants to one of his meetings some time ago.

Lilith said she was thoroughly disgusted with the type of persons present - that they were all people

who had been in and out of jail for petty crimes, and that there were only two persons who could possibly

be classed as “intellectuals”. The meeting was held at Madole’s house, which she said was practically

overflowing with Baphomet emblems.

This isn’t much help to us, but I guess there isn’t much we can do about it. 688

The least that I could do was to say something to our field officials in the area. I prepared a fact sheet

for Sinclair, the Huddlestons, Zabrecky, and Hollander in which I said:

According to Satanic criteria, the importance of Nazi Germany is that it succeeded in touching the very

core of human behavioral motivation factors. In short, Adolf Hitler knew what really makes people tick, and

he formed a political party designed to make those desires legitimate and respectable in German society. As

you know from the *Satanic Bible*, people are motivated basically by crude and bestial emotions - greed,

lust, hatred, envy of others' success, desire for power, desire for recognition, etc. Civilization has repressed

such anarchic emotions in order that people may live together with a certain amount of peace. When one

deliberately unleashes those emotions, consequently, there is going to be a bit of unpleasantness - war,

domestic purges, or the like.

The importance of Adolf Hitler is not that he preached the base motivations of humanity. He is

significant rather because, once he had released them, he succeeded in controlling them on a national scale.

A lesser man would have become unnerved by the unprecedented concentration of power in his hands, or

would have been weakened by power cliques. The strain on Hitler was evident, and more than anything else

it probably presaged a relatively quick decline and death for him.

The odds against the Nazis seizing total control of Germany, to say nothing of conquering practically all

of Europe in less than three years, were staggering. They were overcome both by luck and by the natural

appeal of the emotions to which Hitler was appealing. Until the closing days of the war, Hitler wasn't just

mildly popular in Germany; he was **wildly** so.

As for the rest of the world, struggling to extricate itself from the depths of the Great Depression, it

couldn't help viewing Germany's phenomenal economic recovery with

awe, if not outright admiration.

Nazi Germany seemed to have ten times the energy of any other country, and no one could understand why.

The keys are there for those who can read them. They are spelled out in extraordinary detail in the most

obvious place: *Mein Kampf*. It is in vogue today to say that *Mein Kampf* is boring, disorganized, illogical,

and unreadable. This is true - for minds conditioned to the platitudes of egalitarianism. A first-grader

wouldn't get very far with a textbook on atomic physics either.

Mein Kampf is a political *Satanic Bible*. For control of mass movements of human beings, it is far more

important than anything ever written by Jefferson, Locke, Marx, Lenin, or Kissinger. Volume II, which

deals with political theory, is more useful than Volume I, which is more of a history of the Nazi Party's

early years.

When you read *Mein Kampf* as a political textbook, however, you must mentally eliminate the

dependence upon anti-Semitism which pops up now and then. This was a personal quirk of Hitler's, which

later became a convenient scapegoat for German frustration. It is essentially unimportant to the main points

of *Mein Kampf*.

Today's legacy of Nazi Germany is one of horror and loathing, primarily because of Auschwitz and the

other extermination camps. Anything of a positive nature accomplished by the Nazis is instantly submerged

by comparison. Around the entire world it is taboo to even mention the Nazis favorably, to say nothing of

making a pro-Nazi motion picture or writing a pro-Nazi book. This taboo is so powerful that it is one of the

few things upon which the communists and the capitalists agree. Study of Nazi Germany is sanctioned only

if one dutifully proceeds on the precept that it was a nightmare. In terms of the extermination camps, of

course, it was.

688 Letter, M.A. Aquino to Anton LaVey, July 1, IX/1974.

We are fortunate that the Auschwitz taboo prevents people from looking too closely at the rest of Nazi

Germany, or from experimenting with any of its regular governmental doctrines. Because they **work**. They

are the essence of true political power. Anti-Semitism is irrelevant to them.

When analyzing the history of Nazi Germany, the anti-Semitism cannot be ignored. When applying the

political principles of *Mein Kampf* to present and future situations, it must be.

It is also necessary to note that the specifics of *Mein Kampf* were keyed to the specifics of German

national traditions and current problems. To ape the Nazis' approach under other circumstances would be

useless. A political solution must be tailor-made to the political environment at hand.

Now you may understand why all avowed neo-Nazi groups are pariahs in the eyes of the Church of

Satan. First, they know nothing at all about the true keys of power employed by Hitler. Instead they glorify

the anti-Semitism and the more ostentatious attributes of Nazi Germany which have been glamorized by

Hollywood. Secondly they openly champion Nazi Germany by name, setting themselves up publicly

against the Auschwitz taboo. Thirdly, they propose 1930-German solutions to 1970-American problems.

In summary, the neo-Nazi groups have not only ensured their impotence - because no realistic politician

or interest group will come near them - but they have also ensured their prompt destruction upon the

slightest possible excuse. They have been ignored so far only because of their small numbers and the fact

that most people regard them as refugees from the loony-bin. It is ironically true that a right-wing backlash

in the United States - which is what the neo-Nazis are hoping for - would wipe them out first.

If an American Führer does appear, he won't be wearing a uniform with a swastika armband. He will

wear a business suit, and he will be calling popular attention to the patriotic virtues of 1776. 689

Anton LaVey's comments on the same subject arrived a few days later, in a letter to me which, upon

reflection concerning the volatility of its contents, he had marked "SECRET":

Your memo re Shai and Madole was first-rate and explained things well. Your letter to Shai echoed my

sentiments: that we owe other groups absolutely nothing, and that there is no need to establish "greater

understanding" with those who have either ignored or maligned us.

I am pleased, however, with our enemies, imitators, and rejects for drawing off those within our ranks

who are unworthy, unstable, or otherwise expendable. They are performing that time-consuming and

unpleasant task for us and are isolating themselves, whereby they are easily monitored. A deviant group

manifests its plans and actions far more obviously than does a single deviant within an ordered structure.

If Shai wishes to dally with other factions, he is free to do so, as you stated in your letter relieving him

of the Priesthood. I like Shai and wish him well, but I cannot help pondering his possible shortsightedness,

especially regarding the Nazi ramification.

Your analysis of the relative merits of National Socialism and the lack of understanding of same by the

American neo-Nazi types is of course accurate. The N.R.P. is enamored with the Church of Satan. Their

racist ideals are also worn on their sleeves and, I believe, are as removable as their armbands.

Brazilian and Argentinean bandits have crosses, stars of David, and any other symbol that appeals to

them embroidered on their clothes in profusion, yet are as irreligious a caste of brigands as you'll find.

Mexican-American pachucos and teen hoodlums of the forties and fifties had tattooed crosses with rays

emerging adorning the space between thumb and forefinger, yet never entered a church and eschewed

Christian ethics.

What I'm trying to say is that symbolism and symbolism alone supplied their identity. That's the way it

is with most outlaw groups. There are only two ingredients necessary for their existence: a symbol and a

scapegoat.

The N.R.P. already has the swastika, but obviously is drawn to our sigil. They have the "Jews and

Niggers", but if properly propagandized could transfer their wrath to our enemies. How? Through just such

extensions of propaganda as *Occult Reich* which have emerged from the *Satanic Rituals*. A prognosis from

one of their minds, albeit simplistic:

689 Letter, M.A. Aquino to Thomas & Colleen Huddleston, Arthur Zabrecky, Stephen Hollander, & Lilith Sinclair, July 1, IX/1974.

"We love the Nazis. Therefore we love their symbols. We hate their enemies. Their enemies were Jews.

Everybody thinks the Nazis are bad, like devils. The Church of Satan is supposed to be bad too. But LaVey

never says bad things about the Nazis in his books. Neither do Hell's Angels say bad things about the Nazis.

The C/S must be O.K., like the Hell's Angels. The colors are similar. The Angels, the Nazis, and the C/S.

All together. Even the Klan. Night Riders all. **Now** the enemy is the **weakling**.

All my life **I've** been the weakling, but with my swastika I'm **strong**. My Satanic amulet gives me

power. I'm not a misfit anymore, with pimples and a heart murmur and flat feet. What does it matter

anymore that I can't play baseball or don't spell too good? So what if I can't get a girl - I got my armband.

If some big-nosed Jew doesn't like it, we'll mash him. Same goes for the coons. They want to take over the

White Man's world.

Maybe we could get the C/S to help us defeat the kikes and niggers so America can be pure again.

What's that you say? The real enemy is organized religion? All those solid white people are the ones who

make the most jokes about us? The C/S is the strongest force who likes the Nazis and would let us keep our

swastikas, but their worst enemies are not the niggers and kikes? Their worst enemies are the 'pure' whites

who never had to be outcasts like us?

You mean the Jew thing was just a ritual with the Nazis? Yeah, I read where the Nazis hated the

Christians too but couldn't let it be known. That they were really Satanists.

Shit - we ought to concentrate on the enemies of Satanism … wipe them out. Then swastikas can fly all

over. You say the Baphomet is pretty much the same thing? Sure, I'll keep it secret. Yeah, I understand: we

only use the swastika in super-secret rites, like in the *Satanic Rituals* …"

You see, we are dealing with intelligence levels on which imagery and ideals are easily interchangeable.

I wish I had known of Lilith's visit to N.R.P. headquarters and of their subsequent attempts at alliance in

"The Magician". If Lilith couldn't have propagandized them properly, then I could have, through their

leaders. I've done it with them in part already. All it takes is a little knowledge of metapolitics, general

semantics, and twentieth-century history.

As it stands, there is only a handful of them. But if they were to revamp their approach, their ranks

would grow. 690

Consider one of James Madole's letters to Stuart Levine in light of Anton's observations:

Since Mrs. Sinclair is still in New York City, I wonder if you would be good enough to have her phone

me any evening. It would be appreciated if you would do so likewise, as I am trying to find a small group of

people who could utilize their services in breaking some of our NRP officers and men into the more

advanced concepts of occult philosophy.

Naturally I have my own methods, since not all facets of occult philosophy are consonant with the type

of mentality we are trying to nurture. And I would discuss these methods with any small team of people that

either you or Mrs. Sinclair could recommend and introduce me to. This is what I had in mind when I

suggested a meeting with Ronald Barrett, since he would have considerable contacts through his shop. 691

Here there was a humorous detour. Upon comparing Madole's material to that of historical Nazism, I

couldn't help thinking how sorry it looked. The Church of Satan could certainly have put more zip into it,

had we been at all politically inclined. 1974, as recounted in Chapter #30, was a political low-point for the

United States, being the time of Watergate. Disgust with the system was rampant.

I drew up a parody of the Great Seal of the United States: The eagle was replaced by a bat. Instead of

arrows and olive branches, the bat's claws clutched a trident and an inverted cross. The constellation of

stars was replaced with a pentagram, surrounded with "National Satanist Devil's Advocate Party" (a play

on the "NSDAP" initials of the old German Nazi party). Under this blasphemous creation I dashed off a

few paragraphs of soapbox sentiments:

690 Letter, Anton LaVey to M.A. Aquino, July 5, IX/1974.

691 Letter, James Madole to Stuart Levine, September 17, 1974.

The United States of America, long the bastion of moral strength, national integrity, and economic

growth through honest work, has entered a period of cancerous decline. If not arrested in time, this process

will destroy the country and the stability which it has maintained throughout the entire world.

You have seen your personal freedom eroded through massive, bloated, interlocking bureaucracies in

local, state, and national government. You have seen once-vital political parties become pathetic farces

caught up in endless duels of meaningless rhetoric. You have seen the fruit of your labor taxed from you - or

systematically destroyed through government-sustained inflation …

The National Satanist Devil's Advocate Party is so called because it champions human values which are

held in contempt by decadent America. It is also so called because it opposes the doctrines of organized

Christianity which have made weakness a virtue, strength a vice, and unequal achievement a crime. The

party is affiliated with the Church of Satan, which pursues similar goals through nonpolitical means. 692

I ran off only a couple of copies of this Quixotic creation, one of which I forwarded to Anton and

Diane LaVey. Anton's response arrived shortly thereafter:

N S D A P

Herr Politische Leiter Michael A. Aquino

Aussendienstelle Santa Barbara

Kalifornia, Nordamerika.

Dear “Mike”:

You must be joking, ha ha, but of course when you made mention to my Frau regarding politische

Partei. How gets by you such an cuckoo ideal I have a trouble to fathom. You, as well as myself know that

suchkind of thinking is nonsense of the first Wasser. My friend, when der Tag comes, then perhaps we

entertain a thought or perhaps two thoughts. Until then, it is of the utmost importance to put aside this

madness.

Of course and most reasonably, we will continue in the development of our most needed functions:

Abwehrpolizei, sites for future Konzentrationslagen, and but of course a finely appointed Salon Kitty such

as Heydrich had in Berlin for the joy of senior officers.

I might add, as matter of fact I will add to this the extreme impotance of elimination of all non-Satanists

by humane means. I have some new and worthy experiments in the rear end of my mind in which instance

many non-Satanist “volunteers” will be useful. So much for sonderbehandling.

At any rates, you are possessed of a grand imagination when you make a suggestion of politische Partei.

I have bet your Fraulein in Sommerland would have ein good belly laugh if she could hear of such

ridiculousness. We are a peaceful Volk, wanting only that the Welt bow to our domination. If the good

peoples want us to provide Politik for them, they will ask. In the means while we let them hit each other and

steal purses and get rapped in parks. Maybe after some time they will ask us and then we can provide

politische solution. Until then, please my friend und Brüder, excuse my typewriting [my Sekretär is tied

up], and keep a cold head concerning politische Partei.

Ewiges Satan,

Anton Szandor LaVey

Satanische Reichsführer693

As it turned out, Michael Grumboski's fling with the Order of the Black Ram ended innocuously

enough in December of 1974, when another surprise communiqué arrived from him:

I am agreeable to returning to active Church involvement. After reviewing (a nice term meaning

"talking to myself") possible areas of research for the Church, I have selected these: (a) the use of microfilm

for storage of *Hoof* and other important Church-related papers, (b) donation of Cobol programming to the

692 Aquino, M.A., "NSDAP" circular, September IX/1974.

693 Letter, Anton LaVey to M.A. Aquino, October 24, IX/1974.

Church, (c) a technical newsletter with just a little offbeat Polish humor to keep me entertained, (d) my

assistance with any problems or pressure-points in my region, and (e) opening of the "Finestkind Grotto &

Dry Cleaners" [income to cover local expenses, you know]. 694

It seemed that Shai had come safely through the Valley of the Shadow of Death, and that there were

not to be any further problems with neo-Nazism.

But we hadn't seen the last of the Order of the Black Ram. The head ram, who had now changed his

stage name from "Seth Kliphoth" to "Seth Typhon", was, unknown to me at the time, a Church of Satan I°

member named John T. Amend. In December 1974 he sent a selection of his newsletters and pamphlets to

Anton LaVey, who asked John Ferro to reply on his behalf:

Reverend Seth Typhon

Ordo Caperorum Nigra

Dear Reverend Typhon:

Thank you for the material you sent concerning the Order of the Black Ram. It seems that you have

initiated the sort of independent yet cooperative posture which we both advocate and encourage. Dr. LaVey,

who has read the newsletters and your correspondence, has expressed his pleasure at the recognition you

have shown him and joins us in wishing you success in your endeavors.

The structure of our organization encompasses varied segments in and of itself. It is not a "catholic"

attitude which precludes additional official affiliation with other Satanic groups. It is in part that we have

our hands full tending to our own. We hold any individual or group which favorably recognizes Anton

LaVey and the Church of Satan in automatic alliance with us. It's as simple as that.

It may surprise [and please] you to know that there are scores of both self-admitted and *de facto* Satanic

groups now operating, each within its own peer level and social climate. These range from outlaw

motorcycle clubs to academic fraternities. Each in its own way is essential to our common goals. When one

observes the perennial friction encountered in non-Satanic occult groups, we Satanists can take pride in the

cohesiveness we have maintained as a movement.

The reason should be apparent. Satanism in its contemporary form makes enough sense so as to

eliminate an opportunity for vast differences of opinion between groups or factions of Satanists.

It is the Satanic tenet of “doing one’s own thing” that minimizes rivalries prevalent in other

philosophical and religious persuasions. Though personal methods of Satanic expression vary, vast

deviation from the groundwork laid by the *Satanic Bible* can only result in foolishness, i.e. hyper-

intellectual abstraction at one extreme and fundamentalist Christian-inspired antics on the other. Thus

unqualified would-be Satanists remove themselves by the unsoundness of their acts.

You have expressed this in the *Liber Venifica*, a well-written and put-together publication, for which we

have enclosed our $5 check for a subscription.

In summation, we admire your group as a separate entity, in accord with the individualistic premises of

Satanism. Yet we consider a council of Satanic groups to be a dilution of potential strength, for reasons

which we have empirically observed. Let us be bound by mutual ideas and goals, not by paper and

institutionalism, and we shall emerge victorious.

Rege Satanas!

John A. Ferro

Magister Caverni IV°695

I was surprised and incensed. Never before had the Church of Satan recognized any “Satanic

priesthood” other than its own as legitimate, and indeed this policy had been reaffirmed in the *Cloven*

Hoof as recounted earlier in this chapter. Nevertheless I could hardly embarrass Ferro - or overrule him,

694 Letter, Michael Grumboski to M.A. Aquino, December 31, IX/1974.

695 Letter, John Ferro to Seth Typhon, January 7, X/1975.

since it was evident that he was speaking for Anton LaVey himself. I added a letter of my own to “Seth

Typhon” in which I reluctantly employed the same “Reverend” which Ferro had used:

Dear Reverend Typhon:

Our San Francisco office has briefed me on your letter and enclosures to Dr. LaVey. On the whole I am

in agreement with Magister Ferro’s comments. At the same time I would appreciate being able to put a

question to you:

It always pricks my curiosity when I hear of an individual who, while professing to endorse the *Satanic*

Bible, elects to form a new organization instead of seeking affiliation with the Church of Satan. Sometimes

this indicates that an unfavorable distinction is being drawn between the doctrine and the organization

which was established to embody that doctrine. On other occasions - particularly when exalted titles

manifest themselves - the person may simply have a higher opinion of himself than he suspects the Church

of Satan will endorse. Financial motives may be involved as well.

There are no statements in your doctrinal papers that are at odds with the standards of the Church of

Satan, so why have you felt it necessary to form the O.B.R.? Please be candid. You may help us correct

some shortcoming in the local profile of the Church, or we may clarify some misunderstanding on your

part. 696

I never heard from “Rev. Typhon”, so I assume he got the message. Indeed I never realized that, all

this time, he was a Satanist (I°) in the Church of Satan and was probably getting a good chuckle out of his

quasi-III° recognition.

John Ferro, who is no fool, also got the message. When the LaVeys told me that he had been angered

by my action, I decided I’d better try to explain to him just why I took it:

It is true that most of our national membership first sought out the Church because of the image and

reputation which Anton Szandor LaVey established for it. But those who have become Grotto Leaders,

Agents, and finally III° officials found it necessary to take the bit in their teeth. In San Francisco the Church

of Satan is Anton LaVey. In Michigan, Ontario, New York, or Massachusetts the Church of Satan consists of

the concepts of Anton LaVey.

To you and me Anton LaVey is a personality. We are motivated by the sheer force of that personality,

and we are inclined to regard the organization as primarily a reflection of that personality.

But most of our “field” Priests and Priestesses rose to their present positions without having had much -

if any - exposure to that personality. To them Anton LaVey is an almost symbolic figure, a sort of demigod.

In their day-to-day work on a local or regional basis, they are not motivated by personal contact with

him, any more than Catholics in Santa Barbara are motivated by friendship with Pope Paul. Our nationwide

Satanists receive their reinforcement and motivation from the local and regional groups they have nurtured,

the friendships they have made, and - and this is extremely important - their sense of legitimacy.

Members of the Church of Satan - and especially those who have attained the III° - take extraordinary

pride in believing that this is **the** Church of Satan, bearing the authority of the **Devil himself** - and that

Anton LaVey is not just “a” high priest, but **the** High Priest of the Devil.

They are fierce defenders of the Priesthood which they hold, precisely **because** they believe it to be

genuine.

The current generation of Satanic Priests and Priestesses is not one which vanishes into the shadows or

hides behind Anton LaVey’s coattails when things get tough. These are people who have withstood

considerable abuse from critics, suffered vandalism, been fired from jobs, been laughed at or sneered at, had

their families threatened, and been ostracized by their own kin. They have stood like rocks in spite of this.

They have built up local groups from nothing, won local acceptance and even approval for the Church, and

almost never complained of the difficulty of the job. They are driven by an idea - and by their belief in the

legitimacy of the organization which is the embodiment of that idea.

696 Letter, M.A. Aquino to Seth Typhon, January 14, X/1975.

Your letter to Seth Typhon could very well be a hammer-blow against that sense of legitimacy. Why?

Because, for the first time, a Magister Templi of the Church of Satan has used the title of “Reverend” when

addressing a self-proclaimed Satanic priest.

Far from lessening the impact of your letter, my follow-up reinforced it: I used that same title despite

my distaste, in order to go on record as supporting you. We stand or fall together. Yet the body of my letter

tells Seth Typhon that we regard his use of that title as open to question. That was as far as I could go

without explicitly contradicting a fellow IV° official - particularly one who was speaking on behalf of the

High Priest.

Four years of instability in the Michigan area have left our membership there in pretty much of a

shambles. Satanists there have seen official after official turn sour. Five Grottos have come apart at the

seams, including the one I built in Louisville. It is only just now, with the ordination of Stephen Hollander

in Ottawa, that I believe we have the strong and effective resident official we so badly need.

So what is Steve Hollander, who is now trying to reunite what is left

of the Church of Satan in the Great

Lakes area, supposed to think when this Seth Typhon jerk struts up waving your letter of praise and official

recognition? I'll tell you: He'll think the rug has been yanked right out from under him.

Nor will it end there. Seth has been in touch with at least four or five other pseudo-Satanic outfits, and

you can bet your socks he'll waste little time in trumpeting his endorsement by the Church of Satan. Worse

yet, as Michigan N.R.P. chief, Seth is in touch with James Madole of New York City, the N.R.P. "Führer", a

creep whom Priestess Sinclair, Reverend McQuown, and Reverend Levine have been fending off for years.

There is nothing wrong with the ideals expressed in paragraph #4 of your letter. But the Midwest is not

San Francisco. Out there there **are** "vast differences of opinion between groups or factions of Satanists".

Here we return to the issue of legitimacy. Until now we have been representing the Church of Satan as

the **only** legitimate Satanic religious organization, assuming its mandate directly from the Devil. If we are

now to abandon this stance and become just one of many equally-legitimate options, then the most powerful

motivating force for our field officials will be stripped from them. And Anton LaVey will cease to be **the**

High Priest and will become just **a** high priest. 697

Ferro replied:

Rest assured, I have taken no personal offense, and I do not doubt your regard for me. We are very

different individuals, which fact we have long acknowledged, and in which diversity we rightly take

satisfaction. It is inevitable that we should approach issues from decidedly different vantage points. I think

it best that we let the matter rest lest we dissipate any further effort and psychic energy in its pursuit. 698

The shortness of this note, so markedly different from the long, chummy correspondence we had been

exchanging over the past years, should have told me more than its contents. From his perspective, John

Ferro had seen only that, for the first time in years, he had stretched out his hand to influence events in the

“field” Church of Satan - only to have it cuffed back by Michael Aquino. Was I in effect saying to him that

he’d need to toe **my** line rather than Anton’s in dealing with the “field”? Did Anton LaVey begin to

wonder about this as well?

At the time this didn’t occur to me. I was genuinely unhappy and embarrassed that I had hurt the

feelings of a friend, but felt that I had had to do so for the sake of the future of the non-San Francisco

Church of Satan. So I took John Ferro’s acceptance of my apology at face value. He and I would not have

occasion to correspond again prior to the final crisis of 1975.

697 Letter, M.A. Aquino to John Ferro, January 22, X/1975.

698 Letter, John Ferro to M.A. Aquino, January 28, X/1975.

Chapter 33
History, Mystery, and Magic

[During IX/1974 John Ferro and I embarked upon an exchange of correspondence touched off by the

following memorandum of mine to the Priesthood.]

* * *

February 22, IX/1974

Memorandum to the Priesthood of Mendes

A few evenings ago a crank-caller enquired whether I happened to be watching Cecil B. DeMille's *The*

Ten Commandments on television. "As a matter of fact, yes," I replied. "Well, what happened to those

Egyptians will happen to **you**, you infidel!" replied the voice; then "click" went the phone.

The call I took in stride, but the incident started me thinking about the actual circumstances of the

celebrated Exodus. Some time ago I touched briefly upon this in the *Hoof*, but the treatment was fairly

cursory. Here are some facts for your files:

DeMille represented his film as true history, citing a number of ancient historians plus the "Old

Testament" as proof. The Greek and Roman historians mentioned,

however, simply cited the Hebrew

scriptures as their own sources of data. And “Exodus” itself is shot-through with so many proven

inaccuracies as to be effectively worthless as an archæological reference document. Just about any

authoritative archæological text, incidentally, will make this point.

According to the film, Moses was raised as an adopted son of the Pharaoh Seti I, who despised his

own son, Rameses II. Rameses was portrayed as a cold-hearted tyrant, who ascended to the throne as an

adult. He married a reluctant Nefretiri, who was actually in love with Moses. In attempting to free the

Hebrews, Moses called down a plague which, among other things, slew Rameses’ own firstborn son.

Pursuing Moses, Rameses lost an entire army of chariots in the famous Red Sea episode. Moses then took

his Hebrew followers to Mount Sinai, which looked obligingly impressive with a good deal of volcanic

action. To quote Yul in another of his roles: Et cetera, et cetera, et cetera.

All of this made for a zesty film with some fantastic special effects, but from a factual standpoint it

was an outright disaster. Here’s what **really** happened, according to major scholars of the period:

Rameses I, the father of Seti I, assumed the throne upon the death of Horemheb (the general who

salvaged Egypt after Akhenaten had practically ruined it). This was quite an accomplishment on the part

of Rameses I, inasmuch as he came from Tanis, the capital of the cult of Set. At this time the Osirian faith

was making strong inroads into Egypt, and the followers of Set had to

combat a good deal of prejudice

against them.

Things changed a bit when the new Pharaoh took over, naturally. The Priesthood of Set now assumed

an authority almost equal with that of the Priesthood of Amon (the god of Egyptian royalty). A certain

amount of lip-service was paid to the Osiris cult for the sake of unity in the entire country, but that was

about it.

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During the reign of Rameses I, the Hebrews under Joseph are supposed to have sought refuge in

Egypt, but Egyptian records mention nothing of this. Nor is there any evidence to support the *Bible*'s

contention that Rameses decreed the slaughter of every Hebrew boy-child at the time of Moses' birth.

Seti I ("Glory of Set") continued his father's work. He was one of Egypt's most successful rulers in

both domestic and foreign affairs. Among other things he built a vast underground temple to Set at Abydos

- an especially blasphemous thing to do, inasmuch as Abydos was the capital of the Osiris cult! He never

adopted anyone named Moses, and he got along famously with his son. As a matter of fact he was so

proud of him that he decided to do a rather unprecedented thing: When Rameses was about 12, Seti had

him crowned Pharaoh - so that he might see his son's glory while he himself was still alive. Father and son

reigned as co-Pharaohs for a number of years.

Upon Seti's death, Rameses was so devoted to his memory that for the

next twenty years he was

constantly building temples and monuments to him.

As far as his own reign was concerned, Rameses II was far and away the most powerful and effective

Pharaoh Egypt ever had. He set a longevity record, ruling for 67 years. He had four queens and over 110

(!) children. His firstborn son did not die as a child, but grew to manhood and became a Priest of Amon in

Thebes. Rameses moved the capital of Egypt from Thebes to Tanis, which he renamed Pi-Ramse in his

own honor. He knew nothing of anyone named Moses, and he was thoroughly indifferent towards the

Hebrews. From all available records Rameses II was immensely popular with his subjects, and was a

generous, kind, and just monarch.

The Pharaoh of the Exodus was Rameses' successor (and #14 son) Merenptah. Since his father had

lived so long, Merenptah was already an old man when he received the Double Crown.

And now Egypt faced danger from the west. Two Saharan tribes, the Tjehnyu and the Tjemeh, were

threatening invasion. [Only a short time before, Rameses II had quelled their first rebellion, as is shown on

a beautiful bas-relief in the great temple at Abu-Simbel.] Maraye, the leader of these two tribes, arranged

to provoke an uprising in Palestine to split the Egyptians' forces. A group of Palestinian slaves in Egypt's

Goshen province were also supposed to rise up against their masters.

Merenptah, however, struck first. In a six-hour battle in the western delta, he slaughtered 7,000 of

Maraye's followers. When news of this reached Maraye's "allies" in Palestine, they very suddenly

changed their minds about making trouble for the Egyptians.

This left the state slaves in Goshen sort of holding the bag, a realization which presumably didn't thrill

them much. They had a resourceful leader named Moses, who figured the thing to do was to split.

Evidently Merenptah decided that Egypt would be none the worse for the absence of such potentially

treacherous slaves, so they were allowed to depart. Nevertheless the road from Goshen to Sinai was lined

with a number of Egyptian military posts, and the Egyptian army wasn't very favorably disposed towards

the Hebrews. The group was raided and harassed constantly, and only a heavy cloudburst at the Bitter

Lakes - which hampered the chariots of the Egyptians - enabled them to escape. This rainstorm, which is

reported as exactly that in the oldest existing text of "Exodus" (dating to the 10th century BCE and called

the "J Manuscript" by archæologists), was to become puffed up over successive centuries as the "parting

of the Red Sea".

Finally the Hebrews would have had a rough time finding a suitably fiery volcano in Sinai at which to

hold their Ten Commandments party. Geologists are uniform in asserting that the entire peninsula was free

from any volcanic activity whatsoever during that era. Incidentally the word "Hebrew" derives from the

Egyptian hieroglyphic *khabiru*, meaning "displaced persons".

Michael A. Aquino

* * *

February 26, IX/1974

Dear Michael,

As I expressed in one of my superfluous notes to the High Priest, your information bulletins to

regional representatives are invaluable. I consider myself reasonably aware on the topics in question, and I

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find them informative. For less articulate or knowledgeable representatives they must seem “Devil-sent”. I

can imagine the time and effort involved, but they are a marvelous and efficient device for maximum

effectiveness in dispatching accurate information through the appropriate available channels. Once again

you demonstrate your resourcefulness and your efficacy as an official. Let us live in the hope that those

concerned will deliver the ammunition with which you have supplied them with commensurate skill and

accuracy. In such a hope I am not too confident, but, contrary to all past experience, I will continue to

hope!

Will you indulge me in a bit of pedantry? There was a slight historical inaccuracy relative to the data

on the co-regnal years of Seti I and Rameses II. Knowing your impeccable efficiency I take the liberty of

sharing a few tidbits of fairly insignificant detail.

Contrary to your assertion, such a co-regency was not at all unprecedented, most especially during the

New Kingdom. In point of fact, such overlapping of regnal years is a veritable *bete noire* of XVIII

Dynasty Egyptology. Co-regnal years have made it almost impossible to determine with accuracy not only

the actual regnal periods of Thutmose I, Thutmose II, and Hatshepsut, but their respective familial

relationships to the great Thutmose III.

Some historians, in addition, are of the opinion that Rameses II did displace, by stealthy means, a

brother previously designated or assumed to be the heir-apparent. On this latter issue, however, I have not

the benefit of any recent treatments.

In any case, the movie in question has no redeeming historical or dramatic factors, though the

technical aspect has some merit.

On the subject of Egyptology I recently studied two works which might be of interest to you. The

older of the two, published in 1960, was never before readily accessible to me. The work, by J.G.

Griffiths, is entitled *The Conflict of Horus and Seth*, and contends that the Horus-Seth myth, unlike that of

Osiris, had an historical and political origin, i.e. the unification of the two lands into a single kingdom

under Menes.

The other study, by a Dutch scholar, Velde, is entitled *Seth, God of Confusion*. It was originally

published a few years ago, but only recently in English. Velde repudiates the Griffiths thesis with some

impressive evidence and argumentation. However, I found it most engrossing in regard to the extended

discussion of Seth as the personified embodiment of refusal to submit to rules and arbitrary distinctions,

the principle of indulgence, intemperance, and undifferentiated sexual activity, e.g. his advances to Isis

and his assault on his nephew. Of course I can hardly do the work justice in a few lines; it was fascinating.

John

* * *

March 5, IX/1974

Dear John,

I was thoroughly fascinated by the points you brought to light on Egyptology. To be honest, my recent

letter to the Priesthood was the result of only a few hours' concentrated research in my own files and the

Santa Barbara Library. I made what I considered to be a valiant attempt to correlate everything, but you

know what a foul hodgepodge of contradictions Egyptian history is! My ultimate source materials turned

out to be *Lives of the Pharaohs* by Pierre Montet (Member of the French Institute) from the S.B.L., and

Heinrich Brugsch-Bey's *Egypt Under the Pharaohs* and Walter Fairservis' *The Ancient Kingdoms of the*

Nile from my own bookshelf. Fairservis cites dates as follows:

Thutmose I

1530-1515? BCE

Thutmose II

1515?-1505 BCE

Hatshepsut

1515?-1484 BCE

Thutmose III

1504-1450 BCE

According to Brugsch-Bey, Thutmose I left the throne to Thutmose II, but Hatshepsut succeeded in

forcing her brother to allow her an equal hand in running the government. If elder brother did not get

along with sister, neither did younger brother, as he also secured the right to co-reign with Hatshepsut by

force. I have come across no tomb, temple, or monument inscriptions to verify the existence of a third

brother. [There was a sister of Hatshepsut's who died young - Kheb-neferu-Ra. She was entombed with

her father, his sister/queen Aahmes, Hatshepsut, and brothers II & III at Dier-el-Bahari, a V.I.P. site in the

Theban Valley.] And now you know as much as **I** know on that!

After many years of stubbing my academic toe on the ungrounded assumptions of countless Egyptian

history authors, I have become pretty cautious. One of the reasons that I am fond of Brugsch-Bey is that

his book is based entirely on direct quotes from Egyptian monuments. His book is now dated (final

revision: 1891 CE), but I have found it invaluable nonetheless. Fairservis goes into little detail within the

various dynasties, but he seems painstakingly objective on the statements he does make. I suppose that

Montet is as accurate as any Frenchman can be.

At any rate you're certainly correct in your observation that co-kings were nothing new in Egypt. My

latest research has turned up yet another interesting tidbit: While Rameses I and Seti I did get along like

two peas in a pod, Seti had another, very practical motive for crowning his son at age 12. By that time, it

seems, Osirian resentment against the “evil” Pharaoh had become so pronounced - in spite of Seti’s efforts

to downplay his name by the use of such aliases as “Usiri” and “Usiri-Seti” - that at least a ceremonial

abdication seemed called for. This, however, didn’t prevent Seti from constructing his many temples and

monuments to the Prince of Darkness.

My admiration for *The Ten Commandments* stems largely from the facts that (a) Yul Brynner makes

such a tremendous Pharaoh, and (b) Elmer Bernstein’s soundtrack picks up where Wagner left off.

DeMille was so impressed with the music that he said it would outlast both the composer and himself.

I am extremely interested in those two books you mentioned - *The Conflict of Horus and Seth* and

Seth, God of Confusion - particularly if they deal with the original Horus/Set myth-cycle and not the

Osirian corruption. I would greatly appreciate your sending me publishing data, which I will forward to

Ronald Barrett in New York, who runs a book-search service as part of “The Magician”.

Suitable Egyptian-motif music for ritual use is a bitch to find, and we scheduled a great many Egyptian

rituals during the heyday of Nineveh. Soundtracks were a great help: *T.T.C. , Khartoum, Cleopatra,* and

Lawrence of Arabia [as long as one left out the hit-parade theme]. Sometimes I would cheat and use a

Roman march from *Quo Vadis* or *Ben-Hur*!.

Michael

* * *

March 9, IX/1974

Dear Michael,

I received your latest epistle two days ago, and, as usual, I enjoyed it very much. You have, perhaps

inadvertently, got me started on one of my favorite subjects; it is on your head!

Regarding your comments on Egyptian history and its sources, I have several observations. From the

vantage point of historiography and historical methodology, it is, other factors being equal, best to employ

specialized works of the latest date available. Of course there are many other elements to be considered in

a critical evaluation, but recent scholarship is of supreme importance. This is especially true of

Egyptology, wherein so much work and so many new techniques have appeared in the past few decades,

to say nothing of the entire 20th century.

There are, to be sure, timeless classics, like the *History of Egypt* by James Henry Breasted, and the

works of the early giants of Egyptology, such as Petrie and Maspero, but they require knowledge and

caution if they are to be used as research sources. Moreover the use of primary sources, such as

monumental inscriptions and papyri, while certainly laudable, can be deceptive because of peculiar

chronology, conventional formulæ, and deliberate misdirection and deception.

The dates you provide for the Thutmose trilogy and Hatshepsut are conventional but up-to-date as

regards general chronological revaluation. However, any date scale selected is at best an approximation,

based upon some relatively arbitrary point of reference. This accounts for the substantial discrepancies

found in the work of reputable scholars working at about the same time.

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In the case of the issue in question, the Thutmoses and Hatshepsut, I recently went through a small

volume of essays recently published on XVIII Dynasty chronology and the problems involved. Apparently

recent discoveries and contingent revaluation have given us serious grounds for questioning not only the

dating of the four reigns and co-regencies, but even the traditional familial relationships assumed.

I am aware that Seti's name created something of a problem, but I think you jump to conclusions on

the question of the use of another name for official purposes. It is a logic assumption which you make, and

not unheard before; but to the best of my knowledge it is unwarranted.

Each Pharaoh had at least five names; often more were added as the years passed. These were highly

formalized, there being a "Horus of Gold" name, a "Two Ladies Name" (the tutelary goddesses), a "Son

of Ra" name, etc. Only the "Son of Ra" name was assumed by a prince at birth. The other four or more

were acquired at the time of accession. The fourth of these was the "King of Upper and Lower Egypt"

name, and was the one normally used in official correspondence and formal proclamation. The "Son of

Ra" name, which the king had used since birth, was added at the end of those assumed at the accession,

and like the fourth name was encircled in a cartouche.

Thutmose was the "Son of Ra" name of Thutmose III. His "King of Upper and Lower Egypt" name,

by which he would more normally be addressed in formal exchange, was Menkheperra ("Enduring of

form is Ra"). This would have been true of Seti I and any other Pharaoh by that time.

I think that it is possible to exaggerate the theological issues regarding Seth. It is salutary to remember

that we are dealing with a very flexible and decentralized pantheon, far removed in concept as well as time

from later systems which required well-defined gods, mutually exclusive, and which made much more of

an issue of identifying with the "light" and repudiating the "dark".

In general, though there were periods of rejection, Seth was much like the Chthonian deities of

classical Greece: respected and feared, but not commanding much devotion. But then all this seems quite

natural. It is interesting that the founder of the XX Dynasty, the last great dynasty of the Imperial Period,

and the father of Rameses III, the last great imperial Pharaoh, was one Sethnakht!

The two books you used in addition to the 19th century work are reputable works, though very general

and necessarily simplistic on complex issues.

You joke about Montet, but he is a fine scholar. He did a new work on Egyptian religion, the first

serious treatment, to the best of my knowledge, since Henri Frankfort's luminous and enduring work. The

Montet book has been translated recently, I understand, though the University of San Francisco has only

the French version. I have perused it, but my facility with French has declined, so I await the English text.

Well, good and wise friend, I thank you for your kind indulgence. It is jolly good sport, as the British

would say, to play these little intellectual games. Perhaps it is all a charade, but if so what a glorious

illusion the whole dance is: chaos into cosmos and back again. It would be dull indeed if Aphophis were

not always after that sun! Would it not?

I terminate this typically brief and relevant missive by assuring you of my genuine regard and that I

remain, as ever, Very respectfully yours.

John

* * *

March 12, IX/1974

Dear John,

As usual I can fault neither your academics nor your arguments! Some time back - when I began to

turn out “historical” articles for the *Cloven Hoof* - I discovered what, for lack of a better term, I shall call

the “bottomless pit” phenomenon. To wit: Even the most apparently conservative statement blurs very

swiftly when one takes the time to research the premises upon which it is based. Fact after fact turns out to

be opinion, and far too frequently such opinions are based upon the most insubstantial foundations

themselves. [As a matter of fact - **this** one I’m sure of! - my *Hoof*

article on logic was inspired by personal

frustration regarding the B.P. phenomenon.]

Egypt was an absolute nightmare of bottomless pits. I ran up against something of a choice: either (a)

hang my hat on the opinions of some recognized authority, venturing no conclusions having personal bias;

or (b) act on the assumption that “history” is actually propaganda ennobled by age, and strike out in

opinion-directions that might run drastically askew of the norm.

Perhaps I was influenced in my choice by the time which I spent in the Psychological Warfare School

at Fort Bragg. There we learned to ferret out and lay bare all the devices of the skilled propagandist, and

we used both contemporary news publications and historical texts for exercise. You would be shocked at

how vulnerable some of the latter are to PSYOP analysis. I’m now at the point where I judge a history

book almost entirely by the position and background of its author - which **themselves** are subject to a

major degree of manipulation.

The end result of all this was that, callously enough, I have “used” Egyptian mythology as a PSYOP

device to illustrate and reinforce certain precepts of Satanic philosophy. This should be obvious to a

person such as yourself upon reading the “Source” article in *Hoof* #IV-8 (Appendix #67). Budge *et al.*

would turn up their snouts in horror at some of my oversimplifications and value judgments. But then the

standards by which they would measure the merit of their writings are

not mine.

Lewis Carroll's celebrated egghead came close to the mark when he said that words meant what he

chose them to mean. I would alter that slightly and suggest that words mean what I can convince the

listener that they do. The same holds true for gods.

On the face of it you are probably correct in stating that Set and the other Egyptian gods had nowhere

near the impact upon Egyptian politics that some of my writings imply. But I have understood Satanism to

empower us to **create our own gods** - past, present, and future.

Egypt is long dead, and the events that transpired there cannot be undone by an Aquino any more than

they were created by a Montet or a Frankfort. But, whereas the brutal academicians would reduce the

Khemite pantheon to an archæological statistic, I am minded to **bring them to life**. Perhaps I shall do so

only for myself; perhaps others will be drawn into my "dreams" as well. This is an open question.

At the time when I first encountered the Church of Satan, I had "used up" the other philosophies that

were available. In turn I had exposed myself to conventional religions, atheism, agnosticism. Each proved

highly unsatisfactory.

In the two years before I sent in my application to 6114 California Street, I buried myself among the

existentialists, thinking that **here** I could understand the "meaning" of life. It was a terrible moment for me

when I concluded that there was **no** meaning - that we are pathetic, blind accidents. For a moment I

contemplated the idea of suicide. It would have proved nothing, but it would have been an

acknowledgment that life is futile. Why endure the pains of existence for absolutely no reason? Would not

“blessed oblivion” be preferable?

At this point Anton LaVey said, “Where there is no meaning, we **ourselves** can **create** it. Thus we are

not creatures, but **creators**; **we** are gods.” It took me a long time to understand the full implications of

such a hypothesis, but even in its most immediate sense it was a philosophical lifeline. I seized upon it,

and I am changed. Now, perhaps, I am a “Martian at Nürnberg”.

The delight that I now take in life results from the meaning that I create for other lives. It is beside the

point whether that meaning be positive or negative - just that it **be** there:

“Do you remember writing in your diary,” he said, “that it did not matter whether I was a friend or an

enemy, since I was at least a person who understood you and could be talked to? You were right. I enjoy

talking to you. Your mind appeals to me. It resembles my own mind except that you happen to be insane.”

- O’Brien to Winston Smith, *1984*

It somewhat saddens me to realize that even when you offer the masses something better and a choice

between freedom and bondage with regard to religion or even just a way of life, most will choose bondage.

My only consolation, though, is that **now** people **have** a choice, and those worthy of consideration and

capable of emancipation have somewhere to turn. As far as the rest are concerned, if they need a villain to

fulfill their masochistic psychological needs, then I'm glad to oblige!

- Anton LaVey to M.A.A., IV/1969

Dr. LaVey has been my O'Brien. As it happens, he is a friend as well. But were he to cross me off the

list tomorrow, it would make no difference with respect to the operation he has performed. Can you

understand that? I think so.

Perhaps I in turn shall become O'Brien to others. As a consequence of my work within the Church of

Satan, I have made both friends and enemies. I recognize neither category as a gauge of success. More am

I concerned with the impact that association with me has had upon the individuals in question.

At the time that I penned the *Diabolicon*, I had just read John Fowles' *The Magus*. Anton LaVey

received a new alias: Conchis. There was an episode in the story where he drew the protagonist's attention

to an antique Greek statue wearing an "Archaic smile". He said:

That is the truth. Not the hammer and sickle. Not the stars and stripes. Not the cross. Not the Sun. Not

gold. Not *yin* and *yang*. But the smile.

Because a star explodes and a thousand worlds like ours die, we know this world is. **That** is the smile:

that what might **not** be, **is**.

When I die, I shall have this by my bedside. It is the last face that I want to see.

Fowles' protagonist decided that the smile was one "of dramatic irony, of those who have privileged

information". As the Satanist casts the gods of mythology in his own image, he senses that irony and has

access to that privileged information. And his is the Archaic smile.

Michael

* * *

March 15, IX/1974

Dear Michael,

Just a brief note until the next ponderous pile of pedantry proceeds from my preposterously prolific

pen [how's that for agonized alliteration?].

I was aware, at least in general terms, of your philosophic approach to history, the gods, etc., but I

enjoyed your superbly articulate explanation immensely. You were clear, concise, and direct. I have

learned something of great value in understanding a person I respect. I thank you for your honesty and for

caring to share your ideas with me. Again my thanks and good thoughts to you. May the Vernal Equinox

bring you pleasure, joy, and magical renewal.

John

* * *

March 18, IX/1974

Dear Michael,

Anton said to tell you he agrees with your approach to "facts", historic or otherwise, re your letter to

John Ferro.

Diane LaVey

* * *

Vernal Equinox IX/1974

Dear Michael,

Seasonal greetings and respectful salutations. Finally great Ishtar has emerged from out the

underworld to reclothe the earth in verdant vesture. It has been a long, if not unpleasant winter, and I

rejoice in this day.

As I mentioned in my brief missive, I was pleased with your last letter because it helped me to

understand you better, and I am interested in and desirous of understanding intelligent and resourceful

individuals.

I see that we are complementary individuals in our epistemological assumptions as in so much else.

Not only are we unlike one another in temperament, but our training has been so different.

Naturally as a historian I would find a value in the facts of history other than that which you posit

therein. At the same time I admit the difficulties and complexities involved in ascertaining what the

commonality are wont to term a “simple fact”. I do not mean to engage in mere tautological

argumentation. It is that I understand how deceptive and illusive supposedly factual data can be, while at

the same time I am committed to discovery of “things as they were” to the greatest extent possible.

Facts may, indeed, be used in many ways, and that is one element

which makes the task of the

historian an arduous and uncertain one. Yet I do contend that it is important to know **what** happened, **what**

the gods meant to those who fashioned or envisioned them, and to accurately ascertain **when**. Truth is, in

itself, a liberating factor; and not human inaccuracy nor human limitation can obliterate that fact.

Prescinding from the question of how one uses knowledge, the possession of it is an impregnable

fortress of strength, both personal and social. What Seti did, who and what Horus represents, and when the

syncretic figure of Serapis emerged is important to know.

Granted, once known, knowledge has many uses: personal gratification, social enlightenment,

deliberate misdirection. *Pour moi*, I tend more and more to opt for the first of these alternatives. As for the

second, though I am, I suppose, a pedagogue, I more and more doubt the possibility. The third possibility

is, without a doubt, a powerful weapon in all its forms. However, to use it effectively one must first have

the knowledge, then possess the wisdom to employ it properly.

This is all quite difficult to encompass within a few lines, particularly when one is given to

circumlocution. You can, I trust, understand why I retreat to the dusty stacks of provincial libraries and a

decreasing circle of associates? Enough said; I refuse to become morose.

Assuring you again of my respect and affection, I remain, Your obedient servant.

John

* * *

April 12, IX/1974

Dear John,

Now don't get me wrong - I **do** hold **factual** history in high esteem. My point is simply that I consider

the overwhelming majority of "history" to be open to any number of interpretations. For example, you can

portray Napoleon as a great man or as a war criminal, depending upon what events of his life you include,

omit, and/or emphasize. When I read something in a history book, therefore, I draw my own conclusions

to the greatest possible extent rather than adopt those of the author on trust.

Also there is this: **Why** do people write history books? They do it because they have an argumentative

axe to grind. There is some historical event which they feel has been treated either incorrectly or

insufficiently. The injustice demands remedy; hence a new book is required.

The first thing I attempt upon opening a new tome is to pinpoint the **motive** of the author. Once I find

it, I make appropriate allowances for bias and then proceed to evaluate such material as the book does

introduce.

Assuredly my own interpretations of history are likewise biased. So are yours, Anton LaVey's, and

Henry Kissinger's. I won't deliberately destroy facts, but I will not hesitate to advance my own

interpretations of those facts whenever I think I see things more clearly than, say, Budge.

As arrogant as it may seem, I do feel that I can see the forest of Egypt - as opposed to the trees - better

than many an Egyptologist I have read to date. Some of the trees too, for that matter. My own arguments

are still fragmentary, but they're becoming steadily less so.

I have read in a number of sources that opposition to Set-worship became obsessive commencing with

the XXII Dynasty. Even Budge says [in *The Mummy*]:

Set's worship dates from the V Dynasty, and he continued to be a most popular god in Egypt until the

XIX Dynasty; kings delighted to call themselves "Beloved of Set" and to be compared to him for valor

when the records of their battles were written down. He probably represented the destructive power of the

Sun's heat.

Between the XXII and XXV Dynasties a violent reaction set in against this god. His statues and figures

were smashed, his effigy was hammered out from the bas-reliefs and stelæ in which it appeared, and from

being a beneficent god, and a companion of Amon and his brother-gods, he became the personification of all

evil, and the opponent of all good.

Bronze figures of Set are very rare indeed. The British Museum possesses two … When I bought the

larger figure, it was bent double, evidently by a violent blow, given probably when the reaction against this

god's worship set in. Faience figures of Set I have never seen.

And from *Mythologie Generale Larousse*:

Under the New Empire, Rameses II, whose father was named Seti, the "Setian", did not hesitate to

proclaim himself the "Beloved of Set". The worshippers of Osiris, however, were indignant that a cult

should be rendered to the murderer of the "Good One", and Seti caused the cursed image to be effaced from

the engraved tablets on the walls of his tomb and proclaimed himself no longer the "Setian" but the

"Osirian".

It is only towards the middle of the 10th century, under the kings of the XXII Dynasty, that the assassin

of Osiris really began to undergo the punishment for his crime. His statues were broken, and on the bas-

reliefs his features were smashed with hammers. Anyone who wrote his name was forced to erase it. Finally

he was driven from the Egyptian pantheon and made a god of the unclean. Set, the ancient Lord of Upper

Egypt, ended by becoming a kind of devil, enemy of all the gods.

There are any number of similar passages I could cite, but my point is that the authors are jumping to

the most convenient conclusions where the anti-Set movement is concerned. Was the **actual** sequence of

events all that pat? I am inclined to doubt it. Popular movements are never that cut-and-dry.

Some peculiar factors seem to have been operating on the Set cult during Dynasties XIX-XXII, and I

am not satisfied that Egyptologists who see everything through Osiris-tinted spectacles have the right

answers. Hence some of my conjectures in the *Hoof* and elsewhere.

Michael

* * *

April 17, IX/1974

Dear Michael,

Your remarks on historical interpretation in particular, and intellectual speculation in general, were

quite well put; on several points we would be in mutual concord. I would hope, however, that at its best

historical research and writing would involve greater intellectual integrity and breadth than the proving of

a point. The nature of scientific methodology involves preliminary hypotheses, retesting, and revaluation,

often leading to conclusions quite distinct from those originally envisioned, sometimes contrary to what is

earnestly desired. That is the theory; in my limited experience that has been the reality.

When using the works of scholars I avoid taking only what I want from them, though I am aware that

an apparently plausible case can be constructed for a cherished theory in this manner. Though it is far

more demanding and time-consuming, the collection of as much data as possible from competent sources,

comparative analysis, and carefully discriminating conclusions produce far more accurate, if less tidy

results.

As for bias, certainly it is to be discerned and taken into account. Contemporary scholars often make

an effort to “share” their bias or biases with the reader. Others need not do so. However, some are clever

and subtle, terribly convincing. The Osiride orientation of scholarly work on Egyptian religion I would

attribute to the realities of Egyptian theological evolution rather than to bias. This would apply not only to

indigenous theological developments, but to the adumbrations contingent upon foreign input and

exportation, i.e. foreign conquest and syncretistic cults.

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I would tend to accept the XXII Dynasty identification as the probable point of vehement vilification

of Seth. A subtle change may be noted as early as the beginning of the New Kingdom, when depiction of

the Pharaoh being “crowned” by Horus and Seth, the usual representation in terms of the Two Lands, was

altered to exclude Seth in favor of Thoth. Noteworthy in itself, added significance is derived from the

association of Thoth with Isis in the Osiris-Seth conflict.

With the notable exception of the XIX Dynasty, it was probably a gradual decline in the prominence

accorded Seth, commensurate with the ever-increasing power of the priesthoods. The fact that Hirihor, the

High Priest of Amon-Ra, actually usurped the Pharaonic dignity in the XXI Dynasty, would be a logical

prelude to the extreme dualism and repudiation of Seth characteristic of the succeeding dynasty.

At any rate, I am pleased we both enjoy the Egyptian past so much.

John

* * *

April 23, IX/1974

Memorandum to the Priesthood of Mendes

If you spend any time at all around the Central Grotto, you learn very quickly to avoid getting into an

argument with John A. Ferro at all costs. Back in the Cretaceous Period one of his ancestors was raped by

a Thesaurus Rex, and the traits are still there. He will hogtie you with nonrestrictive participle phrases,

stun you with one or two compound gerunds, and finally administer a devastating *coup de grace* with a

merciless adverbial objective. Soon you are reduced to the point where your only response is: “Oh, **yeah**?”

Even if you win the debate, you feel rather like the loutish Neanderthal who has just brained a far-more-

advanced Cro-Magnon with a club. Like why **bother**, man?

Michael A. Aquino

* * *

April 25, IX/1974

Dear Michael,

You knew your last memorandum would provoke me to a response, though I have never required a

provocation! Neanderthal and Cro-Magnon, **indeed**; it is a rather charming and refreshing simile at that.

Seriously, I truly appreciate your flexibility and sense of humor in regard to my tedious tantrums. The

Regional Agents ought to be intrigued, if not befuddled by our exchange. There is no doubt in my mind

but that you supply them with more than useful information. Your practical sagacity and spontaneous

humor are instructive glimpses of living Satanism. I hope this doesn’t sound as if I am relegating you to

the function of an audiovisual aid in teaching Satanism, but I do regard your method and manner of

delivery to be of exceptional value.

Let us hope, at this juncture, that your view of humanity and not mine is correct. In that instance those

concerned may profit by the example given.

John

* * *

May 10, IX/1974

Dear John,

In your last letter you remarked, “Let us hope, at this juncture, that your view of humanity and not

mine is correct.” I presume you refer to my dogged, but sometimes strained optimism concerning the

organizational grassroots structure of the Church, or what Diane LaVey and I occasionally describe as

“digging in the manure pile in the hope of finding a pony down there somewhere”.

There is something funny about that comment of yours. You are the historian and I the political

scientist. So first I curl my lip at the supposed objectivity of history books, and you fling down your

gauntlet in indignation. Then **you** express revulsion at the uselessness of attempting to cope with present-

day society, and **I** am the one who says that all is not lost. Didja ever get the feeling we’ve both been

conditioned like rats in a laboratory? Frightening, isn’t it?

Michael

Chapter 34
Dr. LaVey Rises Again

The 1971 success of *The Abominable Dr. Phibes* prompted a 1972 sequel: *Dr. Phibes Rises Again*. As

the Moon and the stars reached a precise conjunction, Anton Phibes' vault opened and a machine pumped

the formaldehyde out of his veins and his bottled blood back in. He rose, stretched, cracked his finger-

joints, and seated himself at his organ, its scarlet glass pipes now covered with dust and cobwebs. As he

began to play, the dæmoness Vulnavia reappeared amidst a swirling pattern of kaleidoscopic light, clad as

before in the height of early-1930s' fashion.

The Abominable Doctor's goal this time was to travel to Egypt with his still dead, still embalmed wife

Victoria. In an ancient, subterranean temple he had discovered the secret river whose currents would

impart eternal life to those sailing upon them. Only at the next full Moon would the river flow again, and

so Phibes meant to revive Victoria and to ensure eternal life for her and himself as well.

Within the temple's caverns and chambers Phibes had created for himself a lavish Art Deco salon,

complete with a second scarlet glass pipe organ, to rival that in his

grotesque London mansion. The

“Phibes Clockwork Wizards” mechanical band had been rewound, of course, and during the film gave

periodic concerts as a carnival nickelodeon machine, a Scottish bagpipe band, and “Alexandrian Quartet”.

Having thwarted - with a series of outrageously “camp” murders - the police and rival archæologists,

Phibes and Victoria sail down the magic river to rejoin Vulnavia. As the glow of the sculptured Art Deco

lamps on his gondola fades into the blackness, Phibes can be heard singing - through the microphone

plugged into his neck and connected to an ornate gramophone horn - “Over the Rainbow”.

Crucial to *Dr. Phibes Rises Again*, as to *The Abominable Dr. Phibes* is the difference between the

“world” of Phibes and the “world” of his antagonists. Superficially Phibes is a “mad doctor”, even a

parody of one. The police and the archæologists, on the other hand, represent sane and sober society. But,

as in the first film, the world of Phibes seems ever so much more artistic and beautiful than its “sane and

sober” counterpart; and the efforts of the “sane and sober” police to stop Phibes would be annoying and

frustrating were they not so obviously futile. Not having the vaguest idea of Phibes’ actual values or

motives, the police have no means to anticipate his plans. They fumble and stumble through the film,

always ineffectual and always too late.

To try to understand the crisis of 1975 and Anton LaVey’s role in it without understanding his “world”

is to emulate the hapless Inspector Trout who pursued the Abominable

Doctor through both *Phibes* films.

Once that “world” is brought into focus, on the other hand, actions which might otherwise seem senseless

and destructive are revealed to have a certain weird but consistent logic of their own.

The reader of this history will already have glimpsed the strange and magical world of the Abominable

Dr. LaVey. It is a world of medieval Black Magic, a world of shabby and cynical carnivals, a world of

classical music, a world of Chambers’ dreams and Lovecraft’s horrors, a world in revolt against

hypocritical society yet in quest of an essential dignity in mankind. These are the elements which went

into Anton LaVey’s first three books, and which gave the original Church of Satan its unique character.

Had the world of Anton LaVey gone no deeper, the Church might have continued indefinitely as a national

or international movement. But Anton’s world did go deeper - much deeper.

Like Anton Phibes, Anton LaVey was ultimately interested in the phenomenon of life. He wanted to

understand it, then to conquer it; he wanted to become immortal. In the *Satanic Bible* he revealed the first

hint of this ambition. “If a person has been vital throughout his life and has fought to the end for his

earthly existence,” he wrote, “it is this ego which will refuse to die, even after the expiration of the flesh

which housed it.” 699

At the same time, however, the Church of Satan took the position that the flesh which housed the ego

was the only tangible reality. In the documentary film *Satanis* Anton remarked:

We feel that the so-called carnal side or nature of man is the more important. We feel that the soul is

just a pittance, something that's sort of "wrung out". If you squeeze an orange, you get a few drops of juice

out of it, and certainly this is the essence. But this doesn't mean that the orange is any less important,

simply because the juice is out of it. We feel that the **body** of man, the **carnal symbolism** of man, is by far

the more important. We feel that **true** transcendentalism is to rise above the puerile inventions of man - for

his own masochistic needs, perhaps, in the way of spiritual or soul guidance - and to recognize his baser

instincts, his carnal existence as the end or byproduct and as the epitome, the height of all great creation. 700

Preservation of life, then, appeared to imply the preservation of the orange. The **body** must be

immunized against death, not the spirit. For awhile Anton considered cryonics [Chapter #23], then began

casting around for other means to cheat death.

Like Robert W. Chambers' Boris the sculptor in *The King in Yellow* [Chapter #15], he considered the

transfer of life from a natural into an artificial body. The creation of lifelike androids would be a first step

towards an eventual cyborg vehicle for the egocentric intelligence, just as Dr. Phibes' experience in

building his clockwork band had ultimately enabled him to rebuild his "dead" body with electronic,

mechanical, and cosmetic devices.

Hence the sculptured mannequins in 6114's Den of Iniquity [Chapter

#23] were something more than

ornaments. They were Golems, animated not through science but through magic.

In a 1974 interview for *Argosy* magazine (Appendix #119), Anton remarked:

Yes, I make people out of polyurethane and fiberglass. They're partially automated. I move them with

solenoids. I suppose most of them are actually disgusting human beings. Drunk floozies, sailors trying to

pick up women, and one of them even passed out under the bar.

But **I** created them. So they become not reprehensible, but people you would meet at any neighborhood

bar. Friends that you sit and have a drink with. Sometimes I have one of them get behind the drums, and I

sit at the organ. We play together for a few hours, real ricky-tick style, like in the fifties. 701

The Den's denizens were not in fact solenoid-animated, hence could not emulate the clockwork

musicians of Dr. Phibes. But Anton had nonetheless given them "life" by allowing them to partake of his

own life-force. To him they **were** alive, when and how he wished them to be [Chapter #23]. And Anton's

androids were merely part of a larger, time-frozen environment that he intended to create in the Den of

Iniquity and its adjoining "Blue Room", in keeping with his theory of Erotic Crystallization Inertia (ECI)

[Chapter #23].

During the first several years of the Church of Satan, the "Blue Room" had been decorated in blue and

walled with mirrors. On the occasions I visited it, it contained either an angular coffin as its sole article of

699 LaVey, Anton, *The Satanic Bible*, page #94.

700 LaVey, Anton in *Satanis, the Devil's Mass*.

701 LaVey, Anton in *Argosy* magazine, June 1975, page #43.

furniture, or else nothing at all. It was a ritual chamber designed for an *Elektrischen Vorspiele* far more

powerful than anything which could be conducted in the main ritual chamber, and it was the second most

atmospherically-charged room at 6114 after the Council Chamber.

By 1974, however, this haven for the Hounds of Tindalos had been radically remodeled. "I've created

another room," Anton told *Argosy*, "the perfect replica of a cheap hotel, even the smells. Cheap booze and

urine and stale smoke permeating the wallpaper, the neon sign…" 702

When I finally saw the remodeled Blue Room during one of my last visits to 6114, I hardly knew what

to think. Here, Anton told me, he would sometimes stay for hours or even days when he felt in need of its

atmosphere. That atmosphere was one which radiated nothing but loneliness, despair, and degeneracy. It

was the sort of "home" that any one of the Den of Iniquity's forlorn mannequins might have crawled

dejectedly back to after having tried to drown its soul-destroying influence in alcohol for a few hours.

I could only presume that the strain of being the Magus of the Age of Satan, and the High Priest of its

Church of Satan, was simply too much for the human being that was Anton Szandor LaVey. At least

occasionally he needed to change back into Clark Kent, and in this hideaway he could do it, purging

himself of the built-up frustrations of an otherwise Nietzschean existence.

Along with Anton LaVey's growing interest in androids and atmospheres of despair came his

increasing fascination with Art Deco, as mentioned in the collectors' magazine article reprinted as

Appendix #120.

Art Deco is a movement through which the decorative arts passed in the late 1920s and early 1930s,

generally acknowledged to have been touched off by the 1925 *Exposition des Arts Decoratifs et*

Industriels in Paris. The "polite" art history establishment considers it to be a sort of commercialized

bastardization of the Symbolist movement of the turn of the century, hence relatively little has been

written about it. To the modern browser, "Art Deco" suggests a type of cheap, breezy-looking sculpture

stamped out of plastic. In fact its psychology is far more subtle and magical than that.

Art Deco arose as a consequence of several clashing influences on western - particularly British,

French, and American - society after World War I. In the years after the Mexican Revolution and Pancho

Villa's raids into the United States, there was an artistic fascination with Mexican (particularly pre-

Columbian) art and architectural forms, as well as with those of the North American Indians. Stepped

pyramids and straight lines with sudden, tightly-knit curves, cacti, and stylized Suns were among the

principal focuses of this interest.

In 1922 the tomb of Tutankhamen was discovered by Howard Carter,

resulting, among other things, in

an artistic and decorative movement incorporating Egyptian themes. This too was absorbed into Art Deco.

Finally, and most powerfully, there was the influence of the modern machine age. By the turn of the

century machines were beginning to move beyond the quaint, awkward monstrosities of the late 1800s to

sleek, smooth, efficient devices. In 1900 Antoine de Saint-Exupery expressed the wonderment of mankind

at this strange new encounter with the machine:

Have you looked at a modern æroplane? Have you followed from year to year the evolution of its lines?

Have you ever thought not only about the æroplane, but about whatever man builds, that all of man's

industrial efforts, all his computations and calculations, all the nights spent over working draughts and

blueprints, invariably culminate in the production of a thing whose sole and guiding principle is the ultimate

principle of simplicity?

It is as if there were a natural law which ordained that to achieve this end, to refine the curve of a piece

of furniture, or a ship's keel, or the fuselage of an æroplane, until gradually it partakes of the elementary

purity of the curve of a human breast or shoulder, there must be the experimentation of several generations

of craftsmen. In anything at all, perfection is finally attained not when there is no longer anything to add but

when there is no longer anything to take away, when a body has been stripped down to its nakedness.

702 *Ibid*.

It results from this that perfection of invention touches hands with absence of invention, as if that line

which the human eye will follow with effortless delight were a line that had not been invented but simply

discovered, had in the beginning been hidden by nature and in the end been found by the engineer. 703

The machine was beautiful, impressive, and fascinating - but it was also somewhat frightening. It was

an unknown quantity. It seemed to be taking humanity into an entirely different world from that which had

previously existed. Books and films such as *Metropolis* [Chapter #23] raised the spectre of man's losing

control of machines and finding himself their servant and victim instead. So Art Deco was not just an

attempt at incorporating the machine into art, but also a means of reassuring mankind that machines could

be reduced to decorations and playthings at will.

Art Deco is thus a blend of exotic, mysterious antiquity and the image of the machine. When human

figures appear, they are similarly mysterious, exotic, and streamlined machines.

As if this is not enough, they are also oddly cold and de-sexed as well. The 1920s was a period of

flourishing homosexuality among both sexes, caused in major part by the relative sundering of males and

females by World War I and the war's toll of many millions of male lives. Men had spent years largely in

the company of other men, while many women now had no chance of getting husbands even had all

surviving males been interested. This plight was reflected, perhaps, in

the “bobbed” hairstyles and flat-

chested fashions of the 1920’s - and in the “unisexualization” of Art Deco.

All of which is to say that Art Deco is beautiful, cold, streamlined, and weird.

At first glance it appears pretty, but there is also something disturbing about it. Like the robotrix in

Metropolis, it suggests something subliminally sinister, something vaguely abnormal - as though it is not

now dangerous but **will** be if left to develop long enough.

There is a touch of the psychotic about it, as though it represents a view of the world seen through the

eyes of someone who took hallucinogenic drugs while standing in the middle of a 1920s’ airplane factory.

Nowhere is this peculiar atmosphere of the art form better exemplified than in the two *Dr. Phibes* films,

where the Abominable Anton constantly surrounds himself with a phantasmagoria of Art Deco artifacts.

As Dr. Phibes communed passionately and devotedly with his dead Victoria, so did Dr. LaVey with the

dead Marilyn Monroe. His success with necromantic rituals directed towards her, as recounted in Chapter

#25, increased his interest in Hollywood - not as a city or an industry, but as an ECI medium for “cryonic

freezing” of the life-force.

In “The Secrets of Life and Death” (Appendix #76), I discussed the surrogate immortality that “the

great record book” of films appears to impart to stars. Though long dead, they can be brought to “life”

again - like Anton’s androids as often as desired and in modes of behavior most pleasing.

As with Art Deco, however, Hollywood is tinged with the macabre and the grotesque. Its artificiality,

corruption, and fickleness are legendary; yet it seems oddly to thrive on this legacy. Film stars who live

and die amidst crisis, tragedy, scandal, and horror have greater followings than those who lead respectable

and unremarkable lives off-screen. Had Marilyn Monroe aged comfortably and died in her sleep

surrounded by friends, it is doubtful she would attract the following she has gained through a death

shrouded in mystery, murder, and high-level scandal. Perhaps, Anton LaVey may have thought, survival of

the consciousness past physical death may be stimulated through violent, traumatic, or otherwise

unwilling biological death.

In 1974 he assisted one of his original Warlocks - now an "underground Priest" - Kenneth Anger with

Anger's chronicle of Hollywood's scandals during the first half of the 20th century, *Hollywood Babylon*. It

is difficult to convey some idea of just how gloatingly decadent this book is; one can only acknowledge it

as the standard in this peculiar field. To really understand "Hollywood" as Anton LaVey saw it to be, one

must first experience *Hollywood Babylon*. 704

703 Antoine de Saint-Exupery in Hiller, Bevis, *The World of Art Deco*. New York: E.P. Dutton, 1971, page #33.

704 Anger, Kenneth, *Hollywood Babylon*. San Francisco: Straight Arrow Books, 1975.

Hollywood, like many another drug, is both compulsive and habit-forming. Like the Lorelei, it draws

people with its song, only to laugh at them - or, even worse, **ignore** them - as they crash to death on its

rocks. World-famed Hollywood Boulevard is well subtitled “the boulevard of broken dreams”; and on his

organ Anton LaVey would regularly play the Kinks’ “Celluloid Heroes” song:

And those who are successful

Be always on your guard,

For success walks hand-in-hand with failure

Along Hollywood Boulevard. 705

During his Satanic career, Anton had occasionally sampled the song of the Lorelei. He had played

cameo roles in the *Lancer* television series and in Kenneth Anger’s *Invocation of my Demon Brother*, and

had of course been the subject of numerous occult-subculture documentaries, including *Satanis*. He knew

how it felt to see himself on screen, and he had won enough fame/ notoriety in the public eye to make him

acceptable and even sought-after company of certain Tinsel-Town celebrities such as Jayne Mansfield,

Sally Struthers, Elke Sommer, and of course Sammy Davis, Jr. It is not hard to see how he would come to

prefer such exotic socializing to the aggravations of overseeing the growing pains of the Church of Satan.

If I can make this case with any credibility, it is because I myself had at least a whiff of the same drug.

My encounters with Sammy Davis, as recounted in Chapter #24, had the initial effect of dazzling me like

the most adolescent “groupie”. I was flattered by Sammy’s friendship; I wanted more of it; I felt “let

down" when I had to depart for the ordinary world outside after spending an evening with him. After

awhile I managed to "withdraw" and regain a sense of perspective, but even today I am surprised at the

psychological power of the experience. How much more it must have been for Anton LaVey, who was far

more deeply involved with Hollywood society.

Then in late 1974 Anton LaVey finally "mainlined" Hollywood Babylon. It came about as a

consequence of a rather undistinguished witchcraft novel by someone named Maud Willis. The novel was

entitled *The Devil's Rain*, and concerned a family's clash with a reincarnated New England witch coven in

a small western town.

One is almost embarrassed for Willis' lack of knowledge. For example, she identifies the coven's

sacred book as *The Hammer*, when in fact the **actual** *Malleus Maleficarum* was a Catholic church text

used to **persecute** witches. And the ceremonies used by Willis' coven are the sort of ring-around-the-rosie

counting rhymes that only Raymond Buckland could love. 706

The Devil's Rain would probably have died an early and unnoticed death had not Hollywood producer

Sandy Howard and director Robert Fuest - who coincidentally had directed both *Phibes* movies - decided

to make a movie out of it. They further decided to hire the Abominable Dr. LaVey to revise the script.

As can well be imagined, this was rather like inviting Sylvester the cat into Tweety Bird's cage. The

anemic coven became transformed into the most sinister of Satanic Grottos, the singsong chants became

blood-and-thunder incantations of sizzling power, and the “witchy” decorations in the coven’s meeting

hall and canyon-hollow metamorphosed into black and silver Satanic Art Deco - with geometric

trapezoids, stylized beast-heads, and fiery Baphomets. By way of illustration, Maud Willis’ canyon-hollow

coven chant is reproduced as Appendix #121, while Anton LaVey’s replacement707 [which was also set

against a towering hillside altar instead of in an enclosed canyon] is reproduced as Appendix #122.

The Anton LaVey-revised plot of *The Devil’s Rain*, as well as background comments on cast and staff,

were discussed by Forrest J Ackerman in the October 1975 issue of his *Famous Monsters of Filmland*

magazine. Ackerman’s article is reproduced as Appendix #123.

705 The Kinks, “Celluloid Heroes”, 1973.

706 Willis, Maud, *The Devil’s Rain*. New York: Dell Publishing Company #440-04553-125, 1975.

707 with touches from my own “Ceremony of the Nine Angles” ...

It will be noted that Forry’s account of Ernest Borgnine’s attitude towards Satan and Satanism differs

from that of the *Argosy* article (Appendix #119). In the first issue of the *Cloven Hoof* that came out after

the crisis of 1975, Diane [or Anton] commented:

Star Ernest Borgnine is not a member of the Church of Satan, but when asked by a bevy of reporters -

including *Argosy*’s Dick Russell - whether he would consider being an actual “priest” of Satan, he replied

that he would accept such an honor if it came from Dr. LaVey,

because he respected him as a man. That's as

far as Mr. Borgnine's ordination went, though. Many of the performers and crew are self-admitted Satanists,

several of whom are C/S members of varying degrees, including Director Bob Fuest. 708

The "Director" mentioned in *Argosy*'s story was not a director, but an inept and arrogant associate

producer who minimized everyone on the set, from Ida Lupino to the Mexican extras. It was thus a

collective "working" that earned the High Priest an opportunity to leave for other Latin American

commitments a week ahead of completion, with no complaints and fond memories of Durango. It was at his

suggestion that the film was shot there. 709

Having no firsthand experience with the film, I cannot comment as to the circumstances of Anton's

abrupt departure from Durango. What **is** certain is that the *Devil's Rain* company knew a good thing when

they had it; the Anton LaVey designs, scenarios, and dialogue remained intact. Anton himself enjoyed a

brief cameo appearance as Borgnine's chief assistant on the mountainside [he wears a gold helmet

concealing his features], and Diane LaVey - who paid a visit to the set - also played a cameo role as

Borgnine's wife in the colonial-era coven.

The Devil's Rain did not appear in theaters until a few weeks after the Church of Satan's 1975 crisis,

so there was little opportunity to discuss it within Church circles. For reasons unknown to me, it was

released in second- or third-rate theaters; in San Francisco, of all places, I had to travel to a suburban

drive-in to catch it. In a word it “bombed”, and that was the end of Anton LaVey’s career as a Hollywood

Satanist. 710

It is difficult to say just why *The Devil’s Rain* bombed. It had an excellent cast of established actors,

and it had the most striking and authentic Satanic ritual sequences ever brought to the screen. What went

wrong? Most probably inadequate publicity, coupled with a general waning of public interest in Devil-

worship themes after several years of *Rosemary’s Baby* imitations and spin-offs. The public was ready for

something new and different, which it would get a year later with George Lucas’ *Star Wars*.

Despite my admiration for the technical sparkle of *The Devil’s Rain*, I recall being struck by one

negative feature of the film as I sat in the San Pablo Drive-In. The **only** Satanist with any character,

initiative, power, and vitality was Borgnine himself. All of his followers were mindless robots, waxen-

faced zombies711 capable only of carrying candles and chanting. This was not the Church of Satan; rather

it was the Den of Iniquity - the Phibes Clockwork Wizards in black robes.

I couldn’t help contrasting this “Grotto” with the one in *Rosemary’s Baby*, wherein the Satanists had

all been remarkable for their individual success, intelligence, and prosperity.

It is pointless to speculate on how deliberate or accidental this humbling portrayal of Satanists may

have been, or what role Anton LaVey himself had in that portrayal - other than coaching the Mexican

extras in their chanting of an Enochian Key. To be sure, Maud Willis' witches were similarly slavish and

708 Untrue. *The Devil's Rain* was filmed in 1974, and Fuest's name never appeared in the Church of Satan's membership records through June

1975. Nor did the names of any other cast members or crew.

709 LaVey, Anton or Diane, *Cloven Hoof* #VII-4, July-August X/1975, page #3.

710 After many years of absence, *The Devil's Rain* is once more available from VCI Home Video as DVD #8204 (ISBN 1-55739-971-9).

Ironically this may be because an obscure extra in the film - John Travolta - later became a major star. His is the only uncostumed photo on

the package!

711 including Travolta!

lifeless. Whatever else Anton's reworking of the story included, a higher portrayal of the "Grotto" was not

one of his concerns.

As noted above, *The Devil's Rain* did not come out until after the crisis of 1975, and everything known

about the film before then led one to believe that it would be a hit. It seems reasonable to conclude that

Anton LaVey saw it as a vehicle which would move his "center of gravity" from being the leader of a

disappointingly imperfect Church of Satan to becoming the czar of Satanism in Hollywood films. The

Church of Satan had enabled him to gain the glamorous image needed to awe Hollywood - as is nowhere

better exemplified than by the openmouthed worship of *Argosy*! But it must have seemed crucial to Anton

to dynamite the Church before word began to seep out of its actual small size, shortcomings, and

sicknesses. As Anger's *Hollywood Babylon* points out so ominously, becoming a laughingstock in Tinsel-

Town can be deadly.

One of the illustrations in *Hollywood Babylon*, a reprint from an old newspaper, is entitled "Trying 'To

Get There'" - "there" being the "public eye". On one side of the sketch is a rickety bridge labeled

"notoriety", on which crowds of hopefuls are able to manage only a few steps before tumbling down into

a murky valley labeled "disgrace". On the other side of the sketch is a rock-solid path labeled "work",

surmounted by the temples of "popularity", "fame", and "renown".712

It takes no great stretch of the imagination to see that, in 1974-75, Anton LaVey made the decision to

move from the rock-solid path to the rickety bridge. This is not to say that he himself worked any the less

at his personal projects. But what he failed to understand was that what **really** made him consequential

was not his colorful personality or his creative flair for drama, but his reputation as High Priest of the

Church of Satan, his preeminence in that "40,000-strong" secret empire of sorcerers that had *Argosy*'s

reporter shivering in masochistic delight. Without the Church of Satan, Anton LaVey was just one more

occult Emperor Norton who had written a couple of books. With it, he was a social force of consequence,

to be ignored or challenged at one's peril.

Anton's alternative would not have been to forego the public eye, but to continue to receive it as an

occasional byproduct of executive work with the Church of Satan, work which itself was largely

unglamorous and unknown outside of the more exclusive circles of that institution - meaning, bluntly,

Diane, John Ferro, a few intimate friends and 6114 assistants, and myself.

Moreover both Anton and the public were tiring of “stuffed rats and tombstones” publicity. He

probably felt that he would either have to jump now for the brass ring or resign himself to a gradual

decline in popularity and/or notoriety as the “occult boom” of the late sixties/early seventies faded away.

So Anton LaVey decided to cut his grass roots out from under him. Many of those roots were as

useless and as parasitical as he had occasionally complained; he had allowed much deadwood to remain

on the general membership roster or to subscribe to the *Cloven Hoof* simply to bring in revenue for the

Church, to publicize it, and to lend as much credibility as possible to its claims of size.

But, ironically enough, it was not **this** deadwood that he decided to remove in 1975. It could still serve

as air for the public relations balloon. What Anton wanted rather to do was to rid himself of the talkative,

active, semi-competent middle-level of membership - those who were interested in working with the

Church, but who were too inexperienced or incompetent to reflect positively on it should they be seen by

the outside world. The aforementioned inner elite, on the other hand, would remain - and would be

expected to understand, approve of, and aid Anton in his plans to “phase out the middle class”.

The result would be a Church of Satan which would be run for the benefit of the very few at the top,

with the large “lower class” being isolated, inconsequential, and impotent - in short, a state of affairs very

much like that in conventional religious institutions.

A final piece to the puzzle of Anton LaVey in 1974 came in the form of a paperback book entitled *The*

Devil’s Avenger: A Biography of Anton Szandor LaVey by Burton H. Wolfe. And this book has its own

peculiar history:

712 Cartoon in Anger, *op. cit.* , pages #130-131.

Burton Wolfe is a freelance writer, generally of the sort of sensationalistic articles which appear in

men’s magazines. He had written about hippies and bikers, and had authored the introduction for the

original edition of the *Satanic Bible* in 1969. He was a friend of the LaVeys but had never joined the

Church of Satan itself.

In early 1974, while I was visiting San Francisco, Anton and Diane LaVey gave me a manuscript typed

on yellow paper. It was, they said, a draft for a biography of Anton by Burton. I reviewed it, annotated

some comments, and asked my mother to run her eye over it as well. Neither of us was especially

impressed with it; it was more or less an expansion of the kind of lions/ Mansfield/“stuffed rats &

tombstones” profile which by now had been done to death in newspaper and magazine accounts. [One can

get the flavor of Wolfe’s writing by sampling either of his two

introductions to the *Satanic Bible*, or his

article on Anton LaVey in the May 1978 issue of *Fling*, a pornographic magazine featuring women with

huge breasts.]

The Devil's Avenger next came to my attention when a flyer for it (Appendix #124) was inserted in the

October 1974 *Cloven Hoof*. I ordered a copy, and the first surprise was that it was totally unlike the

manuscript I had read. In fact it sounded less like Burton Wolfe than like Anton LaVey **himself**. To the

LaVeys I wrote:

You know something? Although Dr. LaVey swore up and down that the two of you didn't ghostwrite

the book, the more I read it, the more it suggests the LaVey style. It's not just a corrected version of that

yellow-paper manuscript that Burton first brought 'round; it's a totally different book.

Moreover I've been reading letters and texts from both of you for about six years now, and your

vocabulary, syntax, etc. stick out like a sore thumb. Finally there are passages and passages in the book

which would be virtually impossible for a third person to relate to so intimately. Well? 713

My suspicions were not confirmed by Anton or Diane, but neither were they dispelled, and today I

remain privately convinced that *The Devil's Avenger* is an autobiographical work rather than a Wolfe-

biography. 714

As an auto/biography it deals with Anton's youth and adolescence, taking him through the founding

and early years of the Church of Satan to 1968. A final chapter appears to summarize events of the

subsequent six years. Since it was precisely the pre-1969 era with which I was **not** personally familiar, I

devoured the story with fascination.

One of the first things I noticed was that the language was strangely earthy, even kinky. Words like

“sucker” and “screwball” alternated with somewhat obsessive detours into the sexual habits, attributes,

and fetishes of an assortment of the Church’s early San Francisco membership. Anton’s own early life

revealed him to have been a precocious introvert who had himself excused from high school sports in

order to spend gym periods “in a special rest room with the other fuckups, flirting with a young nurse who

wore short skirts and liked to watch boys undress”. 715

Knowing the adult Anton LaVey as well as I did, such anecdotes didn’t tarnish my opinion of him in

the least. In fact I thought it admirable of him to be so honest about his youthful failings and faults. The

point that I missed was that **he** didn’t consider them faults at all; in fact he gloried in them.

The book contains not one single item critical of Anton; it is rather a 222-page glorification of his

achievements and rationalization of whatever might not seem to be an achievement.

713 Letter, M.A. Aquino to Anton & Diane LaVey, November 15, IX/1974.

714 In a 1/26/2009 letter to me Burton adamantly responded to my suspicions: “Get this straight: Anton did not write one word of *The Devil's*

Avenger. Nor did he see the book until it was published." He did not explain the yellow-paper manuscript bearing his name and the book's

title which the LaVeys gave me to review in advance of publication, nor the extensive portions of the final book which resembled Anton's

writing- and characterizing-style rather than his. Granting that the opening and closing "overview" chapters resemble Burton's *Satanic Bible*

and similar articles, my impression of the rest of the book is unchanged.

715 Wolfe, *op. cit.* , page #27.

Despite the bias and occasional seaminess of the chapters dealing with Anton LaVey himself, *The*

Devil's Avenger might still have had a positive impact if the chapters and anecdotes highlighting the early

members of the Church had not been included. Anton himself, whatever his constitution, had obviously

led a fascinating and colorful life.

But it was difficult to see the point of seemingly-endless accounts of homosexuals thrown out of the

Army for sleeping with pillows between their legs, dildo-manufacturers, mortician's assistants who fed

butterflies to spiders, and sadistic women who were so mean that they frightened the Church's resident

masochistic men away.

Even John Ferro, under the pseudonym of "Gregorio Gionoffrio", came in for his share of degradation.

After being praised for his intellect and cultural sophistication, he was revealed to be a tormented,

frustrated homosexual who would go on "an occasional sex binge during which he frequented the

Tenderloin district of San Francisco, picked up several male partners in a single night, and indulged in the

most lurid deviations from accepted American coital practice." 716 One presumes that Ferro had not

objected to such an account, but that is not the point. It simply tore him down, as *The Devil's Avenger*

exposed the weaknesses and inadequacies of every one of Anton's disciples. The curious picture arose of a

perfect, infallible leader and a retinue of crippled, inadequate freaks.

At the time it didn't seem especially significant to me that I myself was not mentioned in the book. I

had never met Wolfe, and of course I had not joined the Church of Satan until the year after the major

portion of this biography ended. Still the "1968-74" chapter at the end made no mention of me, nor of any

of the nationwide Priesthood or Grottos. Wolfe had held the Church of Satan's dirty underwear up for the

world to see, but he had said nothing about the distinguished attire that it had earned for itself later on.

I was of the opinion that the contemporary Church could take care of its own reputation, but other

Satanists weren't at all certain they saw it that way. In November 1974 Priest Michael McQuown of the

Lilith Grotto wrote to me:

I saw *The Devil's Avenger* in galley form and had very mixed feelings about it. Judy [McQuown] was

doing a lot of work for Pyramid at that time, so she got to bring the thing home. There were a couple of

points we queried, and the artwork for the cover had gotten rearranged. Apparently Stuart [Levine] had also

seen the proofs through separate contacts.

By and large I thought it was a “fun” sort of book, but I am not especially impressed with Burton Wolfe

as a writer. Neither is Pyramid; he apparently tried to screw them over making revisions after the thing was

in galley form. I’m not terribly sure I want to be associated with cannibalism. Once the book gets some sort

of press, maybe some ersatz official of the Church should denounce it, thus generating more interest. 717

I responded a month later:

To date I’ve received comments on *The Devil’s Avenger* from about 15 people, some who know Dr.

LaVey personally and some who don’t. On the whole the reaction has been very favorable. Everyone’s

immediate comment is that the book is very entertaining. This is obvious; Dr. LaVey has had a very colorful

history. The book makes the reader sit up and take notice of him as an interesting individual.

What I will want to see is whether Anton LaVey the philosopher is overshadowed by Anton LaVey the

showman. Underneath all the razzamatazz of the Church is a system of metaphysics that is the most

powerful philosophy to hit this planet since Sartre and the existentialism of the mid-century. **This** is what

makes Anton LaVey a true Magus in the highest sense of the concept, not that he shaved his head and

cursed Sam Brody. He has said this himself, again and again: “Nothing is as strong as an idea whose time

has come ’round.” The **idea** is what will make him immortal.

716 *Ibid*., page #110.

717 Letter, Michael McQuown to M.A. Aquino, November 18, IX/1974.

I am impressed with the degree of the insight and empathy that Wolfe displays in the book. He does a

good job of explaining the motives behind many of Dr. LaVey’s seemingly-mad pranks. He also gives the

reader a good idea of the many strata of society which the Church of Satan has penetrated. These facets

make the book well worthwhile.

The book will also benefit many Satanists who, being residents of far-flung locales, have had scant

means to catch the “flavor” of the original Church of Satan. Remember that the vast majority of Satanists

have never come into contact with a Grotto, much less Dr. LaVey and the Central Grotto.

The only question in my mind is the disclaimer contained in the last chapter. I'm not certain whether it

helps or hinders the impact of the book. In one sense it is beside the point. Whether or not Burton Wolfe

carries a red card is unimportant. The book makes it obvious that he is a very good friend of the Devil's

Avenger. He would have **had** to be to compile so many intimate facts about him. Hence the disclaimer

comes across rather transparent, at least to me. After writing a book idolizing someone to the skies, you

don't turn around in the last chapter and say "Nevertheless I can't buy it.".

Don't worry about the cannibalism. You aren't associated with it unless you were there at 6114

munching on a big toe or something.

For that matter, what's so terrible about cannibalism? Is it better that **other** animals are slaughtered to

assuage man's lust for meat? Steaks and pork chops look pretty placid, wrapped up in clear plastic and

sitting in the supermarket. But if you want to see endless agony, visit the inside of a commercial

slaughterhouse sometime. I have, and I had nightmares for months.

This was not the case in Vietnam, where I saw many people killed in front of me. What **is** horrible is the

agony of a trusting, dumb beast that cannot understand why its human "protector" is suddenly killing it.

And the animals don't always die instantaneously, as most people prefer to believe.

Yet I eat steak because I am a natural carnivore. To abstain as a

"protest" would be futile; it would not

save a single steer. Rather the steer would die for no reason at all, which would be worse. It would be killed

for economic reasons even if none of its meat should happen to be sold.

So cannibalism doesn't bother me one whit. Nor would it you, I think, if the meat were butchered into a

sufficiently anonymous form. I doubt that you could tell a human steak from a rack of lamb, either by looks

or by taste. Want me to prove it? Here's a magical experiment for you and Judy:

Cook up leg-of-lamb some evening, using some unusual seasonings of the sort that Diane LaVey

employed. Invite a Satanist and a fairly-trusted non-Satanist over for dinner. After they have eaten, tell them

in "all seriousness" that they have just eaten roast human. Work out a good story about where you acquired

it. See how they react. Once they are convinced, tell them the truth. If they are not quite convinced, let 'em

fret it out for a day or two. Caution: Keep the sales receipt and packaging for the lamb on hand in case you

have to **prove** it was lamb! Let me know how it turns out.

But you shouldn't have to worry about exposure. To tell the story, your guests would have to mention

that they had **partaken** of the "human flesh" - which I rather doubt that they'd do!718

And to Burton Wolfe himself I wrote:

The Devil's Avenger is so comprehensive a portrait of Anton LaVey that I could hardly believe he didn't

do it himself. But both he and Diane swear up and down that it's a Wolfe in Wolfe's clothing. And in my

opinion that makes you downright uncanny as a biographer.

Mary Every of the *Santa Barbara News-Press* adds something else. I had given her a copy for

background while she was preparing for a recent interview with Dr. LaVey. The following morning she

called me to say that, while her original intent had been to skim through the book, she had become so

interested that she had stayed up half the night reading it in its entirety. She thinks your writing style is

extraordinarily readable, and I took that as sound judgment from a professional journalist.

Another thing that makes the book all the more interesting to me is that it covers the period before I

myself was associated with the Church. I joined in March IV/1969, and it was at about that point that the

organization began to metamorphose into a nationally-oriented format. While I was able to participate in

some of the last of the old Central Grotto ritual activities, I suppose that I am largely a “second-stage”

718 Letter, M.A. Aquino to Michael McQuown, December 12, IX/1974.

Satanist. It is fascinating to read such a detailed account of the “Old Bolsheviks”. Damn good book. I mean

it. 719

Burton responded:

It’s gratifying to get such a letter under any circumstances, and especially with so much in it that is

flattering. Writers often feel that they are trying to communicate into a vast void because there is so little

feedback. It's a kick for me to hear from someone intelligent and intelligible who has not only read the book

and reacted to it, but done something about his reaction.

Many, many thanks for giving the book to Mary Every, which resulted in an important review. Many

thanks also for buying extra copies of the book and passing them around - not so much for all the profits

this puts in my pocket (9 cents a copy), but rather for the value it may have in reaching more people with

Anton's worthwhile story and philosophies.720

Little else was said about *The Devil's Avenger*. Those who liked it, liked it because its negative points

were superseded by the Anton LaVey and Church of Satan known to them personally. Those who didn't

like it, didn't like it because it showed them an ugly Anton LaVey and an ugly Church of Satan they had

never supposed to exist. The only consolation was that "those things are in the distant past, and we're not

like that now".

Particularly to the Church membership outside of San Francisco, the person of Anton LaVey had

assumed idealistic proportions. He was known only by news coverage, usually of the semi-awestruck type

exemplified by *Argosy*, and by his imposing photographs on the jackets of his books. *The Devil's Avenger*

shattered the myth of Anton LaVey the demigod, replacing it with Anton LaVey the interesting yet flawed

human being. Thus it ultimately had just the opposite of the effect it had presumably been written to exert.

And the "1969-74" concluding chapter, in addition to its conspicuous exclusion of the Church's

national growth and accomplishments, compounded the error by a series of lies and exaggerations.

TDA claimed 25,000 members for the Church and an "affiliated following in excess of two million". 721

Anton was awarded "two huge homes in Sonoma County and the hills of Hollywood", as well as "access

to estates" around the world [including Santa Barbara].722 There was even a Satanic Navy: Jim Moody

was said to have "placed three oceangoing salvage ships at the disposal of Anton and his Church". 723

Almost every book, film, rock song, and comic book having anything remotely to do with the Devil was

claimed to be Anton-inspired, and 6114 California Street was transformed into a fortress to rival Fort

Knox. As much as the Church of Satan admired its founder and leader, it all seemed just a bit much.

The Devil's Avenger, like *The Devil's Rain*, died a surprisingly quick death. Its first printing was also

its last, and within six months it could no longer be found in bookstores. Again, I might add, this was very

perplexing to me. 724 Whether or not the book told the story of Anton and the Church of Satan in the best

possible way, the story which it did tell seemed as though it should be extraordinarily interesting to the

719 Letter, M.A. Aquino to Burton Wolfe, December 10, IX/1974.

720 Letter, Burton Wolfe to M.A. Aquino, December 16, IX/1974.

721 Wolfe, *op. cit.* , page #212.

722 *Ibid*.

723 *Ibid*., page #213.

724 In his 2008 Introduction to *The Black Pope*, Burton says that there

was an [apparently nationwide] threat of boycott by Christian groups

against any bookstore that dared to carry *TDA*, forcing frightened retailers to return all copies to Pyramid Books, which burned them. This

makes no sense in a market in which the *Satanic Bible*, *Compleat Witch*, and *Satanic Rituals* had been selling openly and peacefully for years.

More probably *TDA* just bumped up against the same theme-oversaturation that flopped *The Devil's Rain*. A decade earlier, at the time of

Rosemary's Baby, *TDA* would have sold like hotcakes.

general public. Apparently I didn't understand popular tastes, but then I have rarely scored very high in

that game.

In 2008 Burton extensively revised *The Devil's Avenger* into an ebook edition entitled *The Black*

Pope. 725 In his new Introduction he comments concerning the 1974 *TDA*:

To my shame, in writing the book I committed one of the cardinal sins that all biographers, journalists,

and writers of any sort are compelled to avoid: I became too close to my subject. The result was that after

checking the first round of stories Anton told me, those that were used for magazine and newspaper articles,

I stopped taking steps to make sure he was not inventing or embellishing episodes in his life, and I repeated

some of his inventions.

This is not to say that my 1974 biography of Anton contains more of his inventions than fact. To the

contrary, more of what he told me is true than untrue, and then there are the substantial parts of the book

containing what I myself observed and my talks with Church of Satan warlocks and witches and others who

hobnobbed with Anton. Those parts of the book are reliable. But there are too many stories in *The Devil's*

Avenger that contain Anton's fabrications. 726

As I said to Burton when he sent me a copy of *TBP*, I don't think he has any reason whatever to feel

ashamed about *TDA*. In 1968 and 1974 he was interacting with Anton LaVey as a personal friend, not as a

disinterested biographical or historical researcher. He took what Anton and Diane said on the unsuspicious

trust of this friendship, just as I did during my own 1969-75 close acquaintance with them. Both *COS* and

TBP disclose facts which only later came to light. But even these must be viewed in careful context. It is

one thing, for example, to say that Anton or Diane created fantasies to glamorize themselves, impress their

friends, and entertain the public. That is quite different from accusing them of being malicious, predatory

liars and con-artists. I am quite sure that Burton and I, while having experienced the former more

extensively and intensely than most of the LaVeys' intimates, would unhesitatingly reject the latter.

While *The Black Pope* corrects many of the falsehoods of *The Devil's Avenger*, it doggedly clings to

other contentions (such as Anton's claimed dalliance with Marilyn Monroe) which I do not find credible.

While writing *TBP* Burton exchanged several eletters with me in which we candidly discussed our

respective interpretations of and conclusions concerning various episodes. Suffice it to say here that

Burton considered *COS* (6th Edition) when writing *TBP*, while I considered *TBP* when updating *COS* to

this 7th Edition. Beyond that, readers of both volumes are invited to make up their own minds regarding

any still-smoldering differences.727

The picture I have painted in this chapter has been one of a man whose interests and ideals had

become so bizarre as to be nigh incomprehensible to the institution he headed. While Priests, Regional

Agents, and Grottos talked of Satanism in the language and context of the *Satanic Bible*, Anton Szandor

LaVey had long since departed that realm for the Art Deco fantasia of Dr. Phibes. The comfortable, affable

social philosopher shown in *Satanis* had given way to the reclusive, wistful Rotwang of *Argosy*. It was

now but a question of time before the dynamics of the Church and those of its High Priest would finally

collide.

725 *The Black Pope* may be purchased online at Burton Wolfe's website:

http://mindopeningbooks2.com/

726 Wolfe, Burton H., *The Black Pope* (ebook, 2008), Introduction.

727 Burton and I would probably be willing to argue about Anton and Marilyn on a television talk show, but only if both of us were paid a

very large amount of money to do so.

Chapter 35
"The Year of the Pendulum Swing"

BRUTUS: Romans, countrymen, and lovers! Hear me for my cause, and be silent, that you may hear.

Believe me for mine honour, and have respect for mine honour, that you may believe. Censure me in your

wisdom, and awake your senses, that you may be the better judge.

If there be any in this assembly, any dear friend of Cæsar's, to him I say, that Brutus' love to Cæsar was

no less than his. If then that friend demand why Brutus rose against Cæsar, this is my answer: Not that I

loved Cæsar less, but that I loved Rome more.

Had you rather that Cæsar were living and die all slaves, than that Cæsar were dead, to live all free

men?

As Cæsar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honour him:

but, as he was ambitious, I slew him. There is tears for his love; joy for his fortune; honour for his valour;

and death for his ambition.

Who here is so base that would be a bondman? If any, speak; for him have I offended. Who here is so

rude that would not be a Roman? If any, speak; for him have I

offended. Who here is so vile that will not

love his country? If any, speak; for him have I offended.

I pause for a reply.

-

Shakespeare, *Julius Cæsar*

Act III, Scene II

Following IX/1974 (“the year of the media”), said Anton LaVey to Charles Steenbarger prior to the

West-I Conclave in VIII/1973, would come X/1975 as “the year of the pendulum swing”. It would be the

halfway point in the eighteen-year Working commenced in I/1966, and in the *Satanic Rituals* Anton had

written that “each midway point between the Working Years displays a zenith of intensity for the Working

which has been brought about”. 728 As it turned out, those would be very prophetic words indeed - but in a

way that neither Anton LaVey nor anyone else could possibly have anticipated.

Early in January I once more revived the long-dormant *Chronicles of Mendes*. Since the new Phase

would not be generating much information for the general membership of the Church, it seemed to me that

increased information should be provided the Priesthood. It further seemed appropriate that the *Chronicles*

should recommence with a very clear statement concerning the implications of the Satanic Priesthood

itself. Issue #II-1 (Appendix #125) was therefore written, approved by the LaVeys, and sent out. Reactions

to the issue were most encouraging:

Concerning the *Chronicles of Mendes* … Wow! Before I make any comments on it, I want to read it a

few more times. Fantastic!

Robert Ethel[729]

728 LaVey, Anton, *The Satanic Rituals*, page #219.

729 Letter, Robert Ethel to M.A. Aquino, January 27, X/1975.

Chronicles of Mendes: I am not sure at this point what would be most desirable. Perhaps a more

sophisticated reading list, some expansions on material in the *Hoof*, discussion on useful ideas and

concepts. I hope to get a lot of good stuff out of my Religion and Psychology course which might be good

for dealing with certain types of argument, for instance. I would like to see the communication network

among the Order expanded, particularly from the point of view of getting heads together with Priests

interested in similar or different approaches. Where it is feasible, or where a Priest is “above ground”, I

would like to see the free interchange of ideas, assessments of the temper of their working areas, etc.,

because I think there are specific regional differences in attitude and outlook. It might be useful to

understand these things.

Cloven Hoof: I put the question to Lilith Grotto members last meeting, and I am waiting for feedback.

For my part I would like to see it larger and dealing with some of the material it used to - stuff like Ponape,

the Chinese Satanists, anything of the far-ranging, wider scope that it used to have. Would like to see

something about our affiliates in Sweden and other countries. More of the psych stuff from Magister

Frazier.

Michael McQuown730

* * *

I thought I would drop you a short line to let you know that all is going well here at the Cavern of

Amon. The adjustments to the new Phase are being handled well by each member. They are beginning to

feel the real weight of responsibility. I feel that this is valuable in strengthening each member's affiliation

with our Order. In short, they are holding their own hands!

I would like to both thank and congratulate you for the *Chronicles of Mendes*. You have done a fine job

in helping ordained members understand the Priesthood. I am so anxious to learn more that my brain itches

with delight each time I come upon a new "revelation" (such as our possible origin). I realize that this area

must be dealt with slowly and carefully, for the masses are just not ready. I am convinced, however, that in

the next decade or so they will be forced to reevaluate their "evolution". I certainly hope I'm right.

Robert J. DeCecco731

Later in January Lilith Sinclair and I finally took Dale Seago on his first visit to 6114 California Street,

at whose marvels he was predictably impressed. Unfortunately he - and Lilith and I - were also somewhat

taken aback when the LaVeys' chauffeur, Tony Fazzini, walked into the Purple Room sporting the blue

medallion of a Magister IV°.

Tony had been “around” 6114 for some years - a pleasant, quiet, somewhat stocky fellow who seemed

content to sit in the front hall and read magazines whenever he wasn’t piloting Anton or Diane somewhere

in the black Buick Limited.

Diane and I good-humoredly referred to him as “Lurch”, after the gaunt butler in the Addams Family

television series. His interest was obviously in the LaVeys themselves; he had never interacted with the

rest of the Church, let alone undertaken the initiatory path to the Satanic Priesthood that the rest of us had

tread. Hence it was surprising - to say the least - to see him formally elevated **above** the III° Priesthood.

As soon as the three of us left 6114, two pairs of questioning eyes were turned in my direction. I

hardly knew what to say. I myself had known nothing of Tony’s IV°, nor anything of whatever he might

have done to qualify him for this degree in Anton LaVey’s judgment. All I could say was that I trusted that

judgment, and that Tony must have deserved it. Since Lilith and Dale had also trusted Anton’s judgment

for many years, they nodded *pro forma* acceptance.

But it left all three of us uneasy nevertheless. The unspoken objection was that we knew damn well

that Tony Fazzini was **not** qualified to be a Satanic Priest, let alone a Magister. He might be a nice fellow

and household aide, but the Priesthood called for the kind of acumen and accomplishments exemplified in

all those who held the title across the continent.

730 Letter, Michael McQuown to M.A. Aquino, February 13, X/1975.

731 Letter, Robert DeCecco to M.A. Aquino, recd. February 1, X/1975.

But there was nothing to be done, so by tacit agreement we swept Tony under the rug. He was

certainly not causing any problems. And it was possible that he did have some clandestine qualities

deserving of the IV°. If so, we would no doubt see them displayed sooner or later.

If Anton LaVey had heaped honors upon Lurch, he had just as determinedly ignored a fledgling Grotto

forming in his own city. In Greenwich Village the elitism of “The Magician” had proved to be its

Achilles’ heel; the merchandise that it stocked was too expensive and too specialized for the sort of person

who could be expected to walk in off the street.

Ronald Barrett decided to phase the operation into a nationwide mail-order service, hoping to attract

and maintain the necessary clientele from a broader base. In February of IX/1974 he left New York City

for San Francisco to set up a commercial outlet there. 732 The rescue attempt was a little too late, however,

and in April Barrett’s partner, William Andrews, found it necessary to close the Greenwich Village store

entirely. 733

In San Francisco Barrett continued his efforts to preserve the mail-order side of “The Magician”. In

August IX/1974 he was invited to 6114 California Street to show his selection of silver jewelry to Anton,

and he quoted his normal retail prices less the 9% discount that “The

Magician" had always offered to

Church of Satan members. There was an awkward pause in the conversation. The High Priest, Barrett was

informed, was accustomed to paying wholesale prices only. Greatly embarrassed, Barrett concluded the

sale of a number of his only samples at wholesale, virtually eliminating any profit to his struggling

enterprise, and departed. 734

The LaVeys decided that they didn't want to see any more of Ronald Barrett. They disapproved my

recommendation that he be sent the III° examination, and they remarked to me that they had received a

complaint from Satanist Robert Gibson that he had been financially victimized by Barrett and Andrews

when "The Magician" was first set up as a corporation.

Once again Barrett was astonished and mortified. He sent me copies of the complete financial records

of "The Magician", together with an account of the fully-disclosed business risk that Gibson had

undertaken. The books and papers exonerated Barrett, and I so advised the LaVeys, but it appeared that he

was nonetheless *persona non grata* at 6114 California Street.

Nevertheless Ronald Barrett carried on, I presume encouraged in part by my support of and confidence

in him. In February X/1975 he wrote:

It's been so long since I last wrote you that I do not remember if I told you about my land. I purchased

twenty acres of mountain property in Mendocino County near Ukiah. The village nearest me is Potter

Valley. I am delighted with the land, as it is very remote, literally

covered with wildlife, and on top of a

mountain. I shall be building a stone house on the site after the rain season, and I have great magical

ambitions for the property, i.e. an outdoor temple, stone altar, etc. I would be delighted to have you

“experience” a visit to it someday, as I’m certain you would appreciate the incredible feelings the land

evokes.

I have two friends, one of whom is my roommate, who have been accepted into the Church of Satan.

We are meeting on Friday evenings and are building the foundation of what we hope will be a Grotto. The

name I have selected for it is “Twilight Grotto”. I realize we cannot function as openly in this area as the

Lilith Grotto does back east. Nonetheless we wish to be active as a group, even if only behind closed doors.

Both Mr. Zappitelli and Mr. Brink are assets, in my opinion, to the Age of Satan. We are interested in

having other members in the area who might be interested in group study and ritual work contact us. Any

ideas and information on forming a Grotto which you might send would be very much appreciated.735

732 Letter, Lilith Sinclair to M.A. Aquino, February 21, IX/1974.

733 Letter, William Andrews to M.A. Aquino, April 25, IX/1974.

734 Letters, M.A. Aquino to Ronald Barrett, August 24, IX/1974; Ronald Barrett to M.A. Aquino, August 27, IX/1974.

735 Letter, Ronald Barrett to M.A. Aquino, February 9, X/1975.

I responded:

As far as your word is concerned, I would not have recommended you for the Priesthood of Mendes -

as I did - if I did not believe you a man of honor. I see no reason to alter my opinion. Or my

recommendation.

Your plot of land sounds good. There is something about owning a piece of Terra, isn't there? The

territorial imperative or something like that. I think it was a good idea, particularly in light of the ambitions

you have for it. I would very much like to see it when and if the opportunity presents itself.

Under the provisions of the current Phase of the Church of Satan's Master Plan, any II° Satanist who

desires to form a Grotto may do so - clandestine or aboveground. You are free to promote and operate the

Twilight Grotto as you deem fit. You have the *Satanic Bible* and *Satanic Rituals* as basic reference works,

and - from your long tenure in the Lilith Grotto - you know what sort of activities a Grotto may successfully

undertake. Feel welcome to contact me if you encounter any "extraordinary" problems.

When you plan both your personal future and your goals as a Grotto Leader, do not ever forget that you

have taken it upon yourself to be more than a man. The aspirations of a Satanist must remain exalted,

because the ArchDæmon himself is the antithesis of inertia and mediocrity. Let us consider a passage from

Loren Eiseley's *The Night Country*:

"Man is not man. He is elsewhere. There is within us only that dark, divine animal engaged in a strange

journey - that creature who, at midnight, knows its own ghostliness

and senses its far road. ‘Man’s

unhappiness,’ brooded Thomas Carlyle, ‘comes of his Greatness; it is because there is an Infinite in him,

which with all his cunning he cannot quite bring under the Finite.’ This is why hydrogen, which has become

the demon element of our time, should be seen as the intangible dagger which hung before Macbeth’s

vision, but which had no power except what was lent to it by his own mind.

“The terror that confronts our age is our own conception of ourselves. Above all else this is the potion

which the modern Dr. Jekylls have concocted. As Shakespeare foresaw: ‘It hath been taught us from the

primal state, That he which is was wished until he were.’ This is not the voice of the witches. It is the clear

voice of a great poet almost four centuries gone, who saw at the dawn of the scientific age what was to be

the darkest problem of man: his conception of himself. The words are quiet, almost cryptic; they do not

foretell. They imply a problem in free will. Shakespeare, in this passage, says nothing of starry influences,

machinery, beakers, or potions. He says, in essence, one thing only: that what we wish will come.

“I submit that this is the deadliest message man will ever encounter in all literature. It thrusts upon him

inescapable choices. Shakespeare’s is the eternal, the true voice of the divine animal, piercing, as it has

always pierced, the complacency of little centuries in which, encamped as in hidden thickets, men have

sought to evade self-knowledge by describing themselves as men.” 736

When I returned from Santa Barbara after meeting “Magister Fazzini”

in San Francisco, a different

sort of problem awaited me in my mailbox - this time from the Lilith Grotto in New York. It seemed that a

veteran I° of the Church of Satan's first years in San Francisco named Alessandra Erb had moved east and

had made contact with the Lilith Grotto. It was not a fruitful contact, as Michael McQuown now related:

Van Ness told me that Erb claims to (a) have used heroin while functioning as an altar at the Central

Grotto, and (b) have baby-sat the LaVey children. My general impression of her is that she is as neurotic as

all get-out. The only time she bothered to show up at a Grotto meeting here, all she did was to look down

her nose at everybody and say that "they didn't do it like that at Central" - quite contrary to Karla LaVey's

comment that we work very much like Central. Oh, well. 737

McQuown had made one more attempt to establish rapport with Erb:

736 Letter, M.A. Aquino to Ronald Barrett, February 19, X/1975.

737 Letter, Michael McQuown to M.A. Aquino, January 20, X/1975.

At that time it did not seem likely that Van Ness would be actively participating in Grotto activities, so I

decided to see if Ms. Erb would be inclined in that direction. I decided to sound her out. In talking to her on

the telephone, I got a very snide, supercilious reaction, including an accusation that I had been "put up" to

calling her. After terminating the conversation, I decided not to bother notifying her of meetings, because

her attitude was totally negative. So I let the matter drop. 738

Had Erb passed out of the orbit of the Lilith Grotto, nothing would have come of it. But she had the

[mis]fortune to take a fancy to Jay Solomon, a volatile individual who had been expelled from the Grotto

and the Church for boorish and vulgar slander directed against Lilith Sinclair, Warlock Van Ness, other

members of the Grotto, and ultimately myself [when I intervened to try to resolve the disagreement]. Now

Michael McQuown had accidentally encountered Erb, in Solomon's company, at a convention. Aware that

the Church of Satan's standing policy forbade members' social contact with expelled members, McQuown

advised me of his intentions:

As a matter of form I will notify Ms. Erb that she is treading on murky ground *vis-a-vis* her

membership, and see if she bothers to reply. If I don't hear from her by the end of the month, I will assume

that she doesn't give a damn and will recommend the suspension of her membership. 739

Alessandra Erb ignored the warning, but back from Jay Solomon came letters warning him of the most

dire consequences [including the ire of Magister Aquino!] should he concern himself further with Erb.

McQuown duly recommended Erb's expulsion to me, citing somewhat blandly Erb's wielding of her

"6114 connection":

In light of the allegations that she has so much pull with the High Priest, I am amazed that my primary

action in writing to her does not result in all sorts of personal reprimands from his Excellency. Since I am

still alive, however, and since my telephone has not rung itself off the

hook with irate calls from Sonoma

County, I am reasonably sure that common sense will prevail. 740

To my utter surprise, Alessandra Erb did appear to benefit from some kind of “double standard”, as a

carbon copy of a letter from “Lana Green” to her arrived shortly thereafter in my mailbox, presumably in

response to a request by Erb for Anton LaVey’s sanction. Diane LaVey had written to Erb:

We regret that there has been an unpleasant exchange between Reverend McQuown, yourself, and other

parties. Since both, or should we say all sides of the story appear sincere, albeit conflicting, we can only

assume there have been misunderstandings which are open to personal interpretation.

First we wish to assure you that you are still considered a member in good standing. I have spoken with

Dr. LaVey about the matter, and he said that he certainly does recall the many services you performed for

the Church in its formative years, and that he will always consider you one of his “special Compleat

Witches”.

We trust that any personal animosities between our official, Rev. McQuown, and yourself will ease with

time. He too has served the Church well, and we know he was only acting in what he considered the

Church’s best interests. Mr. Solomon has seemingly had several personal difficulties, with both friends and

Church members/officials. We hold no malice against him, and trust he will one day come to grips with his

true feelings. We trust your judgment where Mr. Solomon is concerned. 741

738 Letter, Michael McQuown to M.A. Aquino, February 13, X/1975.

739 Letter, Michael McQuown to M.A. Aquino, January 20, X/1975.

740 Letter, Michael McQuown to M.A. Aquino, February 13, X/1975.

741 Letter, “Lana Green” (Diane LaVey) to S. Alessandra Erb, February 17, X/1975.

Across the top of my carbon copy Diane had written “TAKE NO ACTION”. Knowing as she did how

I felt towards affronts to the Priesthood, she doubtless guessed what my reaction would be.

She guessed right; I was thoroughly incensed. I could not reverse a decision that had obviously been

made by Anton LaVey himself, but I could let McQuown know how I felt - and, via a carbon copy to

6114, let the LaVeys know also. To McQuown I said:

As a matter of principle I have no tolerance at all for any Satanist who fails to show due respect to an

ordained Priest or Priestess of Our Lord Satan. Such respect must be both explicit (cooperation with the

guidance of the III° official) and implicit (trust in the motives behind such III° guidance). An insult to or an

attack upon a member of Satan’s Priesthood is a direct affront to the ArchDæmon. It is just that simple.

After reading your account of Alessandra Erb’s telephone manners, I asked Priestess Sinclair to give me

her views. She tells me that Erb sneered at the Lilith Grotto from the time she arrived in New York,

evidently believing that her prior attendance at Central Grotto activities entitled her to a station above that

of the “peons in the bushes”. It is a common syndrome of all courtiers.

Sooner or later Erb will learn that

the kind of person she is is far more important than whom she knows. 742

For good measure I enclosed a reprint of the Church of Satan's relevant policy statement, which had

been published in the *Cloven Hoof* many years before:

Important! To all members:

Occasionally it has been brought to the Council's attention that certain ex-members of the Church of

Satan have maintained or attempted to maintain contact with members in good standing, while showing

displeasure and/or disdain for the Church, its policies, and its leaders.

Any member in good standing who is found to have entertained such relationships will be considered

anathema and dealt with accordingly. Such measures are mandatory if our Order is to continue to grow in

strength and durability.

We must take pride in having what others lack, within our unholy precincts. We must maintain a fierce

pride in our stations as Satanists and members of the Church of Satan. If one wishes to dance, he must pay

the piper; hence ex-members who have been phased out because of inadequacies, or who have defected

because of disgruntlement or lack of commitment, cannot expect to continue to receive social and emotional

gratification (plus knowledge of Church activities) from those who remain dedicated and capable.

Therefore any member who finds himself involved in a relationship with an ex-member should be made

aware of the following article of conduct from the Protocols of the

Lictors of the Order of the Trapezoid,

Church of Satan:

Edict #8: Any member of the Church of Satan who willingly and with deliberation engages in or

maintains contact with a former member who, because of defection, expulsion, or for any other reason is no

longer officially recognized as a member of the Church of Satan, shall assume the position of *persona non*

grata. Furthermore said existing member, having entered into that which constitutes an act of disloyalty to

the Church of Satan, its High Priest, leaders, principles, and policies, shall be considered anathema and,

subject to appeal before the Council of the Trapezoid, presents true and valid grounds for expulsion.743

That was the end of the Alessandra Erb affair, and the LaVeys said nothing more to me about it either.

I expect we were all just as happy to set it aside. As an isolated incident it would have meant very little,

but retrospectively I can see it as one more strain on the pleasant and cooperative relationship I had

enjoyed with Anton and Diane LaVey. As with John Ferro's exchange with "Reverend Seth Typhon", I had

once more gone to bat for the sanctity of the Satanic Priesthood beyond any interpersonal relationships

that might be involved. The Tony Fazzini issue fell into the same category, but so far no word had been

said about it.

742 Letter, M.A. Aquino to Michael McQuown, February 19, X/1975.

743 *The Cloven Hoof* #III-2, page #13.

It was with some relief that I changed once more from Eliot Ness into a Magister Templi and headed

south to Los Angeles to pick up a copy of Meric. Casaubon's *John Dee's Actions With Spirits*, which had

just been reprinted in facsimile from the 1659 edition. Robert Ethel had told me about this new edition,

which contained the Enochian Keys in their apparently original form. [Not for several years would I learn

that Casaubon's Keys were themselves significantly altered from John Dee's original diaries and magical

records.]

The Casaubon reprint looked just like every magician wants a grimoire to look: big, thick, heavy, and

leather-bound. I could hardly wait to "take the original Keys out for a test drive", and did so that very

evening at one of the old artillery batteries at Fort MacArthur where I had conducted many a Call to

Cthulhu during Army Reserve weekends with the infamous 306th PSYOP Battalion. The result was

nothing short of astonishing. The following day, March 9th, I jotted down the results:

For the first Working I decided to pronounce the 19th Key, invoking ZIM (the 13th Æthyr). *Cornu*

required twice before any response.

Then the result: I recall coming, under hazy circumstances, to a large wooden-beamed hall in which

were seated a number of men around a table. I knew them to be the "Secret Chiefs" of the "White" tradition

of whom Aleister Crowley and others have spoken.

I suggested that I might be allowed to join them, sensing that they did not immediately perceive my

identity as a Magister Templi of the Left-Hand Path. But there was some dissent, as though some of them

were wary of me.

Finally I revealed myself as a Magister Templi. They reacted more negatively than before, donning

robes of various colors. I responded by donning my own black/blue robe, whereupon there was a reaction

by them of even stronger dislike. I responded with anger in turn.

There was a violent conflagration, the hall collapsed, and I recall nothing further. 744

This was no mere dream, since I did not fall asleep, nor was it the type of hallucination which may

follow from fatigue, self-hypnosis, or other “bewilderment” to the mind. It was a rational experience,

perfectly clear to my normal senses. It was very “crude”, but then I hardly expected anything polished to

come of a first Working with a new magical system. I took no particular meaning from the sequence itself;

what was significant to me was the sharpness and clarity of the entire experience - far more so than

Workings conducted with the Crowley Keys in the *Equinox* or the LaVey Keys in the *Satanic Bible*.

It was hardly politic to recount something like this to the author of the *Satanic Bible*, at least not until I

had explored and understood it better. Robert Ethel, who himself possessed a copy of the Casaubon

volume, would be a more suitable correspondent. Upon returning to Santa Barbara I wrote him:

In case you thought I passed right over your discovery of the Casaubon reprint mentioned in your

December letter, I did not. But it has taken me this long to locate a

copy, inspect it for accuracy, and form

some preliminary conclusions concerning it.

From what I have read in the book so far - coupled with results I have obtained from an experimental

operation with one of the Keys - it is a tremendously powerful text. The secret to its proper use lies, I

believe, in the disassociation of its implications from hybrid/Cabalistic jargon. This includes the

pronouncing of the Keys themselves (which, from Mathers' time onward, have been spoken per the letters

of the Hebrew alphabet and not according to the simple phonetics implied by each letter in the text).

There are two general points to be considered. The first is that which I brought out in the "Caucus

Race" article in the *Hoof*, i.e. that Dee, Kelley, and Casaubon would have been playing with fire [at the

stake] had they not bent over backwards to couch their texts in "good Christian" terminology. [One could

say much the same for John Milton, whose *Paradise Lost* is an excellent example of such lip service.]

The second point is that Dee and Kelley were themselves necessarily of a Judaic/Christian educational

background. They would have been inclined to interpret extraordinary contacts in line with the myths and

744 Aquino, M.A., Working Record, Enochian Keys, March 9, X/1975.

legends most familiar to them. In going through this reprint of Casaubon, I have attempted to evaluate each

"Angelic" incident in a more empirical frame of reference. A pattern is emerging that I find very exciting,

but I must proceed further with the correlation before I commit myself to conclusions. 745

While Ethel and I were comparing notes about John Dee, Warlock Lynn Norton and Witch Colleen

Huddleston had been cooperating on a magical project of their own - the “Satanica Portfolio”. This

collection of drawings was advertised throughout the Church by various newsletters, and in April Lynn

and Colleen sent me a complimentary set of the prints. To Colleen I wrote:

A short time ago I received the “Satanica” portfolio compiled by you and Warlock Lynn Norton. It is

nothing short of magnificent, and I am very grateful to both of you for sending me the set. Among all the

drawings one of my favorites is that dragon-creature of yours. But then I have looked at each drawing at

length, attempting to visualize the realities and fantasies symbolized therein. I will keep the portfolio in a

special place in my study where I may have ready access to it. 746

I went on to ask Colleen whether she had had any further thoughts concerning the Priesthood. Though

I had recommended her and Tom for the Priesthood some time previously, and the LaVeys had been

favorable, nothing seemed to have come of it. I wasn’t sure where the ball had been dropped. To Lynn

Norton I also sent a letter:

There are a good many frustrations involved with my commitment to the Church of Satan. I haven’t

taken a real vacation in over five years. I have stayed up night upon night untangling a never-ending variety

of things by letter and telephone. The public that dislikes us causes

problems, and sometimes the public that

likes us presents even greater problems. And at any given time there is always a klutz or two in the

membership needing either some gentle guidance or [stage two] a good swift kick in the ass.

I bring this up because there is something that makes the whole rat race worthwhile. It is the

observation of that special sort of genius in an individual which, in environments other than that created by

the Church of Satan, might never have been brought to flower. Whenever I see it - and it appears in many

guises - I feel just like a cat that has absconded with an entire gallon of cream. And then all the petty

frustrations disappear completely. Your portfolio evidences precisely that kind of genius. And I have reason

to believe that it will carry you further than you may now imagine. 747

And more good news arrived from Ronald Barrett:

We at the Twilight Grotto have been rather busy, and I should like to take some time to share with you

some of what we have been doing. The Grotto was formally organized on February 14. Those attending

were Mr. Ricco Zappitelli (now the Grotto Scribe) and Mr. Robert Brink (now the Grotto Task Master). We

discussed our Grotto directions and activities, along with Grotto and Church of Satan protocol. Also we

read and discussed the “Book of Belial” and “Book of Leviathan” from the *Satanic Bible*.

Most of our meetings are magical study sessions, and the interest and response are very good. Thus far

our studies have included many of my old copies of the *Cloven Hoof*,

Satanic Rituals, *Morning of the*

Magicians, some Lovecraft, and comparative magical systems. Now we are touching on Egyptology.

In one session we were reviewing Dr. LaVey's *Cloven Hoof* article "Qualifications of a Magician". This

resulted in an incredibly constructive introspection for all of us. As for Grotto rituals, we have had two

compassion, two destruction, one modified Black Mass, and a special Walpurgisnacht celebration.

Our first open house on March 11, X was attended by two males, one of whom has submitted an

application. We are very anxious for our Grotto to expand, but will not accept less than our standards of

745 Letter, M.A. Aquino to Robert Ethel, March 12, X/1975.

746 Letter, M.A. Aquino to Colleen Huddleston, April 21, X/1975.

747 Letter, M.A. Aquino to Lynn Norton, April 21, X/1975.

quality. We are also hoping for some female members, but I think there is a shortage in this area. Our altar is

very bare - but not in the appropriate way!

We are an ambitious, small group that is study-conscious and eager to apply what is learned. We are

using our small numbers to the advantage of quality, so that as we grow, that same quality will be our

constant foundation. I have found what I learned as a previous member of the Lilith Grotto invaluable, and I

have applied much of that knowledge already.

As Grotto Leader I am very pleased with both of my members. They are responsive, enthusiastic, and

strong assets. All three of our personalities are totally different from each other, but so far we seem only to

complement one another. I'm sure it will be only a short time before both will want to be tested for the II°.

Friday of this week will find the Twilight Grotto heading up to my mountain for three fantastic days. I

have staked off the area where I shall start constructing the homesite before long. My plans are a self-styled

version of Egyptian architecture, with the main room 45'x18'x9', and most of it subterranean. It will be

constructed of cement and stone, hopefully resembling a rock-carven tomb. The 45' front will be facing the

downward slope of the mountain and will be behind two 9'-tall, 18'-base trapezoidal stone walls, creating a

fortress effect. Not being an architect or a builder, I am having a difficult time figuring it all out - but I am

enjoying the challenge.

Magister Aquino, I would like to say at this time how much I appreciate what you have done, not only

for me personally but also for the Satanic Age. I have met several members of various positions in the

Church of Satan, and have heard only complimentary remarks in reference to you. It gives me a great deal

of satisfaction to read your letters and the *Cloven Hoof* and know that Satanists are administered by such

cultured and wise leaders as yourself.

I want also to commend you for the fairness and expertise in judgment I have observed you to exercise.

I'm not sure, according to our protocol, exactly how to compliment and thank you for all you have done

except in my own fashion. That is to say: "I think you are a fantastic

person and leader, and you have

earned my greatest respect. I thank you as Ron and Warlock Barrett!" Your efforts are most certainly

recognized and appreciated.

I trust you had a delightful Walpurgisnacht, and hope that the ensuing year is but a celebration in life for

you. 748

On May 20th I paid what would be my last visit to 6114 California Street, to deliver Anton's birthday

present: a heavy bronze short-sword adorned with pleasantly ugly and brutish dæmons. The LaVeys and I

spent a relaxed evening talking about the effects of the current Phase and the startling amount of mail that

had resulted from my March/April *Cloven Hoof* article on the Church's degree system (Appendix #126),

and Diane cooked "sandwitches" in a special batter she had whipped up. While we munched them, we

chuckled over photographs she had taken of her husband on location with *The Devil's Rain* in Durango. It

was quite a jump from Casaubon to a photo of Anton trying to get a crowd of Mexican extras to chant

Enochian from hastily written "idiot cards"!

In early May I wrote to Diane:

The sandwitch was so good that I tried my claw at one shortly after returning home. I hate to tell you

the mess I made of it. Brandy liked it at least! Give me a little more time and about thirty eggs and I'll

become an adept. Sometime I must tell you about the first time I tried to roast a turkey. Created something

very novel which, for want of a more suitable term, I dubbed "turkey

jerky".

Ready for the *Hoof* and address-input whenever you are. Should be a nice issue. I am glad that the last

one evoked all that mail. At least people are reading the rag! There seems to be so little reader feedback on

each issue that I have more than occasionally found myself wondering about the newsletter's punch.

The photos from Mexico were tremendous. There is something very funny about Anton LaVey teaching

extras via Enochian idiot cards. [What would John Dee think?] Of course I'm on pins & needles waiting to

748 Letter, Ronald Barrett to M.A. Aquino, May 22, X/1975.

see the final *Devil's Rain*. Question: Will critics render thunderous acclaim, shower praise upon it, consider

it all wet, or write it off as a drop in the bucket? I think they will hail it with a storm of applause. 749

Diane responded:

The "sandwitch" appellation reminded me of the fact that, despite my wondrous, glamorous (ahem!)

exterior, I really am a cookie-lady type at heart. We too enjoyed your visit, and it couldn't have been more

appropriately timed, what with all the changes that are about to take place.

The magnificent sword has found an ideal setting against the castle-like backdrop of the rock which

comprises the main altar/fireplace - not inside, but against it! - at Central. The rock complements the heavy

design of the sword and vice-versa.

I'm enclosing Anton's essay for the *Hoof*. Also the main body of the

lead article, in which you'll give

them the low-down on the attainment of degrees, R.A. contacts, and newsletters, and explain that the article

is intended to answer all the mail we received on the last issue. 750

The lead essay she enclosed read as follows [with Diane's comments before and after]:

[Note: Begin this lead article with a qualifier to the effect that we received so much mail on the last

issue - questions on the second and third degrees, how to contact Regional Agents, how to get the mailing

address - and costs - of regional newsletters, etc. You know, what you and Anton discussed when you were

here.

You will recall, the following is to be used almost verbatim, any changes making it stronger if

anything:]

* * *

"Advancement to Witch or Warlock (II°) is attained by one of two means: appointment or application.

One is appointed through recognition of prowess or contribution to the best interests of the Church of Satan.

In this category are to be found persons recognized as authorities or leaders in their fields. Their recognition

must exceed self-evaluation and be evidenced by popular acclaim or public notice (via media) of their

achievements. In short, persons of note whose affiliation with the Church can exert a strong influence over

others, either publicly or among their peers. This prerequisite applies to the III° as well.

“Also eligible for advancement through appointment are those who have made a tangible and viable

contribution to the expansion and development of the Church. This does not apply on a Grotto or regional

level, for each member so involved is expected to share in the operation of any social faction within which

he functions.

“Despite inaccurate reports and misquotes, the Church of Satan not only accepts material contributions,

but returns recognition for those acts commensurate with their magnitude. To operate in any other fashion

would be ungrateful, hypocritical, and just plain foolish. **Therefore professional services, funds, real**

estate, objects of value, etc., which contribute to the tangible, worldly success of the Church of Satan

are qualification for elevation to both II° and III°. The churches of the godly may not have lived by

bread alone, but they’ve grabbed more than their share of dough over the years. The frankly materialistic

concept of Satanism can always use a little bread or its equivalent.

“It would be not only unSatanic but contradictory to the teachings of our leader not to mention the act

of ‘pleasing the boss’ as an opportunity for advancement to **any** higher degree within the Organization.

Anton LaVey is notoriously Diabolical (to those who know him) in his response to and recognition of his

more pleasing advocates. Nuff said.

“Elevation to the II° may be attained, as an alternative to the foregoing, through application and

evaluation of a specially prepared test, designed to elicit a wide variety of responses. As in the past, the

processing fee for the II° test is $20, though the entire format of the test has been changed. The $20

749 Letter, M.A. Aquino to Diane LaVey, May 16, X/1975.

750 Letter, Diane LaVey to M.A. Aquino, May 20, X/1975.

processing fee barely keeps the examiners in Beluga caviar and Stolichnaya vodka while they are

processing."

* * *

[We will leave it up to you to diplomatically tell them that they do not automatically get put in touch

with their R.A. And of course info on regional newsletters would also come after having them prove

themselves worthy of further contacts. But something **must** be said in this regard, because we are swamped

with letters asking for contacts.][751]

I read and reread the article. No matter how I tried to play it back to myself, it kept saying that the

Priesthood of Mendes was for **sale**. That couldn't be; the notion was ridiculous.

I handed the draft article to Lilith to see how she might react to it. She looked at it casually, then more

intently, and then turned towards me with disbelief and tears in her eyes.

I quickly reassured her. It was obviously a bad choice in wording, and I would redraft the article to

correct it. I revised it (Appendix #127) and sent the camera copy of the new *Cloven Hoof* issue to the

LaVeys with the following cover letter, in which I thought I'd better

include something as diplomatically

as possible about the concern the LaVeys' draft had evoked:

Under separate cover cometh ye *Hoofe*. Instead of making the lead article a little stronger, I went ahead

and made it a whole lot stronger. Anyone who fails to get the message now can't be reached by anything

short of a whack on the skull with a 2x4, which is impractical by mail.

I also expanded and strengthened the case for contributions to the Church, wording the appeal towards

those in a position to come up with good-sized hunks of money. Hence all the harping on taxes. The

information in the article conforms to general I.R.S. policy. The Church of Satan's I.R.S. standing is not

germane to the matter.

Let's take an example: If Satanist John Jones sends the Church of Satan a check for $1,000, he can

deduct that as a contribution to his church. [I.R.S. forms, by the way, do not even ask the name of the

church.] If the Church of Satan is set up with the I.R.S. as a tax-exempt religious organization, you would

pay no income taxes on that $1,000. If the Church of Satan is not certified that way with the I.R.S., you

would pay regular income taxes on the $1,000. But this does not affect Jones' tax reporting. 752

There are many ways in which cash and assets may be donated to a church for tax benefits and shelters.

Your accountant should get cracking and work up a summary for you to provide persons who inquire about

making contributions. The *Hoof* should also get the word around. A "charitable remainder trust" is one such

way. If your accountant doesn't know what I'm talking about, see another accountant!

I've purposely left the Church of Satan's form of gratitude for contributions open. This enables you to

negotiate and/or tailor responses as you deem appropriate.

Since the Church of Satan has so many other ways to thank people for contributions, let's not "sell" our

degrees. The symbolism and image of the degrees are sacred to those who presently hold them, and a price

could never be set upon them. To do so would be to lose the lifeblood of the Church as an institution

destined to revolutionize human history. We have the ignoble fate of Crowley's organizations as a case in

point.

I was very pleased and proud to hear of that sword's final placement at 6114. Privately I had hoped that

it would wind up in the Main Chamber, because I had acquired it with that atmosphere in mind. May you

use it to sacrifice many virgins [if you can still find any]. 753

751 LaVey, Anton, enclosure to letter, Diane LaVey to M.A. Aquino, May 20, X/1975.

752 Actually this was ignorantly-incorrect advice on my part. Any donations to the Church of Satan would have required the Church to have

IRS tax-exempt status in order to be deductible by the donor. While the Church had been created as a nonprofit corporation in 1971, it had

never qualified for U.S. or California tax-exemption.

753 Letter, M.A. Aquino to Anton & Diane LaVey, May 25, X/1975.

Thinking the matter done with, I sat back to await the printed *Hoof* in the mail. What I got instead was

the returned camera copy, together with a surprisingly terse note from Anton LaVey:

Dear Mike:

Phooey on page one! Your two-by-four is made of balsa wood. Delete: Page one - second, third, fourth,

fifth (continued on page two) paragraphs. Delete: “Backscratching” section (two paras.).

Following opening para., use original copy verbatim, beginning “Advancement to the II° (Witch or

Warlock) …” and ending with “Nuff said.” Final para for lead article is:

Elevation to the Second Degree may be attained, as an alternative to the foregoing, through application

and evaluation of a specially prepared test, designed to elicit a wide variety of responses. As in the past, the

processing fee for the II° test is $20, though the entire format of the test has been changed. The $20

processing fee barely keeps the examiners in Beluga caviar and Stolichnaya vodka while they are

processing.

I have good reason for what I’m doing.

Anton754

I could not believe it. What was going on in San Francisco? This couldn’t be Anton LaVey speaking.

He must have been coaxed into this crazy policy decision by some current courtier or advisor who knew

nothing and cared nothing for the Church of Satan. Fazzini? Wolfe? Who could know?

The relationship between the LaVeys and myself had long since become one of “family”. They trusted

me implicitly and I trusted them in kind; and our continuing dialogue concerning Church matters had

always been couched in a very deep and real affection between the three of us.

Now, suddenly, I felt a cold, painful distance between us. Anton LaVey had taken a position that I

could neither accept nor somehow rationalize away as I had Tony Fazzini’s blue medallion. Desperately,

with an unaccustomed formality, I wrote back to Anton:

Dear Sir:

I know that you have good reason for your decisions. Otherwise I would not have devoted the last six

years to the Church of Satan. Yet, if you told me to blow your head off with a shotgun, I wouldn’t do it. And

that original *Hoof* article of yours would undermine the entire substance of the Church. Any advisor of

yours who says that it will not is either a fool or a “yes-man” afraid to speak frankly in your presence.

The people who will establish the Church of Satan as a great and lasting institution are those who

believe in it and in the philosophy behind it. They have understood for years that the degrees all signify

personal intelligence, dedication, and accomplishment. If you now state that material contributions “are

qualification for elevation to both II° and III°”, they will feel betrayed. Those with a strong sense of self-

respect could not retain their degrees or membership under such circumstances. Any persons who remained

would be bootlickers who care nothing for the ideals of Satanism as

long as they can curry your personal

favor.

It is a mistake to think that you will attract contributions by selling the degrees of the Church. People

donate funds to organizations whose principles they admire. They won't give a cent to a church known to

pawn its priesthood and initiatory degrees.

If the Church of Satan needs money, there are many ways we can go about it without prostituting

ourselves. We might hold membership drives, increase membership and renewal fees, ask for contributions

via the *Hoof*, hold raffles, sell a variety of decorative items, etc. I will be happy to work out some plans

along these lines and to follow through with them for you.

If a big shot approaches the Church with a sizable contribution, we can take him to dinner, give him an

honor guard, present him with a cape & sword & plumed hat, and dub him a Grand Knight Commander of

the Legion of Honor of the Infernal Empire, First Class. And he'll be far more impressed than he would

have been had he received a black or white or blue Baphomet.

754 Letter, Anton LaVey to M.A. Aquino, May 27, X/1975.

As for the comment about "pleasing the boss", our people believe that they are doing precisely that by

living and promoting the philosophy you have authored and championed. It is slow, hard, and occasionally

dangerous work. You live behind a protective fence in San Francisco, but announced Satanic officials

around the country can't take such precautions. Yet even so they are pleased and proud if you gain

additional fame and fortune at least partly through their efforts. These efforts are forthcoming because you

are respected as a man of principle who has taken a final stand against hypocrisy.

So if you show favoritism to courtiers and personality-cult fans, you will not have a true Church of

Satan. Instead you will have an Anton LaVey Fan Club composed of the most superficial sort of people.

The people who will build the Church of Satan into a great institution will never be found sitting at your

feet. They will be too busy putting your ideas to work out in the world.

I have already spent a good deal of time, quite possibly without success, trying to defend your gift of

the IV° to your family chauffeur to members of the Church who have heard about it. I like Tony personally,

but that blue Baphomet has become a slap in the face to some of your most dedicated field members and

officials. And not because they themselves don't have it.

It would have been very easy for me to say none of these things, put that original article in the *Hoof*,

and make consoling noises while the Church of Satan blew itself to bits. But I have a higher regard for you

than that, and if that means being the only one to tell you things you don't want to hear, I guess I have to do

it. That doesn't mean I enjoy it.

Most respectfully,

Michael

P.S.: To date the only other person who has seen that original text is Lilith. I handed it to her without

comment to test her reaction. At first she thought it a practical joke, and then she cried for a quarter of an

hour. She calmed down only when I said that the text was misleading and intended only to convey the

points which I subsequently included in the “Backscratching” article. I have told her nothing further since

that time. 755

While I waited for Anton’s reply, I was consumed with doubts and indecision. Had I somehow

misinterpreted the LaVey article? Anton’s note? No, every time I read and reread them, they pointed

inescapably in the same direction. Should I have tried to telephone, to drive to San Francisco? Perhaps -

but this was a key policy decision, not a casual whim which small talk could smooth over. I half-expected

a reply which would “magically” clear up the entire “misunderstanding” and lightheartedly poke fun at me

for not seeing something that I should have seen from the beginning. What I received instead was the

letter from Diane LaVey reproduced as Appendix #128.

Diane’s letter arrived on the same day I had to drive to Los Angeles for another Army Reserve

meeting. I knew how I read it and how Lilith read it; now I wanted an outside opinion. I called Dale Seago

in Santa Monica and asked him to select a restaurant for supper, saying nothing about the *Hoof* exchange.

We dined at one of Dale’s favorite oriental restaurants in Santa Monica, and as the waiter cleared the

table I put the exchange of letters and articles before Dale and said,

"Tell me what you think." He read

slowly through the papers, then looked up at me in shock. "Dr. LaVey has sold out," he said.

By the time I returned to Santa Barbara, pain and bewilderment had given way to an entirely new

emotion - one which I had never before felt towards Anton and Diane - cold fury. I was bitterly, blindly

angry. I had been betrayed; the Priesthood had been betrayed; the Church of Satan had been betrayed; the

Prince of Darkness **himself** had been betrayed. All the years of struggle, of sacrifices, of dangers and risks

- all for **nothing**. Something indescribable that had promised to lift the human race out of its eternal

bestiality and slavery - gone, shattered, crushed into the dirt … and by the very man who had brought it

into being.

I had no idea what kind of future might now lie ahead. I knew only that I could not walk a single step

further with a Church of Satan that had become a mockery of its name. Even if mankind were now to slip

755 Letter, M.A. Aquino to Anton LaVey, May 31, X/1975.

back into its natural, bestial state, and if Satan were to abandon his Church as a failed, premature

experiment, still I would have to make a final statement on his behalf, for his honor. I accordingly wrote

the letter reproduced as Appendix #129, copies of which I also sent to the entire Priesthood, as well as to

the few Regional Agents who had managed to continue functioning despite the constraints of the new

Phase.

No reply was forthcoming from the LaVeys, nor did I expect one, nor was I in the mood to listen to

one. What **did** begin to pour into my mailbox were scores of copies of letters of resignation from the

Church of Satan, a sampling of which is reproduced in Appendices #132-141.

Within days the Church of Satan was dead. Every individual who had given it life, authenticity, and

reality beyond a name and a reflection of Anton LaVey had refuted it.

What must have been the atmosphere at 6114 California Street as day after day brought condemnation

and rejection? To the old Anton LaVey I had known, admired, and loved it would have been a mortal

blow. But to this strange new Anton LaVey who could prostitute the very Satanic Priesthood itself? He had

already turned away from the Church and its members, and their reproaches would mean nothing to him.

And so it seemed from his eventual proclamation in answer to my resignation, which is reproduced as

Appendix #142. [My response to it follows as Appendix #143.]

I suddenly found myself being looked at expectantly by a large number of Satanists, Witches,

Warlocks, Priests, and Priestesses. Was this the end, or could we somehow try to carry on? A “Second

Church of Satan”? Perhaps so, strange though the idea seemed to us. I sent out a bulletin:

The machinery of the old Church of Satan, Inc. is no good to us. We don’t know what the books look

like, nor is there any responsible financial or secretarial staff to which we may turn. “Lana Green” and

“J.M.K.” are merely front names. I don’t know what debts there may be or what administrative snarls may

exist. As for the Council of Nine, it has met only infrequently - and then only as a program advisory panel,

not as a true board of directors in the corporate sense. We are going to change all that.

The first thing we do is to incorporate a nonprofit organization with a name similar to but distinct from

the Church of Satan. This is in the process of being done right now. I will tell you the exact name as soon as

it has been legally protected [originally “Second Church of Satan”].

All censorship and communications restriction ends. All members of the Priesthood will have access to

the full membership list. Addresses of local and regional newsletters will once more be released to all, and

prior clearance or delay of all such newsletters will be a thing of the past. Each new member’s name will be

made known to all III° + officials, and he himself will immediately receive the name and address of a Witch

or Warlock capable of providing initial, personalized guidance and of referring him to other Satanists if his

efforts merit it.

Impersonal standards for all degrees will be established and maintained. All degrees will be conferred

by the High Priest initially. Later IV° officials may be empowered to evaluate candidates for the II°/III° in

their spheres of influence and authority. The High Priest will remain the sole authority to confer the IV°, but

each new IV° will require approval by a majority of the Council of Nine.

No more nonmember subscriptions or nonmember affiliations under

any guise. Anyone who expects to

get anything out of this organization will have to join it 100%. No more honorary Priesthoods. No

Magisters or Priests who don't do a damned thing.

Each new member will be expected to produce appropriate evidence during his initial year of

membership that he is practicing Satanism forthrightly and unashamedly. Otherwise he will not be

permitted to renew his membership, fee or no fee. The same holds true for each Satanist of each degree for

each year. And the standards will get tougher as the degrees get higher. 756

As promising as the situation might be beginning to seem from a purely organizational standpoint, I

was far from satisfied with the cascade of events that had brought the crisis about. My feelings at that time

are summarized in a letter which I sent out on June 23:

756 Letter, M.A. Aquino to Church of Satan respondents, June 16, X/1975.

When it became evident to me that the Church of Satan was to be destroyed, I sought an explanation via

ceremonial invocation. Since the 9th of June I had received a series of indications that the overall situation

and my own actions therein were not haphazard. Consultation of the *Book of Thoth* on Friday, June 13th, for

example, yielded the following sequence: 2 of Cups, 7 of Disks, 9 of Disks, 2 of Wands, The Devil. But I

had not received what I considered to be a conclusive answer to the meaning of these events.

Because of the strength intrinsic in the Church of Satan, it seemed illogical to me that it could cease to

exist so suddenly. The actions of Anton Szandor LaVey, a Magus V°, also seemed oddly out of character to

the point of complete inconsistency. And, during the ending of the Church of Satan, there had been no

manifestation or action evident by the principal entity - the Prince of Darkness himself.

It is the right of a Magister Templi to evoke the Prince of Darkness if it is his Will to do so. During the

night of June 21-22, X, therefore, I addressed such an evocation by means of the first Part of the *Word of Set*

[as I had since come to understand as the original “Enochian Keys”]. The evocation was effective, and an

answer was received. 757

That answer was the *Book of Coming Forth by Night*, through which the Prince of Darkness

transferred his sanction from the Church of Satan to what would now be called the Temple of Set. An

analysis of the *Book of Coming Forth by Night* is beyond the scope of this history and will be found in my

companion volume *The Temple of Set*.

The Temple of Set was founded in accordance with the *Book of Coming Forth by Night* and has

continued to uphold the principles proclaimed in that document.

The passage of time since the 1975 crisis did not serve to soften Anton’s bitterness towards the Temple

of Set and myself - a mixture of hatred and envy not unlike that which Mr. Hyde presumably felt for Dr.

Jekyll. Ironically the Temple of Set preserved, and has gone on to strengthen the very things about the

Church of Satan which had most inspired Anton himself. Similarly the Temple has rejected the

Schadenfreude characteristic of the Magic Circle, and which loomed again after the disasters of the early

1970s. It acknowledges the Prince of Darkness without qualification, and affirms the Black Arts as the

means to mankind's triumph - not as an excuse for failure.

If the Temple of Set became an agonizing wound in the side of Anton LaVey, it was thus one which,

like that of *Parsifal*'s Grail King, could never heal. It is the Grail of the Church of Satan, the promise of

all that the Church worked so hard to attain during those memorable years 1966-1975.

757 Letter, M.A. Aquino, accompanying original 30 copies of the *Book of Coming Forth by Night*, June 22, X/1975.

And among the worthy people who have so kindly received us, I revise my record of

these adventures once more. Not a fact has been omitted, not a detail exaggerated. It is a

faithful narrative of this incredible expedition in an element inaccessible to man, but to

which Progress will one day open a road.

Shall I be believed? I do not know. And it matters little, after all. What I now affirm is

that I have a right to speak of these seas, under which in less than ten months I have crossed

20,000 leagues in that submarine tour of the world which has revealed so many wonders.

But what has become of the *Nautilus*? Did it resist the pressure of the mælstrom? Does

Captain Nemo still live? And does he still follow under the ocean those frightful

retaliations? Or did he stop after that last hecatomb?

Will the waves one day carry to him this manuscript containing the history of his life?

Shall I ever know the name of this man? Will the missing vessel tell us by its nationality

that of Captain Nemo?

I hope so. And I also hope that his powerful vessel has conquered the sea at its most

terrible gulf, and that the *Nautilus* has survived where so many other vessels have been

lost!

If it be so - if Captain Nemo still inhabits the ocean, his adopted country, may hatred be

appeased in that savage heart! May the contemplation of so many wonders extinguish

forever the spirit of vengeance! May the judge disappear, and the philosopher continue the

peaceful exploration of the sea!

If his destiny be strange, it is also sublime. Have I not understood it myself? Have I not

lived ten months of this unnatural life? And to the question asked by Ecclesiastes 6,000

years ago, “That which is far off and exceeding deep, who can find it out?” two men alone

of all now living have the right to give an answer - Captain Nemo and myself.

Jules Verne

20,000 Leagues Under the Sea

* * *

I think for years one of my greatest ambitions was to be like Captain Nemo and have

my own submarine, with a Victorian parlor in it.

Anton Szandor LaVey

Interview in *McCall's* magazine

March, V/1970

- 415 -

I'm in league with the Devil as much as any mortal can possibly be.

Anton Szandor LaVey

Satanis, the Devil's Mass, IV/1969

* * *

In the name of Satan, the ruler of the Earth, the king of the world, I command the forces of Darkness

to bestow their Infernal power upon me! Open wide the gates of Hell, and come forth from the Abyss to

greet me as your brother and friend!

Grant me the indulgences of which I speak! I have taken thy name as a part of myself! I live as the

beasts of the field, rejoicing in the fleshly life! I favor the just and curse the rotten!

By all the gods of the Pit, I command that these things of which I speak shall come to pass! Come

forth, and answer to your names by manifesting my desires!

Anton Szandor LaVey

The Satanic Bible, IV/1969

* * *

And what do they do, now that it is safe to use His Great Infernal Name? **They deny Him**! They have

the opportunity to cast the very creed of defamation, which killed their brothers and sisters of the past -

cast that creed before the world in triumphal mockery of its age of unreason! But no! They do not thrust

the bifid barb of Satan aloft and shout, “He has triumphed!” His Art and Works which brought men to the

rack and thumbscrew, can now be learned in safety! But No! He is **denied**! Denied by those who cry up

His Art and ply His Work!

Let it be known that every man who delves into the Arts of Darkness must give the Devil and His

Children the due their years of infamy deserve! Satan’s Name will **not** be denied! Let **no** man shun or

mock His Name who plays His winning game, or Despair, Depletion, and Destruction await!

Anton Szandor LaVey

Cloven Hoof, March V/1970

* * *

And before our sight Satan lost shape and became again the essence of Lucifer, and we beheld a

brilliance that infused all of Hell and sent great bolts of prismic light into the surrounding void.

And the brilliance said, I am Lucifer revealed, who am the Eternal Flame. I go now to Earth, for no

longer shall man be confounded in Godly ignorance. And then the brilliance became as a flash of

fire in the vastness of space, and we knew that Satan had departed from Hell.

But on Earth, where man wandered in mindless bliss, the firmament blazed forth with fiery

tongues, and all the land was covered by the Black Flame, which burned not, though it bewildered

the eye to see it.

And Raphael and his guardian Angels were dismayed, for nowhere could they see man or the spirit

which had come to him. Then did Raphael call upon Michael to strike the Black Flame with the

force of God, but even then was the Flame vanishing of its own accord. And at first it seemed that

Earth was unchanged, but in the eyes of man did Raphael see the first gleam of thought.

The Statement of Azazel

The Diabolicon, V/1970

* * *

I received the *Diabolicon* safely. It is indeed a work which will have a lasting impact. It is done in an

ageless manner and with complete awareness.

You have my sincere gratitude for the fine gift you have so graciously bestowed upon us, and you may

be assured that it will assume a meaningful place in the Order.

Anton Szandor LaVey to Michael A. Aquino

March 27, V/1970

* * *

Through this, the Black Flame of Satan, thou walkest in Hell. Thy senses are awakened to the joy of

rebirth. The gates are flung wide, and thy passage is heralded by the deathless cries of His guardian beasts.

His searing brand shall be evermore emblazoned on thy consciousness; its fiery meaning shall make thee

free.

The blood of those who fail is eternally bright on the jaws of Death, and the hounds of night pursue

their hapless quarry relentlessly. They who walk amongst us who bear deceit: verily they shall perish in

blindness. Turn thy back on the vile and despise them; follow the Black Flame to unending beauty in mind

and body.

Anton Szandor LaVey

The Satanic Rituals, VII/1972

* * *

Hear, my anointed man, in whose mortal flesh I, Satan, have chosen to inspire my material Self -

into whose keeping I have given my true Church - whom I have made Magister within the Realm of

my Shining Trapezoid - whom I have incarnated as a Magus - Hear, now, Anton Szandor LaVey.

Recall first the pact which, years ago, you drew up before me, and to which you set your own

name. Think not that I have been unmindful of that act long past, pale and lonely though it might

seem beside the wreaths you have won from your own kind. You could not know but that you

risked more than your life - yet you stretched forth your Will through the darkness of the angles

to seek mine. Though you have brought many honors to me, never was there such as this.

Take now the pact. In that chamber which you know to be most beloved of me, build now with

your own hands a Flame that is sacred to me. Let your hands pass through the Fire - once for

each angle of my Shining Trapezohedron. Speak again that great Key which suspends the barrier

between Hell and Earth, that I may bear witness to that which you undertake in my name.

Receive now my tribute. Our pact shall be consumed in the Flame, and with this act I release you

from your bond with me. Through your alliance with the Powers of Darkness you have been

granted knowledge far beyond that normally accorded your race. And for this you have been

manifest as a Magus. But now - of my own Will and bound by no pact - I, Satan, bestow upon you

my greatest gift - for which there is no degree in my Order. By my Will, Anton Szandor LaVey, you

are divest of your human substance and become in your Self a Daimon.

The Ninth Solstice Message

North Solstice IX/1974

* * *

The follow-up to the *Diabolicon* was cybernetic in its timing and content. It pleases me that you

perceive that which you do. All titles aside, you have entered a new realm of comprehension, and truly

deserve the name of “Satanist”.

Anton Szandor LaVey to Michael A. Aquino

August 22, IX/1974

* * *

Upon the ninth Solstice, therefore, I destroyed my pact with Anton Szandor LaVey, and I raised

him to the Will of a Daimon, unbounded by the material dimensions. And so I thought to honor him

beyond other men. But it may have been this act of mine that ordained his fall.

Were I my Self to displace the Cosmic Inertia, I should be forced to become a new measure of

consistency. I would cease to be One, for I should become All.

To make of man a Daimon, then, may be to break his Self-reference to the bounds in which his

semblance must exist.

I cannot undo the hurt that has come of this, but I shall restore to Anton Szandor LaVey his

human aspect and his degree of Magus in my Order. Thus all may understand that he is dearly

held by me, and that the end of the Church of Satan is not a thing of shame to him. But a new

Aeon is now to begin, and the work of Anton Szandor LaVey is done. Let him be at ease, for no

other man has ever seen with his eyes.

He did many glorious things and mighty deeds as High Priest.

The Book of Coming Forth by Night

North Solstice X/1975

* * *

Michael Aquino has relieved me of an "Infernal Mandate" which I have never claimed to hold. I have

freely admitted that I assumed my office of High Priest because at the time there was no one else who did.

The titles "Infernal Empire", "Exarch of Hell", etc. are symbolic, not literal.

Anton Szandor LaVey

"Hoisted by His Own Patois"

June 20, X/1975

* * *

I say to you againe, doe not call up Any that you cannot put downe; by the which I meane, Any that

can in turn call up somewhat against you, whereby your powerfullest Devices may not be of use. Ask of

the Lesser, lest the Greater shall not wish to Answer, and shall commande more than you.

H.P. Lovecraft

The Case of Charles Dexter Ward, 1941

* * *

Death and the awful abode of lost souls, whither my weakness long ago had sent him, had changed

him for every other eye but mine. And now I heard his voice, rising, swelling, thundering through the

flaring light, and as I fell, the radiance increasing, increasing, poured over me in waves of flame. Then I

sank into the depths, and I heard the King in Yellow whispering to my soul: “It is a fearful thing to fall

into the hands of the living God!”

Robert W. Chambers

The King in Yellow, 1895

Chapter 37
“Despair, Depletion, and Destruction”

Quos Deus Vult Perdere Prius Dementat.

- Ancient Roman proverb

The First (1978) and Second (1983) Editions of *The Church of Satan* ended with the events of Chapter

35. There were three reasons for this:

First, in the greater sense, the history of the Church of Satan came to an end with the crisis of X/1975,

the disintegration of the Church as an institution, and the creation of the Temple of Set. Thereafter, while

Anton - and for a time Diane and Zeena - LaVey sought to maintain the fiction of a functioning

organization on the strength of the Church's pre-1975 reputation, nothing of the original Church existed

behind the facade.

Second, as one hesitates to view the decomposing corpse of a person whom one remembers as a

living, vital being, I could not bring myself to write about the ugly zombie the post-1975 "Church" had

become. I wanted to think of it always as I had known it in its days of strength, majesty, and above all

authenticity. I had the warning of Conchis from John Fowles' *The Magus*:

Sometimes to return is a vulgarity … Perhaps one day, Nicholas, you will have an experience that

means a great deal to you. You will then realize what I mean when I say that some experiences so possess

you that the one thing you cannot tolerate is the thought of their not being in some way forever present.

Seidevarre is a place I do not want time to touch. So I am not interested in what it is now. Or what its

inhabitants are now. If they still are.758

Third, my estrangement from Anton LaVey caused me intense personal pain. For six years I had

regarded him as a friend, mentor, and ultimately "Devil-father" - a bond of affection and respect clearly as

profound and meaningful to him as to me. That an impasse of principles should have brought about the

destruction of this bond, replacing it with an almost pathological

hatred on his part and an impatient

exasperation on mine, seemed the harshest of ironies.

Over the subsequent years I would constantly be approached by a wide assortment of Anton LaVey-

detractors, expecting me to confirm their judgments of him as a crank, fraud, con-artist, or even quasi-

criminal. With relish they would quote Anton's periodic public denunciations and privately-expressed

pathological hatred of the Temple of Set or myself. Much to their surprise, I refused to do more than say

that I considered his post-75 statements unreliable and emotionally-motivated. My overriding reaction was

one of irritation, that I should be placed in the position of defending the legacy of someone who seemed

758 Fowles, John, *The Magus*, page #310.

determined to wreck it - and whose personal *bête noire* happened to be, as it were, the very Repairer of his

Reputation. 759

But even as Saruman passed close to Frodo, a knife flashed in his hand, and he stabbed swiftly. The

blade turned on the hidden mail-coat and snapped. A dozen hobbits, led by Sam, leaped forward with a cry

and flung the villain to the ground. Sam drew his sword.

"No, Sam!" said Frodo. "Do not kill him even now. For he has not hurt me. And in any case I do not

wish him to be slain in this evil mood. He was great once, of a noble kind that we should not dare to raise

our hands against. He is fallen, and his cure is beyond us; but I would still spare him in the hope that he

may find it."

Saruman rose to his feet and stared at Frodo. There was a strange look in his eyes of mingled wonder

and respect and hatred. "You have grown, Halfling," he said. "Yes, you have grown very much. You are

wise, and cruel. You have robbed my revenge of sweetness, and now I must go hence in bitterness, in debt

to your mercy. I hate it and you!" 760

For the Third (1992) and subsequent Editions, I changed my mind. Anton's statements and actions

after 1975 require inclusion and analysis if the entire story to date is to be told; therefore Chapter 36 and

this one. They do not make pleasant reading, nor was it pleasant to write them. So dramatic is the change

of tone from the pre-1975 history that the reader may wonder if I am talking about the same person. In

answer I refer that reader to the implications of Chapter 36.

* * * * *

In June 1975 a curtain of utter secrecy, mistrust, and deception descended over 6114 California Street.

Thereafter Anton LaVey issued no organizational information to either the public or to the remnants of

such Church of Satan membership as had decided to remain. Information concerning the Church, or the

LaVeys personally, henceforth appeared only in the form of propagandistic *Cloven Hoof* issues and stage-

managed books and magazine articles.

A touch of the real Anton LaVey surfaced for a brief moment in a 1978 interview granted to a San Jose

newspaper (Appendix #144). A photograph of Anton accompanying the article revealed a gaunt, haggard

face from which the eyes stared painfully [Plate #35].

The design and contents of the *Hoof* issues are quite revealing. A flurry of promotions - some real,

some fictitious - followed the exodus of the operational Priesthood in 1975: “John M. Kincaid” suddenly

became a real person again and in 1976 was promoted to Magister. Within a year of the 1975 crisis

Satanists I° Maarten Lamers and Randall Alfred were promoted to Priest and Magister respectively;

nonmembers Irma Serrano, George Natanson, Jim Osborne were created Priests; and nonmember Anthony

Vincent was created Magister. The keying of Baphomet medallion colors to the degree-system was

eliminated. An article announced, fictitiously, that 6114 California Street had been closed and the Church

of Satan moved to “new offices downtown” in San Francisco.

A few of the faithful were initially marshaled to write articles for the *Hoof*, but by 1977 even the use

of pseudonyms could not conceal that the entire issues were now being written by Anton and Diane LaVey

alone.

In 1981 the newsletter shrank from four pages to one page. At the end of 1984, when Diane departed,

the *Hoof* went from bimonthly to quarterly and, except for reprints of old Anton LaVey essays, was now

written by Anton’s new live-in girl Sharon Densley (whom Anton renamed “Blanche Barton”). In this

759 Chapter 1, *The King in Yellow.*

760 Tolkien, J.R.R., *The Lord of the Rings*. Boston: Houghton Mifflin, Second Edition, 1967, page #III-299.

format it stumbled irregularly on for another three years, finally shutting down entirely “due to the rapid

expansion of the Church of Satan” (!) in 1988.

As a rostrum for Anton LaVey as social critic and counterculture eccentric, the post-75 *Hoof* was not at

all dull. He was a colorful writer, and he had a lot of scorn to heap on popular pastimes, trends, and

culture. Alternating with his social satire were litanies to his own tastes, from staying up all night &

sleeping during the day *a la* Dracula, collecting of kitsch & schlock bric-a-brac, 1940s films, music, &

clothes, the appeal of fat women, the repulsiveness of exercise, and how absolutely **everyone** was

continuing to steal his ideas.

Suddenly the Sigil of Baphomet became very important. In 1985 Anton began claiming that it was

“copyrighted” to the Church of Satan [I supposed he meant “trademarked”], and dutifully its subsequent

appearance on the *Hoof* was graced with an attached ® - which to my way of thinking rather detracted

from its esoteric impact.761 The price of the remaining Wolf-Brown Baphomet medallions - advertised on

a flyer as “the Rolls-Royce of occult jewelry” - rose from the pre-1975 $20 to $50: quite a markup

considering the manufacturing cost of $3!

Not surprisingly the Temple of Set came in for special LaVey venom: It was called everything from

"Christian Satanism" to a "Greek philosophical stoa" to "Laurel & Hardy's *Sons of the Desert*". In the

1988 final issue of the *Hoof*, in an article on Geraldo Rivera's Halloween "Satanism" television special, it

received a final caustic snarl:

Zeena LaVey was seated next to the charismatic leader of the "Temple of Set", which has been

described as New Age or Christian Satanism. Since its formation in the mid-70s, we have periodically

received inquiries asking about any affiliation the Temple of Set has with the Church of Satan. There is

none. It is simply a rip-off group that has been riding on our coattails for years. Such is the price of success.

What was also remarkable about the post-75 *Hoof* was not just what was in it but what was **missing**

from it. It was absolutely devoid of mention of any Church activities or contacts whatever, of course, and

not one of the "Priests" or "Magisters" ever represented the Church in any way - with the possible

exception of Maarten Lamers, who ran an "Amsterdam Grotto" in the Netherlands as a sex-club for a

short time until the Dutch police closed it down with a raid.

Also missing from the new *Hoof* was **Satan**. And anything else dæmonic. And anything even remotely

connected with the ceremonial Black Magic of the *Satanic Bible* and *Satanic Rituals*. The name of

Anton's enterprise accordingly became something nonsensical: It was no longer a "church", it could not

be called a "religion", and it had nothing whatever to do with "Satan". One wonders exactly what the

assorted new priests, if indeed they actually existed as real people,

fancied themselves to be priests **of**.

By 1984 Diane LaVey had apparently had enough. Said the *Sacramento Bee*:

If Hell hath no fury like a woman scorned, then Diane Hegarty is about to fight like the Devil. Hegarty,

the self-proclaimed Princess of Darkness, is suing her former companion of 22 years, Anton Szandor

LaVey, the millionaire-founder of the San Francisco-based Church of Satan. In a palimony case to be heard

Friday, Hegarty wants LaVey to sell all of the couple's possessions and split the earnings with her.

Among the contested items: a bed of nails, a wooden coffin, medieval torture devices, seven daggers, a

tombstone coffee-table, a shrunken head, an antique Egyptian skull, a stuffed jaguar, a crystal ball, and a

761 The Baphomet emblem as used by the Church of Satan was not original to it nor created by Anton LaVey, hence cannot be trademarked.

The original Baphomet dates at least as far back as the medieval Knights Templar. The artwork for the current emblem's goat/ pentagram first

appears in Oswald Wirth, *La fran-maconnerie rendue intelligible à ces adeptes - II, "Le compagnon"* , Paris: Derry-Livres, 1931, page #60.

The complete emblem with the added circles and "LVYThN" Hebrew letters appears on the cover of Maurice Bessy, *A Pictorial History of*

Magic and the Supernatural, London: Spring Books, 1964 - two years before the creation of the Church of Satan. [The original edition of this

work - *Histoire en 1000 images de la magie* - was published in 1961 by Editions du Pont Royal.] Early photos of Church activities often show

Anton or his disciples using the Bessy book as a photo-prop because of the large cover-emblem, and he included it in his *Compleat Witch*

bibliography [see Appendix #24]. The Baphomet is clearly in the public domain.

reproduction of King Tutankhamen's sarcophagus. The list numbers about 100 possessions she wants sold

to redeem her share.

All Hell broke loose between the couple in 1984, when Hegarty moved out of the couple's California

Street mansion, claiming LaVey had beaten her. Hegarty alleged in her lawsuit that LaVey applied a

hammerlock to her neck, lifted her off the ground, and rendered her unconscious.

The couple subsequently signed a 12-page legal agreement that gave Hegarty possession of the couple's

1967 Jaguar and LaVey possession of the 1936 Cord, 1972 Datsun 280, and 1976 Cadillac limousine. The

agreement also allowed Hegarty to receive royalties from LaVey's best-selling cult classics the *Satanic*

Bible, *Satanic Rituals*, *Compleat Witch*, and *Devil's Notebook*. But the agreement forbade LaVey from

selling or disposing of any of the couple's community property. Now Hegarty wants that changed.

According to court documents, Hegarty and LaVey, who was the beneficiary of family wealth, started living

together in 1962. A year later Hegarty gave birth to the couple's only child, named Zeena.

In 1966 Hegarty and LaVey formally began the Church of Satan. LaVey became the High Priest of the

Church and Hegarty the office manager. Although never married to LaVey, Hegarty used the name "Diane

LaVey".

But the relationship started to sour after two decades. In 1985 LaVey agreed to have separate entrances

and facilities built into the couple's rambling estate - a LaVey family bequest - so he and Hegarty wouldn't

have to see each other. Hegarty charged that those modifications were never added to the house, and

consequently she never returned.

In the palimony suit, filed in San Francisco Superior Court May 11, 1988, Hegarty alleges she is

entitled to half of LaVey's worth since all possessions the couple owned consist of community property.

Though she has a half-interest in the mansion, it is apparently not an issue in the suit.

While not formally married, the suit contends, Hegarty and LaVey acted as husband and wife for over

two decades. But LaVey's attorney, Owen Mayer, said his client "has already complied with all the items of

the agreement he made with the plaintiff. Diane really has no grounds for her beef with Anton."

Hegarty's suit "seeks rights that would be the envy of everyone without the institution of marriage,"

Mayer said, adding that Hegarty is just trying to "jump on the bandwagon of Anton's success".

The Church of Satan boasts worldwide membership and holds regular meetings at its San Francisco

headquarters. Officials, though, refuse to disclose how many followers the Church has.762

In a 1986 issue of the *Washington Post* Magazine (Appendix #145) we meet the "new" Anton LaVey

to the complete eclipse of the old. Gone is the High Priest of Satan, gone the flamboyant, Mephistophelian

Dr. Phibes. In their place the reporter sees an old carny artist, a "junkyard intellectual", a museum curator

in Arkham growing gradually indistinguishable from the exhibits he tends: the Geek from *Nightmare*

Alley.

The grandiose claims of Anton's "millionaire" wealth and 6114 California Street's "rambling mansion/

estate" status were echoed by the 1988 publication of Arthur Lyons' *Satan Wants You: The Cult of Devil*

Worship in America.763

Lyons concealed his Church of Satan membership [hence LaVey-orchestration of the book] until he

was confronted with it by Larry Kahaner764 during a July 1988 episode of the *Larry King Live* television

interview show. Rather than defending it proudly, Lyons awkwardly tried to brush off Kahaner's

inconvenient revelation as "an in-and-out affiliation for research purposes" - rather at odds with his

continuous membership from 1968 through 1975 [as verified by the Church records in my possession

through 1975] and presumably thereafter.

762 Bloom, Stephen G., "Devil of a Palimony Dispute", *Sacramento Bee*, September 22, 1988.

763 My review of *Satan Wants You* for the *Scroll of Set* appears as Appendix #146.

764 Kahaner is the author of *Cults That Kill* (New York: Warner Books, 1988), a "Satanism *exposé*" book. My review of it for the *Scroll of Set* appears as Appendix #147.

Thus did Lyons finally join the parade of parasites - Truzzi, Alfred, and Moody - who, when in a

position to stand up publicly for Satanism and the Church of Satan, denied the sincerity of their

association with the Church - or such association altogether.

After Diane's departure, Sharon Densley supplanted her as "Secretary of the Church of Satan" and

mouthpiece for the continuing post-1975 con game. In 1990 "Blanche Barton" appeared as "author" of a

book entitled *The Secret Life of a Satanist: The Authorized Biography of Anton LaVey*.765 Those looking in

this book for post-1975 progress of that "secret life" will search in vain; the accomplishments showcased

all date to the **pre**-1975 Church, as do the celebrity personalities included in the photo section. There is

one post-1975 event cited, to be sure:

On the afternoon of July 18th, 1984 LaVey is summoned into court to be formally criminalized for the

first time in his life. A restraining order is invoked against him by Diane, the woman he had lived with for

24 years. Anton sends a letter to Karla in Amsterdam before the hearing saying he wasn't going to stand for

it; that he had performed his magic, that he was going to "ride on the hot Santana winds" and that "all Hell

will break loose". LaVey cautions Karla to keep the letter in a safe place.

On the appointed afternoon, at the exact hour LaVey would have been standing in front of the judge - he

didn't attend to contest the action - James Huberty walks into a McDonald's in San Ysidro, California on a

day cursed by blistering Santa Ana winds … Huberty sprays the restaurant with bullets, shooting anything

that moves … It is the worst massacre of its kind in history. Diane's

father's name is James Hegarty. 766

It is illustrative of the "Barton"-era vulgarity of 6114 California Street that this restaurant tragedy

would be exploited in such a tasteless fashion. Even if Anton's claim were to be believed, it would

scarcely do him credit: Are we to admire someone who would slay a restaurant-full of innocent people

simply because he was sulking over a court-order to keep him from threatening or harming his wife?

On October 25, 1988 the tabloid-television personality Geraldo Rivera aired a special, riding the crest

of the then-raging "Satanic crime" scam, purporting to hold Satanism responsible for various crimes

committed by individuals having no connection to the organized Satanic religion whatever. Rivera invited

me to appear and defend the legitimate religion. I agreed with misgivings, knowing Rivera's agenda but

feeling that my absence would "abandon the field to the enemy". Prior to the broadcast I had criticized

Rivera for his talk-show defamation of "Satanism" [Appendix #149].

Anton LaVey was also invited to appear. Despite the fact that he and his *Satanic Bible* were being

denounced by scam-promoters nationwide as the inspiration for many adolescent "Satanic criminals", he

remained in hiding at 6114, sending his daughter Zeena to defend him. After her mother's departure in

1984, Anton had named Zeena to her office of High Priestess.

Zeena and I met at the studio prior to the broadcast, and then sat in adjoining stage seats during it. She

defended her father and his work courageously, but Rivera's attack would have been more effectively

blunted if the author of the *Satanic Bible* had been there in person. Both off- and on-camera Zeena was

gracious and polite to both Lilith and myself. I reviewed the Rivera special for the December XXIII/1988

Scroll of Set:

As most Setians know by now, I did in fact appear as a panelist on this 10/25 NBC broadcast. The day

after the last *Scroll* supplement [Appendix #149] went in the mail, the executive producer telephoned me

and indicated that Paul Valentine would not appear as a spokesman for legitimate Satanism if I would

participate.

The show was of course a smear job on Satanism, with Rivera using the term in an alarmist sense to

characterize any and every sort of extreme criminal activity, ritual/ non-ritual and real/imaginary. I expected

765 My review of *SLOAS* for the *Scroll of Set* appears as Appendix #148.

766 “Barton, Blanche”, *Secret Life of a Satanist*, page #198.

this beforehand, but felt that whatever objections and clarifications I could make would be better than none

at all.

As it turned out, there was almost no time for any of the panelists or invited guests in the audience,

including Lilith, to talk, as Rivera filled most of the two hours with film-clips. But such comments as I was

able to make were well-received, and Rivera himself was courteous and respectful both on- and off-camera.

Although the producers had also invited Anton LaVey to attend, he refused to come - but did send his

daughter Zeena in his stead. Under the circumstances she rose to the challenge and handled herself well.

Readers of this past year’s *Scrolls* know enough about the “Satanic crime” scam to explode the various

stories that Rivera tried to blame on the Devil, so I see no need to go over them here. Rather I might

conclude by quoting from a letter of mine in answer to a correspondent who asked my impressions of the

broadcast:

“It is an accepted principle in Western society that legitimate churches have the right to define the

religion they represent. Opponents of the religion or cranks do not have that right.

“The first thing that I said to Rivera is thus the essence of the matter. The criminals, psychos, and

assorted cranks that were shown in the film-clips **were not** and **are not** Satanists, but rather the failures and

wreckage of the **other** moral and religious systems in which they were raised and educated.

“Rivera’s use of the term ‘Satanism’ as a theme for this special merely harks back to Nazi Germany,

when it was fashionable to label all crime as ‘Jewish’. For awhile the Nazis went through the motions of

distinguishing ‘good Jews’ and ‘bad Jews’ - the implication being that some people could have redeeming

qualities despite the general contamination of their religion. The most that I can say for Rivera is that he

singled out the Temple of Set and Church of Satan as ‘good Jews’.”

In December 1990 Zeena sent me a letter [Appendix #150] expressing her disillusionment with the

post-75 Church of Satan and her father’s conduct of it. She disassociated herself from both the institution

and his name.

Shortly thereafter an investigative reporter from Texas, Lawrence Wright, became intrigued with the

“LaVey legend” and set out to look into it meticulously. The result was an explosive *exposé* which

appeared in a September 1991 issue of the magazine *Rolling Stone* [Appendix #151].767

Meanwhile Diane Hegarty’s lawsuit against Anton LaVey continued. In papers filed with the official

record of the San Francisco Superior Court, the first clear picture of life at post-1975 6114 California

Street began to emerge.

In 1985 Anton and Diane signed an agreement to partition 6114 California Street and identify jointly-

owned personal articles at the building [Appendix #152].

The agreement didn't work out. Diane left the house in 1984 and in 1988 filed her lawsuit against

Anton, alleging a history of "violent and abusive behavior" on his part which had finally driven her from

the residence "in fear for her life". "She sought and obtained in 1984, 1985, and 1986 restraining orders

prohibiting defendant LaVey from harassing or molesting her. Despite [these] orders, defendant LaVey

continued to contact plaintiff with threats of violence, both written & telephonic, until January 1988." 768

From 1965 to 1984, Diane continued, she had participated as a "partner" of Anton's in the operation of

the Church of Satan, and for another 2 years indirectly as a bookkeeper & correspondent.

On or about 4/16/86 defendant took exclusive possession & control of the business, and has since had

for his individual use & benefit large sums of money from the receipts of the partnership business

exceeding his rightful share, and has refused to account to plaintiff for same. Plaintiff is informed and

believes, and on such information & belief alleges that the sum wrongfully taken by defendant, and the

amount due the partnership, is at least $300,000 … It is necessary that a receiver be appointed to take

767 This article was later reprinted in Lawrence Wright, *Saints and Sinners*. New York: Knopf (ISBN 0-394-57924-0), 1993.

768 First Amended Complaint, Hegarty v LaVey, Case #891863, December 7, 1988 [Appendix #153].

possession of all property & accounts of the partnership to receive accounts payable, pay current debts, and

wind up the business of the partnership. 769

In his June 1989 answer [Appendix #154] Anton LaVey denied most of Diane's claims and allegations

- for instance that he had ever been violent or abusive to her, that she had left 6114 in fear for her life, that

his father gave 6114 to the two of them, and that she was "the co-owner with defendant of any real and

personal property".

Concerning the Church of Satan, he denied that he and Diane had ever formed such a "partnership", or

that she had ever "participated equally in promoting & operating said business". Anton then filed a cross-

complaint against Diane alleging that she had defrauded him because, after signing the 1984 agreement,

she "never intended to reside at 6114 California Street".

Sharon "Blanche Barton" Densley appeared on the stage in June 1990, when she sent a letter to

Diane's attorney waxing indignant about Anton's "weakened medical condition":

Therefore Mr. LaVey's daughter Karla and I have devised a plan by which Ms. Hegarty can receive the

money she feels is due her, and perhaps Mr. LaVey can be allowed some respite from this stress so that his

overtaxed body can heal.

We propose that together she and I establish a nonprofit corporation for the express purpose of soliciting

funds from the membership of the Church of Satan to pay off Ms.

Hegarty, saving what we hold as a sacred

building (also Miss LaVey's family home) from a forced sale, and now to also save our founder and leader

Anton LaVey. This will necessitate informing the membership at large of the facts of the case through our

international newsletter and through more direct means. Ms. Hegarty and yourself will have to be referred

to by name as initiating the case against Mr. LaVey, and we would provide your business address and phone

number, Ms. Benford, so that our members could indeed check on the gravity of the situation if they so

desired.

You must understand that one of the precepts of the Church of Satan has always been that we do not

solicit anything from our members, either money or time. But, again, recent developments have forced us to

consider all possible avenues to achieve a speedy resolution to this case. And if the membership of the

Church of Satan understood fully what is being attacked and what is in jeopardy, I have no doubt that they

would be stirred to immediate action. Whether you realize it or not, to a lot of people the house you are

attacking is Mecca, the spot where our religion was born, and Mr. LaVey is our religious leader. I'm not

sure you understand how blindly zealous some people can be about such things. Wars are fought, people die

over such causes. And in that light the ACLU may have an interest in this case if it is pursued much further,

as well.

I myself have been committed to Mr. LaVey and his organization for 14 years now, and am appalled and

enraged by Ms. Hegarty's heartless tactics over the last 6 years. The publication of my first book is

imminent, however, and I would be willing to donate half my earnings from it to Ms. Hegarty if it would

help preserve the Black House and its contents - even though I would still consider these actions no less

than extortion. And I am only representative of thousands around the world. 770

In the latter part of the 1980s the "antisocial Satanism" of Anton LaVey had attracted some interest

from an extremely alienated subculture, that of "skinheads" and neo-Nazis.

I use these terms imprecisely, because both embrace not tightly-cohesive groups but rather a wide

spectrum of individualistic rebels. Some neo-Nazi groups, for example, are rabidly fundamentalist

Christian to the point of advocating the extermination of anyone who isn't. Nor is the "neo-Nazi" label

technically accurate. Most "neo-Nazis" revere Adolf Hitler primarily for the shock value of doing so; they

know little if anything of the German political and social situation which brought him to power, nor of the

conservative, tradition-intensive philosophy he espoused. [Indeed, in Nazi German concentration camps, a

769 *Ibid*., Sixth Cause of Action.

770 Letter, "Blanche Barton" to Elizabeth Benford, June 6, 1990.

special category was reserved for "antisocial elements", embracing rebellious spirits who refused to

cooperate with the strict community conformist programs of the regime.]

Arriving on the 6114 scene during the later 1980s, in any event, was Nikolas Schreck, a stark,

enigmatic writer and musician who had gained notoriety through the sometimes volatile performances of

Radio Werewolf, his book *The Manson File*, and companion video *Charles Manson Superstar*. 771 In 1984

Schreck established a medium to symbolize and promote his ideas, Radio Werewolf, which he defined as

“the sonic propaganda unit of the Werewolf Order, an international society of black magicians dedicated

to the creation of a psychic dictatorship destined to hold sway over the last 13 years of the 20th century

and serve as a vanguard for the coming occult world order”.772 As later elaborated by Schreck and Zeena:

The WO is not an organization, as that word is commonly understood, nor a church. We should not be

defined as a political party or an occultists’ lodge. The WO cannot be joined in the mundane sense. It is a

process which begins in dreams: a sorcerous circle of thought, a state of mind, accessible only by an

inherent rapport with the mysterious and unnamable multiplicity of forces that form the nexus of this

movement. It is a direct means of ingress to that realm of which only symbol and archetype can hope to

delineate to the conscious mind. We reject the ignorant categories of Left and Right, good and evil, as well

as all other semantic simplifications ... 773

Presumably Schreck initially assumed Anton LaVey to be an example of this kind of enlightened

anarchism. He accepted an honorary membership in the Church of Satan and was named by Anton as its

public representative. By 1990, however, he had become disillusioned, and he and Zeena departed for

Austria to further research the Werewolf Order's interests and experiment with some recording ventures.

During the Hegarty/LaVey court case, Schreck was asked to provide a statement, and he complied:

From February 1988 to April 1990 I worked as an associate of and frequent collaborator with Anton

LaVey.

During the duration of my relationship with Mr. LaVey, I became increasingly aware of his tendency to

use a litany of alleged illnesses and sicknesses as a convenient excuse to avoid any unpleasant situation, or

indeed to avoid any decision-making or responsibility for his own actions. I witnessed that Mr. LaVey

frequently attempted to forestall, postpone, or evade any situation in his life which may have proven

confrontational, challenging, or even minutely stressful to him through such medically-oriented excuses.

Many times during my attempts to work with Mr. LaVey on various projects (interviews for books,

recording of his music, etc.), he and his secretary Blanche Barton would procrastinate, cancel at the last

minute, or completely alter their previous plans due to what both of them claimed to be his "health

problems". It became clear to me that in his dealings with me and others it was a long-standing habit of Mr.

LaVey's to blame any irresponsibility, inconsistency, or unreliability on what he consistently represented as

his poor state of health …

I trust that in light of Mr. LaVey's track record of utilizing medical

problems to escape from

responsibility and his unwavering contempt for the due process of law, the court will not allow him to

continue to avoid justice with such flimsy prevarications.

I declare under penalty of perjury that the foregoing is true and correct. 774

To this Zeena added:

771 Schreck, Nikolas (Ed.), *The Manson File*. Los Angeles: Amok Press, 1988. *Charles Manson, Superstar* (videocassette & DVD). Werewolf

Order, 1989.

772 Purdy, Betty, Radio Werewolf pamphlet, Los Angeles, California, ca. 1988.

773 Schreck, Nikolas & Zeena, The Werewolf Order pamphlet, Los Angeles, California, ca. 1990.

774 Schreck, Nikolas, Declaration of Nikolas Schreck pertinent to hearing September 17, 1991. Case #891863, August 27, 1991.

In 1974 my mother explained to me that my father had a heart murmur in addition to the hypertension

we already knew about. For several years my mother, my sister Karla, and I had all made ourselves

available to monitor his blood pressure, using a standard cuff and meter. Sometimes defendant had me

perform this task 3-5 times in a half-hour period. Defendant would then take the highest reading as proof he

could not participate in any deadline or family responsibility.

Defendant LaVey often developed other sudden illnesses, such as headaches, flu, or dizziness. These

symptoms usually occurred shortly before a long-planned appointment or commitment, causing him to

cancel his participation. If I mentioned having a cold, he always had worse symptoms than mine.

Since my mother filed this action, I have frequently heard defendant LaVey express his utter contempt

for all aspects of the case. He consistently refused to get a lawyer, expressing the belief that if he refused to

participate, “the idiots would get tired of their little game and just give up”.

Defendant LaVey has left me in no doubt that he did not intend to participate in the lawsuit, although he

was aware at all times what was being asked of him. His health was not the issue except when it was useful.

He simply wanted to punish my mother for leaving him by depriving her of everything she had worked to

obtain during the time they lived together.

I declare under penalty of perjury that the foregoing is true and correct. 775

This picture of Anton LaVey as a reclusive, hypochondriac coward, hiding behind the skirts of his

wife, his daughters, and Densley whenever confronted with anything disturbing, was further supported by

Diane herself:

During the 23 years I lived with defendant LaVey, his health was always a pivotal issue. Though he

refused to attend to his teeth or his personal hygiene - never bathing or seeing a dentist - he worried

constantly about his hypertension and his heart murmur, diagnosed by Dr. Irving Warner in 1970.

Dr. Warner and several other doctors recommended regular cardiac monitoring and moderate exercise

to defendant. He chose to ignore most of their advice, particularly that

pertaining to treatment. He would

keep his regularly-scheduled doctor's appointments but refused to participate in cardiac testing, cardiac

monitoring, or exercise. Instead he would insist that his daughters and I measure his blood pressure, using a

device we had purchased for the purpose. We sometimes performed this service for him as many as 15

times a day. Often, if the reading was high, he would accuse me of saying or doing something to elevate his

blood pressure. He would then use the elevated blood reading as an excuse to cancel participation in

whatever activity we had planned. Many of our friends and associates observed these episodes.

I declare under penalty of perjury that the foregoing is true and correct. 776

In August 1991 Superior Court Judge Ollie-Marie Victoire found for Diane by default, "as a result of

defendant's failure to participate in reasonable discovery".777 Victoire singled out Barton's letter for

special mention: "This letter also threatens plaintiff with action by 'blind zealots' of defendant's church

should she persist with her lawsuit." Victoire concluded:

This court specifically finds that defendant's conduct has been calculated and designed to prevent

plaintiff from obtaining her rights to the jointly-owned real and personal property. He has disobeyed a court

order and has suffered the consequences. He now seeks relief from the very court for which he has shown

contempt in the past. The August 5, 1991 judgment has caused him to change his mind about the court

system, but it does not appear that the law requires this court to help

him at his late awakening. 778

775 Zeena, Declaration of Zeena LaVey in opposition to defendant's motion to set aside default and stay of judgment pending determination,

Case #891863, August 27, 1991.

776 Hegarty, Diane, Declaration of Diane Hegarty in opposition to defendant's motion to set aside default, Case #891863, September 3, 1991.

777 Marie-Victoire, Ollie, Order denying defendant's motions to set aside default and for new trial, and explanation of decision, Case #891863,

September 27, 1991 [Appendix #155].

778 *Ibid*.

Of special relevance to this history is another provision of Victoire's ruling:

A receiver will be appointed by the court, at defendant's expense, to prepare an accounting and

inventory of all partnership assets, and upon completion of such accounting a dissolution of the partnership

will occur and all partnership assets will be divided 50-50 between the parties. 779

That "partnership", of course, was/is the Church of Satan. Victoire interpreted the Church as a

"business partnership" belonging jointly to Anton and Diane, and ordered it dissolved and its assets

divided accordingly. 780

Conspicuous throughout the entire lawsuit is the complete absence of any **religious** influence in the

statements of either party [unless one cares to interpret Densley's threat of "actions by blind zealots" as an

appeal to religious values]. It is in clear contrast to the Anton/Diane LaVey dialogue during the years I-X

as quoted so extensively in this history, and evidences their fundamental change in attitude subsequent to

the 1975 crisis.

Diane received a total monetary judgment of $536,500. Anton was given until the end of December

1991 to either pay her or sell 6114 and pay her from the proceeds.781

On October 18, 1991, however, Anton filed for Chapter 11 (reorganization) bankruptcy, thus freezing

execution of Judge Victoire's order and allowing Densley and himself to continue living at 6114 past the

deadline. On December 10 he appeared before the U.S. Trustee to answer questions concerning his

petition. Here, amidst the stark surroundings of a federal court and sworn under penalty of perjury, Anton

offered a somewhat more humble picture of himself than that fed to tabloid journalists and readers of

SLOAS. A transcript of the session appears as Appendix #157.

On December 29 Diane filed a motion with the bankruptcy court alleging that "this bankruptcy was

filed in bad faith for the sole purpose of thwarting the state court orders and/or judgments in the state court

case". 782 In February 1992 her attorneys filed a statement with the court concerning 6114 California

Street:

On 2/18/92 we viewed the subject property for the first time. The house reflects the last 20 years as the

Church of Satan. All maintenance has been deferred, and the property is in filthy and deteriorating

condition. There is substantial doubt whether the building in its present condition could pass building, fire,

and/or safety codes. Further the entire property is filled with books, icons, artifacts, and memorabilia

connected with the Church of Satan, including a crystal skull and shrunken head. The lighting is

deliberately subdued, the walls are painted black or red, the odor is oppressive, and cobwebs & dust

abound.

Our impression of the property after inspection was verified by our real estate consultant, who indicated

to us that in its present state the property had no rental value whatever since it is not in habitable condition.

The kitchen and baths are unusable, there is substantial structural and renovation work which needs to be

done in addition to interior and exterior painting, the windows need to be uncovered to allow light in, and

779 Marie-Victoire, Ollie, Supplemental order after trial, Case #891863, October 28, 1991.

780 In 1971 the LaVeys had finally taken the steps to incorporate the Church of Satan - an event to which the Church membership, including

myself, paid little attention at the time on the assumption that it was little more than a formality for legal purposes. The Articles surfaced

during the lawsuit, of course, and appear here as Appendix #156. Although Anton later made a habit of stating that the Church deliberately

refused tax-exempt status as a gesture of protest against religious tax-exemption, this was simply an excuse for the Church of Satan's failure

to qualify for exemption. On September 16, 1971 a California tax-exemption was issued for the Church, conditional upon a federal

exemption. When this was not granted, the California exemption was

revoked in 1973. It was reapplied for in 1975, then revoked again in

1985. As of 1992 - the last time I checked - neither the California Attorney General nor the Federal Internal Revenue Service listed the

Church of Satan as an exempt organization.

781 Marie-Victoire, Ollie, Supplemental order after trial, Case #891863, October 28, 1991.

782 Hegarty, Diane, Notice for motion and motion for relief from automatic stay, Chapter 11 Case #91-34251, December 29, 1991.

there is no heat. Further the property cannot be shown in its present state until the debtor vacates and takes

his personal property with him. 783

Concerning the current income from the “Church of Satan business” there was also some controversy.

Anton himself told the court:

My total income for the year 1989, after deduction of business-related expenses, was $8,091. My total

income for the year 1990, after deduction of business-related expenses, was $14,146. My total income for

the year 1991, after deduction of business-related expenses, was $8,981.

My income derives from my operation as a sole proprietor known as the Church of Satan and from

royalties from the sales of my books. My gross revenues for the year 1989 were $24, 503 with deductible

expenses of $16,412. My gross income for the year 1990 was $21,565 with deductible expenses of $7,496.

My gross income for the year 1991 was $26,613 with deductible expenses of $17,360.

I declare under penalty of perjury that the foregoing is true and

correct. 784

How much of this income came from the Church of Satan, with its reputed millions of dues-paying

members worldwide? Said Anton to the court:

I am the High Priest and controlling member of the nonprofit religious organization known as the

Church of Satan. No compensation is received by me for this, and no revenues are generated by or through

the Church of Satan. 785

Diane's attorneys, however, were not so certain about this:

The debtor's petition indicates that no income is forthcoming from the Church of Satan when this is the

very entity which seeks bankruptcy protection. The debtor's income is generated from royalties on the

publications authored by both the debtor and the creditor and indicated in the petition. I am informed and

believe that debtor has failed to report income which is derived from his business as the Church of Satan.

A recent issue of *The Black Flame*, the "International Forum of the Church of Satan", indicates that

memberships are sold for $100, franchises are available for $150,000, and that posters, mugs, jewelry, and

other memorabilia are also available for sale. It does not appear that the proceeds from any of these articles

were included in debtor's petition. 786

The Black Flame was a Church of Satan-sycophant newsletter started by Peter Gilmore of New York

City after his 1988 attempt to court the favor of both Anton LaVey and the Temple of Set behind each

other's back. Discovering this duplicity, the Temple cut contact with

Gilmore, whereupon he created his

newsletter - named, ironically, from the *Diabolicon*! - to sing the praises of Anton and denounce the

Temple.

Included in the newsletter were a hoard of Baphomet trinkets for sale. To the court, under penalty of

perjury, Anton declared that he derived no income from any of the BF-advertised items.787 However in

that same *BF* issue containing the ads “Blanche Barton” proclaims:

783 Grieco, Jane & Benford, Elizabeth, Supplemental declaration in support of renewal of motion for relief from automatic stay, Chapter 11

Case #91-34251, February 24, 1992.

784 LaVey, Anton, Declaration, Chapter 11 Case #91-34251, April 22, 1992.

785 LaVey, Anton, Chapter 11 disclosure statement, Chapter 11 Case #91-34251, January 31, 1992.

786 Grieco, Jane, Declaration in support of renewal of motion for relief from automatic stay, Chapter 11 Case #91-34251, April 29, 1992.

787 LaVey, Anton, Declaration in opposition to plaintiff’s motion for relief from stay, Chapter 11 Case #91-34251, May 5, 1992.

Getting money by representing yourself as a Church of Satan outlet or franchise is unethical and

unlawful. If you want to use the symbols, title, philosophy, and reputation, you can buy a C/S franchise for

$150,000. Those using our symbols otherwise will be prosecuted. 788

Notwithstanding the fact that the Baphomet cannot be trademarked [see footnote, this chapter], this

statement by Densley would seem to suggest that either several unreported $150,000 franchises have gone

into the 6114 kitty or that lots of Baphomet-merchants advertised in the *BF*, including editor Peter

Gilmore, were later in the process of being sued by Anton for their "unethical and unlawful" practices.

What U.S. Bankruptcy Court Judge Thomas Carlson thought of all of this is not recorded. On May 7,

1992, however, he ordered the case to be converted from Chapter 11 (reorganization) to Chapter 7

(liquidation).

An impasse of sorts had been reached. Diane's attorneys insisted that 6114 California Street could not

be shown or sold until Anton was evicted and the house cleaned and made presentable. Judge Carlson,

however, refused to evict him. Attorney costs continued to accrue, and in the meantime Diane had not

received a cent of the proceeds authorized her by the Superior Court.

On May 8, 1992 an out-of-court settlement was agreed upon. Donald Werby, an old friend of Anton's,

had offered to purchase 6114 for the rock-bottom price of $240,000 (substantially less than the $420,000

which Diane had had the house appraised at in 1991). 789 From this Karla LaVey, acting as a real estate

agent, would receive $7,200 and Anton's attorneys $10,000.

By the agreement Diane would also receive 10% of future royalties only on the *Satanic Bible*,

Compleat/Satanic Witch, and the *Devil's Notebook*. She would receive nothing at all from the past

royalties generated when the books were new and all in print and generating the bulk of their income, or

from the time of her 1985 agreement with Anton guaranteeing her 10% royalties from that date to the

present. A shabby, disgraceful situation indeed.

Initially the deal fell through. On July 24, 1992 Karla LaVey and Werby called Diane's attorney Jane

Grieco to ask for additional time to obtain financing.790 When Grieco demurred, Werby withdrew.

Meanwhile Anton had fallen into contempt of court by ceasing to make the $500/month payments to

Diane as ordered by the judge. 791 On August 27 Judge Thomas Carlson denied Anton's motion to dismiss

the bankruptcy, and the *danse macabre* of the liquidation proceedings crawled onward for another six

months.792

In March 1993 the sale of 6114 to Werby was resurrected (Appendix #158)793 , and the following

month the bankruptcy was completed. Ironically Anton signed the final closure document on April 29,

1993 - **twenty-seven years exactly** from the date of the founding of the Church of Satan - according to his

"Unknown Known" prescription in the Satanic Rituals the "zenith of intensity" of the Working

commenced in 1984 with Diane's departure from 6114 and decision to commence legal action against

him.

This final closure document and its supplement (Appendices #159-160), however, gave Diane little

satisfaction for the nine long years of exhaustive lawsuit. Anton had successfully prevented 6114 from

788 "Barton, Blanche", "Secretary of the Church of Satan", "Representation vs. Misrepresentation", *The Black Flame* #5, Fall/

Winter XXVI/

1991.

789 Declaration of Jane Grieco in Support of Renewal of Motion for Relief from Automatic Stay and Automatic Protection, Chapter 7 Case

#91-34251, March 27, 1992.

790 Grieco, Jane, Declaration in opposition to debtor's request for dismissal, Chapter 7 Case #91-34251, August 17, 1992.

791 Benford, Elizabeth, Creditor's opposition to debtor's request for dismissal, Chapter 7 Case #91-34251, August 17, 1992.

792 Carlson, Judge Thomas E., Order denying debtor's motion for dismissal and continuing proceedings in Chapter 7, Chapter 7 Case

#91-34251, August 27, 1992.

793 Werby allowed Anton LaVey to continue to live in the house for the rest of his life.

being placed on the open market for sale, by his resistance to vacating the premises or presenting the

house in an attractive condition. In addition to the repulsive interior condition of the house as noted by

Diane's attorneys above, its exterior was allowed to deteriorate as well, with large areas of paint peeling

off the front facade.

Therefore, when Werby renewed his offer of $240,000, Diane was virtually forced to accept - and in

return for Anton's agreeing to waive his claim of a $50,000 "homestead" exemption [which, if further

contested by Diane, would merely have dragged out the asset-draining bankruptcy that much longer]

agreed to allow him to keep all of "his personal property" - which presumably meant everything on the

1985 LaVey/Hegarty agreement which was their joint property [and the Superior Court had ordered

divided as such].

Diane probably agreed to this settlement because of the looming danger that continued contest in the

bankruptcy court would ultimately result in all of the remaining assets dwindling away.

Even with this settlement, the $240,000 was immediately trimmed to $196,950 by bankruptcy court

and court attorney costs, to which would still be added estate tax accountant & attorney costs, Diane's

own legal costs ($30,000 at the conclusion of the Superior Court case - not counting the subsequent

bankruptcy actions), and the $300 Superior Court costs.

By his bankruptcy maneuver Anton had succeeded in almost destroying the assets that the Superior

Court had said that Diane rightfully deserved for her long years of love and support, and selfless

dedication to him. Through the arrangement of a rock-bottom sale price of 6114 California Street to

Werby, he had also managed to continue to live in that house rent-free.

The Devil's Notebook was finally published as a slim paperback in 1992 - a selection of Anton's essays

from the old *Cloven Hoof* - and is reviewed in Appendix #161. It received neither trade reviews nor

exposure in major bookstores, nor attention from the public.

In 1994 shock-rock musician Marilyn Manson was asked by Anton to visit 6114. "Near the end of our

visit," recounted Manson, "he said 'I want to make you a reverend' and gave me a crimson card certifying

me as a minister in the Church of Satan. It seemed then - and it still does - that my ordainment (sic) was

simply a gesture of respect. It was like an honorary degree from a university." 794

The Church of Satan's final splash in San Francisco before Anton LaVey's death took place on May 7,

1997, when another of his latter-day "priests" made an appearance at a local party for the 49ers football

team:

"Rev. Stephen Leyba calls his self-styled ritual the 'Apache Whiskey Rite'," said the *San Francisco*

Chronicle. "It includes having a Satanic pentagram carved in his back, and being urinated upon by other

members of his troupe." 795 "I took off the headdress," added Leyba for the Channel 7 television news the

following day, "and then I was urinated on my back into a blood bowl, and then I drank the urine and the

blood." 796 San Francisco Mayor Willie Brown, who hastily left the party at that point, was heard to mutter

on his way out the door, "What a fucked-up city!" 797

Too ill and weak to negotiate the stairs, Anton spent his last months sleeping on the couch in the

Purple Room. He died October 29, 1997 at St. Mary's Hospital in San Francisco of pulmonary edema (a

form of heart disease resulting from high blood pressure, in which the lungs fill with fluid). A falsified

"October 31" death certificate was issued, which, when she discovered the cheap stunt, Zeena angrily [and

successfully] ordered corrected. 798

794 Manson, Marilyn, "Running with the Devil" in *Spin* magazine, February 1998.

795 *San Francisco Chronicle*, May 8, 1997, page #A19.

796 Channel 7 Evening News, San Francisco, May 9, 1997.

797 *San Francisco Chronicle*, May 8, 1997, page #A2.

798 Certificate of Death #380270667, City & County of San Francisco, November 26, 1997; Affidavit to Amend a Record, Zeena & Nikolas

Schreck.

Sharon Densley managed to keep Anton's terminal illness and death secret until November 6, when a

San Francisco television station learned of it and mentioned it in their evening news - which was the first

Diane and Zeena had heard about it. Immediately after his death, Densley had Anton's body cremated at

Woodlawn Cemetery in Colma, California, and took the ashes with her.

Commented the *Chronicle*'s Jerry Carroll:

Anton LeVey (sic), 67, founder of the Church of Satan and author of the "Satanic Bible" died last week

of a heart attack.

"He didn't want to die, because he didn't want people to be happy about it," his daughter Karla told me.

"When you're in a position like that, you have a lot of enemies.

I had dinner with him once. Complained that he never got any local ink. Didn't believe in the Devil, as

it turned out. It was all an act for a marketing niche. "It's a living," as he put it. He didn't hide his contempt

for his followers, who included the Manson Family at one point. Saw them as humorless fanatics. LeVey

told me that he felt he never got the credit he was due for being a

founder of the human potential

movement. 799

Time magazine, which back in 1972 had been mesmerized by the "Black Pope", now had only this to

say in its November 17, 1997 "Milestones":

Died: Anton Szandor LaVey, 67, melodramatic founder of the Church of Satan who played the Devil

on-screen, of pulmonary edema, in San Francisco. The role stuck: LaVey kept a pet tarantula and roamed

the streets in a black cape. 800

At the time of Anton's death, both Densley and Karla LaVey cooperatively claimed to be joint "High

Priestesses" of the Church of Satan. A year later each was adamantly denying the other's legitimacy before

the "empty theater" of a disinterested public. 801

On June 17-23, 1998 the *S.F. Weekly* newspaper published an article by Jack Boulware, a longtime

Anton LaVey fan, entitled "Has the Church of Satan Gone to Hell?", which chronicled the rise and fall of

that institution and its founder. Quick to distance herself - and her husband, through whose financial

generosity Anton had been able to live on at 6114 past his bankruptcy - was Willie Werby, who

indignantly wrote the Editor:

My husband Don and I became friends of Anton LaVey in 1958, years before he - or his PR man -

thought up the Church of Satan. At the time we were involved with Camera Obscura Film Society and

shared his interest in movies. We were never involved with the Church of Satan in any way. Never joined.

Never attended a mass or ceremony. And we emphatically did **not** dine on a human leg (yuck!).

I never even heard of a “Magic Circle”, nor Forrest Ackerman, nor a “dildo manufacturer”. Mr.

Boulware, who showed such intelligent skepticism about the famous LaVey background, accepted these

details with utter credulity. The book in question - I forget the title - was written by someone named Burton

Wolfe, who got all his “facts” directly from Anton, without checking them.

The closest we came was attending Anton’s Halloween parties - until a group of guys showed up in

Nazi uniforms, which made us uncomfortable - and we ended the practice. 802

799 Carroll, Jerry, “Devil of a Time”, *San Francisco Chronicle*, November 7, 1997, page #C2.

800 “Milestones”, *Time* magazine, November 17, 1997, page #37.

801 “Barton, Blanche”, Internet message, October 31, 1998; LaVey, Karla, Internet web page letter, October 29, 1998.

802 Werby, Willy, letter to the Editor, *S.F. Weekly*, July 1-7. 1998.

Nor, now that Anton was dead, did it seem that Burton Wolfe was anxious to be associated with him

any longer. On July 9th, Adam Parfrey of Feral House (which published Anton’s last few books)

commented on the Internet:

I just received from Burton Wolfe, author of the first Anton LaVey biography, *The Devil’s Avenger*, a

20-page missive regarding his threatened lawsuit against the *S.F. Weekly*. It seems that the flurry of anti-

LaVey misconceptions are really hurting this gentleman, not as a member of the Church of Satan (he never

was), or as a LaVey supporter (he disagreed with much of what Anton thought and said), but as a journalist!

Wolfe doesn't want to be libeled as an individual who invented lies for Anton LaVey![803]

That same year Parfrey published a final collection of Anton's essays, entitled *Satan Speaks*.

"Fortunately for me and for all of us," said Marilyn Manson in his Introduction, "Anton LaVey shared his

magic, and I think it has made this wretched, fucking planet a better place." [804]

The *Satan Speaks* essays were, in a word, embarrassing - being simply one aimless rant after another,

including several going into graphic detail about Anton's ultimate passion:

... the act of urinating in one's panties. A well-planned, well-executed public spectacle is a goal of the most

dedicated panty pissers. Panty pissing is a fetish which gives pleasure to the viewer but, more importantly,

to the perpetrator. It need not serve as a prelude to sexual intercourse but rather as an exciting and gratifying

act in and of itself.[805]

A year after Anton LaVey's death, Densley and her relatives were evicted from 6114 California Street,

despite her appeals to LaVey followers to buy the house for her.[806] When Zeena and Nikolas Schreck went

to the house a few days later to supervise removal and storage of any remaining mementos, they found it

unbelievably filthy, with mold infesting the refrigerator and a half-inch of grease built up along the

countertops. Even Werby's own company advised me that the building had degenerated far past the point

of any restoration; it was suitable only for demolition.

For four years the empty house sat silently between the modern apartment buildings on either side of

it, its paint peeling, shutters falling off, and front yard filled with refuse: just another derelict prop from

the ghost town of *The Devil's Rain.* Yet, eerily, it seemed that no one dared to touch it. One recalls, from

Thea von Harbou's original *Metropolis*:

There was a house in the great Metropolis which was older than the town. Many said that it was older,

even, than the cathedral, and, before the Archangel Michael raised his voice as advocate in the conflict for

God, the house stood there in its evil gloom, defying the cathedral from out its dull eyes.

It had lived through the time of smoke and soot. Every year which passed over the city seemed to creep,

when dying, into this house, so that, at last it was a cemetery - a coffin, filled with dead tens of years.

Set into the black wood of the door stood, copper-red, mysterious, the seal of Solomon, the pentagram.

It was said that a magician, who came from the East (and in the track of whom the plague wandered),

had built the house in seven nights. But the masons and carpenters of the town did not know who had

mortared the bricks, nor who had erected the roof. No foreman's speech and no ribboned nosegay had

hallowed the Builder's Feast after the pious custom. The chronicles of the town held no record of when the

magician died, nor of how he died. One day it occurred to the citizens

as odd that the red shoes of the

magician had so long shunned the abominable plaster of the town. Entrance was forced into the house and

803 Parfrey, Adam, alt.satanism Usenet Internet newsgroup, July 9, 1998.

804 Manson, Marilyn, Foreword to LaVey, Anton, *Satan Speaks*. Venice, California: Feral House, 1998.

805 LaVey, Anton, "Panty Pissers", *Ibid.* page 74.

806 "Barton, Blanche", Internet letter on "Satannet" web page, June 15, 1998.

not a living soul was found inside. But the rooms, which received, neither by day nor by night, a ray from

the great lights of the sky, seemed to be waiting for their master, sunken in sleep. Parchments and folios lay

about, open, under a covering of dust, like silver-grey velvet.

Set in all the doors stood, copper-red, mysterious, the seal of Solomon, the pentagram.

Then came a time which pulled down antiquities. Then the words were spoken: The house must die.

But the house was stronger than the words, as it was stronger than the centuries. With suddenly-falling

stones it slew those who laid hands on its walls. It opened the floor under their feet, dragging them down

into a shaft, of which no man had previously had any knowledge. It was as though the plague, which had

formerly wandered in the wake of the red shoes of the magician, still crouched in the corners of the narrow

house, springing out at men from behind, to seize them by the neck. They died, and no doctor knew the

illness. The house resisted its destruction with so great a force that word of its malignity went out over the

borders of the city, spreading far over the land, that, at last, there was no honest man to be found who would

have ventured to make war against it. Yes, even the thieves and the rogues, who were promised remission of

their sentence provided that they declared themselves ready to pull down the magician's house, preferred to

go to the pillory, or even to the scaffold, rather than to enter within these spiteful walls, these latchless

doors, which were sealed with Solomon's seal ...

6114 California Street decided that it would leave this world on October 16, 2001 (curiously, my

birthday). In a single day it was destroyed, and the wreckers instantly removed the rubble so thoroughly

that only a level plot of earth remained.

In 2008 a new three-unit condominium (6112, 6114, 6118) was built on the lot. 6118 occupied the

entire second floor, where the fabulous rooms of the old 6114 would have been. Purely coincidentally a

fake fireplace exists in approximately the same location as the massive one in the old main ritual chamber,

and a circular iron stairway retraces the old route from the Den of Iniquity to the fireplace-door in the

Purple Room. Replacing the Den on the ground floor is a recreation room, and above it a modern kitchen

with countertop is where the Purple Room used to be.

* * * * *

As was the case with Saruman in *The Lord of the Rings*, one watches Anton LaVey's ignominious self-

destruction with mixed feelings. That he made his own Procrustean bed is beyond doubt. But, like

Saruman, he was once a true artist, a profound philosopher, and above all an authentic magician.

To the dismay of those that stood by, about the body of Saruman a grey mist gathered, and rising slowly

to a great height like smoke from a fire, as a pale shrouded figure it loomed over the hill. For a moment it

wavered, looking to the West; but out of the West came a cold wind, and it bent away, and with a sigh

dissolved into nothing.

Frodo looked down at the body with pity and horror, for as he looked it seemed that long years of death

were suddenly revealed in it, and it shrank, and the shriveled face became rags of skin upon a hideous skull.

Lifting up the skirt of the dirty cloak that sprawled beside it, he covered it over, and turned away. 807

Called again to mind is Abraham Merritt's *Seven Footprints to Satan*, in which the *Kheft*-dispensing

"Satan", in a reflective mood, responds to his current guest/victim's question concerning the motives

underlying his brilliant and fantastic, yet wanton and cruel lifestyle:

Call it - **amusement**. It is for amusement that I exist. It is for that alone that I remain upon a world in

which, when all is said and done, amusement in some form or guise is the one great aim of all, the only

thing that makes life upon it tolerable. My aim is, therefore, you perceive, a simple one. But what is it that

amuses me?

807 Tolkien, *op. cit.* , page #III-300.

Three things. I am a great playwright, the greatest that has ever lived, since my plays are real. I set the

scenes for my little single acts, my farces and comedies, dramas and tragedies, my epics. I direct the actors.

I am the sole audience that can see every action, hear every line of my plays from beginning to end.

Sometimes what began as a farce turns into high tragedy, tragedies become farces, a one-act diversion

develops into an epic, governments fall, the mighty topple from their pedestals, the lowly are exalted. Some

people live their lives for chess. I play my chess with living chessmen, and I play a score of games at once

in all corners of the world. All this amuses me. Furthermore, in my character as Prince of Darkness, which I

perceive that you do not wholly admit, my art puts me on a par with that other super-dramatist, my ancient

and Celestial adversary known according to the dominant local creed as Jehovah. Nay, it places me higher -

since I rewrite his script. This also amuses me.

The second? I am a lover of beauty. It is, indeed, the one thing that can arouse in me what may be called

- emotion. It happens now and then that man with his mind and eyes and heart and hands makes visible and

manifest some thing which bears that stamp of creative perfection the monopoly of which tradition ascribes

to the same Celestial adversary I have named. It may be a painting, a statue, a carved bit of wood, a crystal,

a vase, a fabric - any one of ten thousand things. But in it is that essence of beauty humanity calls divine

and for which, in its blundering way, it is always seeking - as it is

amusement. The best of these things I

make from time to time my own. But - I will not have them come to me except by my own way. Here enters

the third element - the gamble, the game.

Collector of souls and beauty I am. Gambler am I, too, and as supreme in that as in my collecting. It is

the unknown quantity, the risk, that sharpens the edge of my enjoyment of my plays. It is what gives the

final zest to my - acquirements. And I am a generous opponent. The stakes those who play with me may win

are immeasurably greater than any I could win from them. But play with me - they must!808

The tragedy of Merritt's "Satan", like that of Anton LaVey, is that he cheated when he didn't have to,

falsified his own character when the authentic one was uniquely admirable, deceived disciples who

admired and respected his wisdom, devastated the woman who devoted her life to him, and betrayed the

Prince of Darkness whose name he had taken as a part of himself. At the conclusion of *Seven Footprints*

the horrified protagonist sees "Satan" for one last time:

For Satan, stumbling towards us, was blind!

His eyes were no longer blue, jewel-hard, and jewel-bright. They were dull and gray, like unpolished

agates. They were dead. It was as though a flame had seared them.

One arm hung limp. The other clasped to his breast a little statue of ivory, an Eros. Of all those things of

beauty which he had schemed and robbed and slain to possess, that statue was, I think, the thing he loved

the best; the thing in which he found the purest, perfect form of that

spirit of beauty which, evil as Satan

was, he knew and worshipped.

He stumbled on, rolling his great head from side to side like a blinded beast. And as he came, tears fell

steadily from the sightless eyes and glistened on the heavy cheeks. [809]

One cannot despise such a person, nor even feel pity at such a spectacle. Like Frodo, one feels rather a

certain dismay, an embarrassment at merely witnessing it.

For a 1986 *Washington Post* Magazine Anton was photographed standing against an old stone wall at

his beloved Land's End in San Francisco, the Sun setting over the Pacific Ocean behind him. Though clad

inevitably in black hat and trench coat, he holds in one massive hand a delicate red rosebud. Perhaps there

is no more fitting way to remember him than thus: a creature of the setting Sun, enveloped in darkness,

torn between genius at once creative and self-destructive, yet drawn always to the beautiful, the mystical,

and the magical.

808 Merritt, Abraham, *Seven Footprints to Satan*. Boni & Liveright, 1928.

809 *Ibid.*

This history, then, is finally a protest against the pitiless erosion of time which otherwise would cause

the story of Anton Szandor LaVey and the Church of Satan to fade and be forgotten - or, worse, to be

twisted into propagandistic fiction both pro and con by exploitive extremists.

The Church of Satan is too significant to humanity to be unknown and unremembered. It grappled

with intense questions of mankind's nature, capabilities, and consequence with a boldness and a tenacity

never previously approached. It ultimately reached a point beyond which it could not go, but its final crisis

brought about the creation of a successor to envision and realize new horizons: the Temple of Set.

In *The Marvelous Land of Oz* (1904) L. Frank Baum had his imperiled hero Tip (the future Princess

Ozma) tie together two sofas, palm branches (for wings), a broom (for a tail) and the stuffed head of a

gump (in Oz an elk-like creature) with rope and clothesline, sprinkle it with magic powder to bring it to

life, and then use it to fly away to safety. 810 Nevertheless, as evident from the improvised haste of its

assembly, the gump was sorely wanting in ærodynamics, and only barely brought its passengers to a

landing before falling apart. Tip granted its wish to be disassembled, though the stuffed head remained

alive and continued to startle bypassers with comments throughout, presumably, the rest of the thirteen

original Oz books.

The Church of Satan, founded in 1966, was a bit like Baum's gump. It was also thrown together in

improvised haste from a variety of vaguely- or un-related concepts and then used to transport its riders on

an unpredictably soaring, plunging, and haphazard journey throughout the next nine years until its own

catastrophic crash in 1975. Like the gump, it **did** complete the journey; also like the gump, it is something

of an amazement that it got off the ground at **all**, much less flew as long and as far as it did.811 "If I hadn't

lived through it myself," more than one old Satanist has remarked to me upon reading *The Church of*

Satan, "I would have found it almost too bizarre to believe."

So how should we judge our gump? Was it a success or a failure? Was Anton LaVey a genius or a

madman? Were the members of the Church pioneers or fools? Ultimately was this entire episoder a

phenomenon of importance and consequence in human history, or merely a bizarre diversion: a decade-

long Halloween party?

Let's begin by examining the mainstream religious environment of Western civilization in the 1960s:

Judaism and its various Christianity "sequels". From a conceptual standpoint, Judæo/Christianity is, in a

word, absurd: a Brothers Grimm-like rag-bag of borrowed and crudely-concocted sadomasochistic myths.

Institutionally J/C is a 2,000-year-continuous train wreck of war, persecution, schism, genocide,

exploitation, and subjugation. It is a mind-drug which thrives on human poverty, misery, and stupidity. [In

the East, this terrible legacy is equalled, if not surpassed by Judaism's other bastard child, Islam.]

If this is so, why has this hydra survived and indeed prospered for so long? Why hasn't it been thrown

onto the trash-heap of failed experiments? Why do so many people - including intelligent, educated ones -

cling to it? The answer is that it promises an answer to and escape from the mystery of death, and its

solution is the simple one of mere "blind faith". That such faith has no more substance than that in the

Easter Bunny or Tooth Fairy is irrelevant. "If no one will write new detective stories," observed John

Fowles in his *Aristos*, "then people will still read the old ones."

810 The gump was included in Walt Disney's 1985 film *Return to Oz*, being a composite of Baum's *Marvelous Land of Oz* and *Ozma of Oz*. In

this film Dorothy Gale was substituted for Tip as the gump's creator & rider.

811 Arguably its stuffed head - an Anton LaVey fan club using the Church's name - has also remained "alive and commenting" since the

authentic Church's 1975 disintegration.

With the Enlightenment, literal Judæo/Christianity lost its credibility at least among the intellectual

elites; thereafter it became essentially a propaganda tool for control of the masses. Its professed piety and

morality, never that exemplary to begin with, became the stuff of social ridicule; "religion" and

"hypocrisy" were so synonymous as to be, by the mid-20th century, unremarkable.

As developed in this history, Anton LaVey saw an opportunity to make a dramatice statement rejecting

this hypocrisy, and it seemed reasonable that the standard-bearer of this rejection should be none other

than the J/C Devil. Suddenly, ironically, the most authentically moral people on the block were the

Satanists, if only because they openly acknowledged and embraced their imperfections. As in Sundog's

review of *Satanis* in Chapter 6:

"Yeah, before I joined the Satanic Church I masturbated once a day and was very unhappy about it.

Now I masturbate three or four times a day and really dig it."

The second thing that first Anton, then other Satanists did was to "write a better detective story". The

electrifying message of *Rosemary's Baby* was that Satanists could tap into knowledge and powers of

which Jews and Christians are utterly ignorant. Why live life as a slave when you could do it as a god?

And last but hardly least, Satanism was **fun**. Why would you want to sit in a synagogue or church pew

and be bored by tired, turgid tedium when you could stand amidst blazing torches before an altar draped

with a living *Playboy* centerfold, howling your most delectable desires to dæmons and monsters?

So the Church of Satan didn't start out as a metaphysical philosophy, but as a social statement

accented with mystery and fun. To that end Anton LaVey was superbly suited to be its spokesman and

symbol.

What happened next, however, was something no one - including Anton - anticipated or was prepared

to deal with: The Church of Satan started to take itself seriously. It began to construct an organizational

presence beyond Friday night spook parties at Anton's place, and to develop both a philosophical and a

metaphysical explanation for itself and its adherents. Razzing J/C was no longer enough; the new agenda

was to expose, destroy, and supplant it. "I foresee a day," said Anton to Art Lyons in 197o, "when

communities will be alive with churches bearing tridents and pentagrams on their steeples." These to be

complemented by ornately-decadent Pleasure Domes for sybaritic Bacchanalia, like an endlessly-looped

Kenneth Anger film.

As things turned out, unfortunately, there were five problems with this utopian vision:

The first was that Satan and his Dæmons were concepts within the mythology and iconography of J/C.

God could not be destroyed without taking Satan down along with him, as the latter realized in Anatole

France's *Revolt of the Angels*. 812 What the Church of Satan tried to do, consequently, was to construct a

new identity and *persona* for Satan, and a new rationale for the Powers of Darkness, independent of J/C.

Satanists were receptive to this, obviously, but outside the cocoon of the Church of Satan, the much larger

population of Jews, Christians, and others entrained by if not personally professing J/C culture, went right

on thinking of the Devil the way they always had: as the person, symbol, or force of evil. Over and over

again in its interactions with the public, the Church of Satan ran into this stone wall, and no amount of

argument, no matter how emphatic or articulate, dented it. A completely disproportionate amount of

Satanists' public-relations time and energy was consumed by this futile effort.

Second, no one actually set out to construct the Church of Satan as a functioning organization. Anton

and Diane LaVey kept all decision-making power to themselves, didn't get around to formalizing the

Church as a nonprofit religious corporation until 1971, and then promptly ignored the federal/state

recognition requirements of that action. By the time of their "palimony" lawsuit in the 1980s, neither one

of them even thought of the Church as anything other than a "personal business".

812 Excerpted in Chapter 5.

Beyond the front door of 6114, the Church of Satan had begun to organize itself during the 1970-75

period. I wrote a handbook to establish basic procedures for Grottos, and an institutional identity began to

show signs of emerging through regional conclaves and exchanged newsletters. There was no sense of

urgency to this evolution, however, and the LaVeys went from being initially enthusiastic about it to

deliberately obstructionist. Hence until its collapse in 1975 the Church remained a very amateur operation.

The best that can be said about this is that none of us felt that there was any need for hurry: "Tomorrow

belonged to us", and we had plenty of time to work out such details.

Third, Anton LaVey was not cut out to be a CEO. He was an artist, an egoist, and a 19th century

Romantic *decadent*. He enjoyed the Church of Satan as a personal expression and entourage in the 1960s,

and as an equally-personal nostalgic fantasy after 1975. What he neither expected or enjoyed was the

realization in the early 1970s that he had set in motion something much bigger and more complex than

himself, and in whose development he would be simply one of many cogs [despite being the first and most

important one].

For her part Diane LaVey obviously did a valiant and tireless job of trying to integrate and reconcile

her husband and his Church. This despite the fact that she too had no formal training in business

administration or organizational management. Like Indiana Jones, she simply “figured it out as she went”,

and most of the “figuring” was personal: 6114 volunteers dropped in and dropped out, and others like

myself were too distant from San Francisco for hands-on administration. By 1974 it was becoming clear

that Anton and Diane were both about to reach the ends of their respective ropes. What was not so clear

was what might happen when they did.

Fourth, the Church of Satan Grottos and members-at-large, both within and without San Francisco,

proved far more mercurial and problematic than anyone expected. As documented herein, Anton sought

high intelligence, morality, and dignity in Church applicants - especially so for the Priesthood. He did get

some of this calibre, but unfortunately they were both outnumbered and out-squeakywheeled by “problem

children”: quirkoids who assumed that the Church of Satan would welcome them when no other religion

could stand them. There were sexual deviants of the sort highlighted

in *The Devil's Avenger*. There were

religious fanatics with a burning hatred of J/C. There were those who were simply Anton LaVey fans.

There were dilettantes who were seeking the ultimate in shock-stimulation. When these "maxed out their

red charge cards", they caused trouble. Since the LaVeys reserved expulsion decisions to themselves, this

landed the trouble on their doorstep, and finally they got fed up with it.813 First they halted all activities at

their home. Next they became much more reluctant to charter Grottos or elevate anyone to the Priesthood.

Finally they decided to strangle the organized Church into nonexistence, so that a mythical "Church" and

an even greater mythical "Movement" could take its place. Actual Church affiliation would have no

greater meaning than a fan club. Absent any official or organizational entanglements, "problem children"

could then be expelled with a finger-snap.

Fifth, the Church of Satan was Anton LaVey's "profession", but it was not a money-maker. At $13 to

join and $10/year to renew, it [with at most a membership of about 250] brought in [assuming 50%

turnover] perhaps $3,000/year. The only thing the Church sold 1970-75 were member-only Baphomet

medallions, which cost $3.50 and sold for $7, and moved only with infrequent degree-changes. For every

copy of the *Satanic Bible* sold, Anton told me that he received a 10¢ royalty, presumably the same for the

Satanic Rituals and shorter-lived *Compleat Witch*. Doubtless Anton made some money from consultations

and public appearances, but these would not have been frequent or

substantial. Not to mention that part of

Anton's carefully-crafted public image was that of the Black Pope of a worldwide, 25,ooo + member

Church, with several lavish estates, exotic cars, and even a fleet of ships [thus going Scientology founder

L. Ron Hubbard's "Sea Org" one better]. The picture which would later emerge from Anton & Diane's

813 Also on their doorstep, literally, were regular drive-by visits from paint- or rock-throwing [or occasionally gun-firing] vandals. One

evening while I was visiting 6114, a man wearing nothing but a leopardskin rang the doorbell and announced that he had arrived from Africa

to confer with "his brother Anton".

legal cases suggests a far more precarious reality; and one consequence of Anton's public fame was that,

unlike less-conspicuous Church members, he could hardly get a "day job" as an ordinary private-sector

employee. The reality of his 1975 decision to sell the Church's degrees, including the Priesthood, may boil

down to simple financial desperation, coupled with the assumption that the glamor and prestige which the

national Priesthood had earned over the years had made it quick-cash-marketable. [My offer at the time to

pursue alternate fund-raising efforts may have seemed too slow and uncertain by comparison.]

The cumulative effect of these five essential defects of the Church of Satan was to invoke Brien's First

Law: that "eventually an organization's ability to succeed in spite of itself runs out". What energized the

Church for ten years was anti-hypocrisy, mystery, and fun. What

disintegrated it was an inherently-false

mythology, nonorganization, an inspirational leader unsuited to an executive role, persisting membership

disfunctionality, and constricting finances.

As this history recounts and documents, this situation was not nearly so evident during those ten years

of ostensible success. Indeed there were trends and directions within the Church that, with time and luck,

might have changed the outcome:

(1) By 1970 the Church had begun to move away from its initial, simple anti-J/C rhetoric towards first

the multiculturalism of the *Satanic Rituals* and the *Cloven Hoof*, and then a gradual reconceptualization of

Satan and Satanism as ideas unique and positive in their own right.

(2) By 1972 the *Manual for Grotto Administration* and Anton LaVey's increasingly-rigorous standards

for the Priesthood indicated that at least initial steps towards a formal organizational structure were

underway.

(3) Although the nationwide explosion of interest, affiliation, and local groups of the Church of Satan

caught Anton LaVey by surprise, he clearly made several years' effort to adapt to executive

responsibilities. So, simultaneously, did Diane [more successfully, since she did not have Anton's *id-*

monster to contend with].814

(4) As time passed, the initial social freak/outcast membership of the Church of Satan began to give

way to more mature, principled applicants, reflecting increasingly selective admission standards. By 1975

there were still some “problem children” around, but the trend was definitely away from them.

(5) By 1971 the Church of Satan was formalized by Anton LaVey as a nonprofit religious corporation.

Had that been adhered to, he would not have “quit his day job” [as an author, lecturer, artist, consultant] to

become financially dependant upon it. Had the Church’s initial organizational efforts continued,

eventually they would have had to harmonize with this nonprofit corporate structure. As High Priest/

corporate president, Anton legitimately could have been paid salary and expenses, though he could not

confiscate dues, fees, or gifts to the Church.

None of these positive trends happened quickly or sufficiently enough to counteract the corresponding

negative pressures. Hence the crisis of 1975, which produced a Dr. Jekyll/Mr. Hyde result:

Jekyll: The founders of the Temple of Set created a successor organization which from the moment of

its inception avoided all of the five crippling problems. (a) It disassociated itself absolutely and completely

from J/C. (b) It immediately incorporated itself as a nonprofit church, obtained federal and state

exemption as such, and established By-Laws to codify its administrative functions and comply with

corporate requirements. (c) The High Priesthood of Set was designated the CEO, but a corporate board of

directors (Council of Nine) was established to oversee it, and an Executive Directorship created to

separate administrative from religious functions. (d) Admission and expulsion authority was decentralized

to the Priesthood, and all initiatory degrees were subject to appropriately-progressive nomination, review,

and confirmation procedures. (e) The Temple was configured to support only itself financially, in keeping

with its nonprofit incorporation.

814 In the 1956 movie *Forbidden Planet*, the human Dr. Morbius had his consciousness artificially boosted by alien technology. Unfortunately

along with his rational intellect, the machine boosted his subconscious, primal *id* into a monster of raw, animal emotion. Only Morbius'

suicide halted his *id*'s destructive rampage.

Hyde: Anton LaVey [with Diane standing by him for several more years] snapped back to being a

solitary artist and egoist. His subsequent life and lifestyle revolved absolutely and unreservedly around his

desires, dreams, dislikes, and fetishes. The "Church of Satan" became a fantasy to be pretended as desired

to the public. Those joining it (now for $100) joined nothing more than a fan club, as has continued to be

the case since Anton's 1997 death.

“Satanism”, curiously enough, has evolved independently. Jettisoned by the Temple of Set and used by

Anton simply as a personal adjective, the concept began to be reenvisioned by individuals attracted by its

spooky glamor. This interpretation became increasingly synonymous with a kind of arrogant, symbolic

atheism, for which there is no doctrinal consensus or organization. Like existentialism and anarchism, this

new “satanatheism” has become something descriptive, not prescriptive, bringing again to mind Miles

Davis’ “I’ll play it first and tell you what it is later.” The Achilles’ heel of this whimsical affectation is

simply that outside its eclectic circle the same old world of ordinary Jews, Christians, Muslims, and those

socialized by them still consider “Satan” and “Satanism” synonymous with pure evil. For the narcissistic

thrill of calling themselves “Satanists”, satanatheists have merely made themselves conspicuous and

vulnerable targets for mainstream prejudice.

When I am asked whether the ten-year flight of the Church of Satan’s gump was “worth it”, my

response is an unhesitating and unqualifed “yes”. Without that crucible, that confrontation with existing

society and its smothering dullness, those of us who would later found the Temple of Set might never have

experienced the requisite awakening to that much larger philosophical and metaphysical universe. If all

the Church of Satan accomplished was that, it justified itself no less than Columbus did when he

mistakenly landed in the Bahamas and called the local residents “Indians”.

As for Anton LaVey, the simple fact is that there would not have been that Church of Satan without

him. Something that outrageous required an equally outrageous genius or maniac (take your choice) to

imagine and create it. The gump required Tip to think it up, lash it together, and bring it to life. It was a

horrifying hodge-podge, but it flew for as long as necessary to save the day.

Table of Plates

1.

Anton LaVey, 1970 - In my opinion the best studio photograph ever taken of him.

2.

Anton and Diane LaVey on the front steps of their home at 6114 California Street, San Francisco,

1973.

3.

Immediately behind the front door of 6114 was this entrance hall, leading north to the Purple Room

(the living/sitting/social/interview room). Halfway along the hall to the left was the principal door to

the main ritual chamber (seen in the documentary film *Satanis* as well as numerous publicity

photos). This photograph is taken from the Purple Room looking south to the front door.

4.

On the walls of the Purple Room were four large and one small oil

paintings by Anton LaVey,

painted, I believe, prior to the founding of the Church of Satan. This is one of the large ones.

5.

Anton’s small oil painting in the Purple Room.

6.

Another of Anton’s large oil paintings in the Purple Room.

7.

Another of Anton’s large oil paintings in the Purple Room.

8.

The northwest wall of the Purple Room, from the entrance hall. In the alcove at the left can be

glimpsed the top of a barber chair. At the far left is a bookcase which could be swung open to reveal

the doorway west into the Red Room. Peering at visitors from atop the bookcase was a stuffed rat.

The [fake] fireplace at the right could be swung open to reveal a ladder to the basement (Den of

Iniquity). [Since the Purple Room was the “visitors’ room” of 6114, Anton's favorite entrance was,

not inappropriately, through the fireplace!] At the upper right is another of Anton’s large oil paintings

with a giant fly-like creature departing from a flaming tower. At the bottom right of the fireplace

bookshelf is a framed photograph of Diane petting Togare as a tiny cub, lying on his back.

9.

Through a door at the north of the Purple Room was the kitchen and dining room, painted

completely black with striking wall murals. I do not know whether these murals were painted by

Anton personally or by friends of his. This “Night on Bald Mountain” mural was against the west

wall, behind which was the bathroom containing an old claw-footed bathtub with a large octopus

painted on its side. Another door on the southwest side of the kitchen led south to the Red Room

(Anton & Diane’s bedroom and his office).

10. The north wall of the kitchen. The door led to the back porch, and down stairs to the back yard. The

yard was generally in an overgrown, wild state. The back porch contained Togare the lion’s cage

when he lived at 6114.

11. The Red Room (Anton and Diane LaVey’s bedroom. This photo is taken towards the northeast

corner. To the north was a door to the kitchen, to the east a door through the swinging bookcase to

the Purple Room. To the south was a door leading first to a small room containing a trapdoor and

ladder down to the Den of Iniquity and then through the King Tut door into the main ritual chamber.

Within the Red Room was Anton & Diane’e elevated double bed, and underneath the bed his

personal office. Diane’s office, and the Church of Satan’s administrative files, were on the building’s

second story, behind the small window visible on front external photographs of the building. Also

upstairs were the private rooms of the LaVey children. The walls of the Red Room were decorated

with Anton's collection of medieval torture implements and weapons, including a Thompson

submachine gun.

12. Situated below the kitchen was the main basement room, a lounge with wetbar called the Den of

Iniquity. It was populated by mannequins created and modified by Anton, and which changed over

the years. In this 1973 photo the bartender mannequin wears a rubber Devil-mask modeled after

Anton's face. At the far left is a Rock-Ola juke box, at the base of which sprawls the mannequin of a

young child (apparently drunk). The original plastic inside-thighs of the girl-mannequin at center

were replaced with foam rubber to make them more natural to the touch. The more elegantly-dressed

girl mannequin at the far right wears an expression of agony and hopelessness on her face; her dress

is hiked to her thighs, exposing them to the gaze of the sexually-aroused sailor mannequin. She faces

the door north to the mirrored Blue Room (by 1973 remodeled into a "fleabag hotel room"). To the

east of the Den was a second small private office of Anton's, also containing the ladder up through

the Purple Room's fireplace. Also in this small room was a floor-trapdoor which Anton told me led

down to cavernous sewers and storm drains all the way to the Land's End cliffs. No such

Lovecraftian catacombs were unearthed when 6114 was torn down, but it made a good spooky story!

To the south of the Den (under the main ritual chamber) was the garage, originally housing Anton's

Cord and later his blue 3.8 Jaguar sedan. His “daily” car - first a black Oldsmobile Toronado and

later a black Buick sedan (chauffeured by Tony Fazzini) were parked on the street out front. Through

a southwest door from the Den, in a room beneath the entrance hallway and to the east of the garage,

was the most exclusive and private ritual chamber, the Council Chamber, also used for meetings of

the Council of Nine. Its altar (Plate #15) was against the north wall.

13. The fireplace/altar in 6114’s main ritual chamber, constructed, said Anton, from cobblestones broken

up in the 1906 San Francisco earthquake. The fireplace is nonfunctional, but contains a small electric

mock-fire. Atop the mantel is the Toledo-steel sword whose duplicate was originally held by the wax

figure in the Fisherman’s Wharf Church of Satan exhibit. Behind it are a human skull, a bell, a

flame-brazier, a ram-headed chalice, and an Egyptian canopic jar which Anton claimed contained

some of the ashes of Dracula author Bram Stoker.

14. Looking towards the north of the main ritual chamber. Behind Anton’s Yamaha organ is the doorway

leading to the Red Room, this one covered with a reproduction of Tutankhamen’s mummy-case. The

eyes of the mummy are cut out, so that someone standing behind it can peer through. Immediately

behind the mummy-door are the trap door and ladder leading to the Den of Iniquity in the basement.

15. The altar in the basement Council Chamber.

16. Poster from the Tyrone Power film *Nightmare Alley* in the kitchen.

17. To the west of the kitchen was the bathroom containing the sink and bathtub, and at the north end of

the bathroom was a separate small room for the toilet. Painted completely black, this room contained

amenities such as a World War I surplus gas mask and a vase with roses. When seated and with the

door closed, an occupant stared at one of the famous “Satan Wants You” posters.

18. Howard Levy’s Cub Scout membership card. I guess it didn’t take!

19. Diane LaVey in the Purple Room, 1973.

20. Karla LaVey, Anton & Carole’s daughter, 1973.

21. Anton, Diane, and Togare the lion.

22. Zeena LaVey and Togare.

23. The “Dakota” apartment building in New York City, inspiration for and used in the film as the

“Bramford” of Rosemary’s Baby. Directly across from its main entrance was the “Ile de France”

restaurant, source of the chocolate mousse made famous in the novel/film, and banquet location for

the Priesthood of Mendes at the Third Eastern Conclave of the Church of Satan, 1972.

24. Cover of the original music/lyrics booklet of the song “Yankee Rose”.

25. Anton in 6114’s main ritual chamber, holding the goat-goblet and the Toledo sword. Here he wears

the horned cowl he donned for early group rituals. Flanking him are other Satanists wearing the

Tierdrama masks shown in Plate #11.

26.

Zeena’s Baptism in the main ritual chamber, May 1967.

27. Zeena’s Baptism.

28. Susan Atkins, later of the Manson Family, as a vampire in Anton’s “Topless Witches Revue”,

Broadway, San Francisco, 1967.

29. While Diane looks on, Anton dusts things off during one of his “Witches’ Workshops”, 1967.

30. Evidently the witches decided that they shouldn’t have to be the only ones in the buff for the

photographer!

31. A rare photograph of the actual John M. Kincaid, whose name was used after 1970 as a general

cover-signature for communiqués in the name of the Church of Satan. Kincaid is shown here with

Anton in the Purple Room, 1973. Behind Anton's head can be seen an “infinity mirror” (with

endlessly-reflecting double mirrors and a self-contained red neon light).

32. 6114 (now “6118”) California Street in 2008, after demolition of the “Black House”. The new

building is a three-unit condominium, of which the most interesting “coincidences” are on the

second floor.

33. “6118”: This kitchenette is roughly where the Purple Room once was, and to its southwest (behind

the street windows) is the living room where the main ritual chamber used to be. The new living

room contains a modern artificial fireplace, and to the west of the kitchenette is a circular metal

staircase descending into a recreation room on the ground floor exactly where the Den of Iniquity

used to be.

34. Second Lieutenant Michael Aquino, 82nd Airborne Division, at the time he encountered Anton

LaVey at the San Francisco premiere of *Rosemary's Baby*, 1968.

35. First Lieutenant Michael Aquino, South Vietnam, 1969.

36. Janet Forbes and I first met as toddlers in San Francisco. We were married in 1969, with Anton

attending our reception [to the horror of the officiating Christian minister]. We joined the Church of

Satan later that year, and Janet was ordained to the Priesthood on March 21, 1971. After our 1973

divorce she remarried a Mormon *pro forma* within that church. In 1989 she succumbed to cancer.

Her body was interred in her parents' cemetery in Wyoming, and her *ka* now flies eternally free with

the *neteru*.

37. Janet Aquino as the Egyptian goddess Nepthys, for Diane LaVey's birthday ceremony, 1970.

38. The marriage of Vicky and James Peyton at the Nineveh Grotto, Louisville, Kentucky. In the center

of the photo are Priestess Janet Aquino and Priest Michael Aquino.

39. For the first meeting upon Nineveh Grotto's receiving its charter in 1970, Stephen Foster brought

this cake, whose icing-Baphomet was surrounded with "Happy Birthday Nineveh - Rege Satanas!".

40. The altar of the Nineveh Grotto, Louisville, Kentucky. Atop the altar are my two 17th-century

French demon candleholders, Huntley and Brinkley [who were later joined by two griffins named

Haldeman and Erlichman]. The crystal goblet is from the famous Devil-crowned Nepenthe in

California's Big Sur, while the smaller silver one at right came from the original Green Beret

Bookstore on Smoke Bomb Hill at the U.S. Army's Fort Bragg, North Carolina, 1968. Resting on the

altar is a silver Italian sword with nude-female hilt, consecrated by Anton LaVey. If the Baphomet

looks unusual, it is because I attempted a variation on the Bessy design. Having no goat to look at, I

modeled the face from Brandy, my Irish Setter, who routinely mingled with our guests at Grotto

meetings and snoozed under the altar during rituals.

41. Janet Aquino II° and Michael Aquino III° (wearing the Council of Nine medallion) at the Nineveh

Grotto, Louisville, Kentucky, 1971. The mask (from Vietnam) was named "Hugo Zorilla" after one

of Anton LaVey's whimsical aliases. The modest Hammon chord organ (not nearly as formidable as

Anton's Yamaha) was situated in our living room but played through remote speakers into Nineveh's

ritual chamber downstairs.

42. Warlock John DeHaven, Stygian Grotto, Centerville, Michigan.

43. Priestess Lilith Sinclair, founder and Leader of the Lilith Grotto, New York City - the Church's

largest and most famous Grotto throughout its decade-long lifetime.

44. Priestess Lilith Sinclair as photographed for *Time* magazine, 1972.

45. A ritual of the Lilith Grotto, New York City, 1971. At right is

Witch Lilith Sinclair, while standing

behind her at far left in the photo is Satanist (later Priest and Grotto Leader) Michael McQuown.

46. Priestess Lilith Sinclair at one of her frequent public lectures, resulting in *Philadelphia* Magazine's

calling her "the occult superstar of the East".

47. Witch Jinni Bast of the Lilith Grotto, in typical surroundings.

48. "The Magician" occult shop in Greenwich Village, New York City. At the left is Satanist William

Andrews, in the center Warlock Ronald Barrett, and at right Priestess Lilith Sinclair.

49. The banquet during the East-III Conclave, Statler Hilton, New York City, 1972. To the [viewer's] left

of Priestess Lilith Sinclair is Priest Michael Grumboski of Detroit, Michigan.

50. Another view of the East-III banquet. At the far left is Witch Linda Thomas, while at top-center is

Priest L. Dale Seago.

51. Warlock R. Jzamon DeCecco of the Amon Grotto, Massachusetts.

52. The ritual chamber of the Karnak Grotto, Santa Cruz, California. At the far left is Warlock Tom

Knapp, who later moved to Los Angeles and joined Dale Seago's Yuggoth Grotto. Holding the

Karnak sword is Warlock William Murray, and at the far right is Priestess Margaret Wendall.

53. Priest Robert Ethel of the Asmodeus Grotto, Washington, D.C., pondering one of his pets. As owner

of a pet store, Ethel was able to indulge his desire for a variety of exotic pets, including a cockatoo, a

tarantula, and a variety of snakes. At the rear is a suit of Roman armor. While 6114's Purple Room

sported a tombstone coffee-table, Ethel used a coffin for the same purpose. Within it he kept a fully-

stocked bar.

54. Warlock Tom Bari of the Lilith Grotto and Priest Thomas Huddleston of the Typhon Grotto (Ohio) at

Ethel's.

55. The Asmodeus Grotto's somewhat underfed organist.

56. The Church of Satan exhibit at the Fisherman's Wharf Wax Museum, San Francisco. This 1973

photograph shows the original exhibit. Within a few years the Baphomet medallion around Anton's

neck had been stolen, the finely-wrought Toledo sword (duplicate of the one in 6114's ritual

chamber) had been replaced by a cheap one, the altar-girl's breast was covered, and the gilt-edged

tapestry of the altar replaced with ordinary black cloth. The only decoration in the exhibit with any

actual significance is the Baphomet wall-emblem behind the altar.

57. Brandy Aquino, faithful and always friendly familiar of the Nineveh Grotto and later of the Temple

of Set in Santa Barbara and San Francisco. Immortalized by countless journalists, as well as

modeling the custom Baphomet atop Nineveh's altar. She awaits us again at the Rainbow Bridge.

58. Magister Templi Michael Aquino, Santa Barbara, California, 1974.Taken in my Sanctum office in

Santa Barbara, this photo includes my IV°/II' certificate in the background. On the edge of my desk

sits one of the famous “Darwin’s ape” statues, showing an ape sitting atop a pile of disintegrating

books (one of which is labeled “Darwin”), staring uncomprehendingly at a human skull.

59. Anton LaVey at Aquino’s home in Santa Barbara, 1974.

60. Anton LaVey at Aquino’s home in Santa Barbara, 1974.

61. Michael Aquino and Forrest J Ackerman at the Ackermansion, Hollywood, 1972.

62. Michael Aquino and Anton LaVey at the home of actress Elke Sommer, Beverly Hills, California,

1974.

63. Anton LaVey and Priest Dale Seago at Sommer’s home, 1974.

64. The Yuggoth Grotto, Los Angeles, 1974. At the far right and far left are Warlock Mark and Witch

Janice Harris. Second from left is Priestess Lilith Sinclair. At top center is Warlock Roger Sinclair

(no relation), formerly of Priest Larry Green’s Typhon Grotto, San Francisco. Next to him is Priest

Dale Seago, and next to Seago is Witch Linda Thomas, formerly of the Lilith Grotto.

65. Michael Aquino and Sammy Davis, Jr. following presentation of Honorary Warlock membership to

Davis at the Circle Star Theater, San Carlos, California.

66. Michael Aquino, Sammy, and Anton LaVey.

67. Diane LaVey and Sammy.

68. Michael Aquino and Magister Caverni Charles Steenbarger with Anton LaVey in 6114’s Purple

Room, 1974. Anton could not “just play” his accordion; as with his

other instruments, he added

“total atmosphere” - in this case “blind man’s glasses” and old hat.

69. Warlock Stuart Munro, Witch Joan Keller, and Warlock William Murray, West-I Conclave, San Jose,

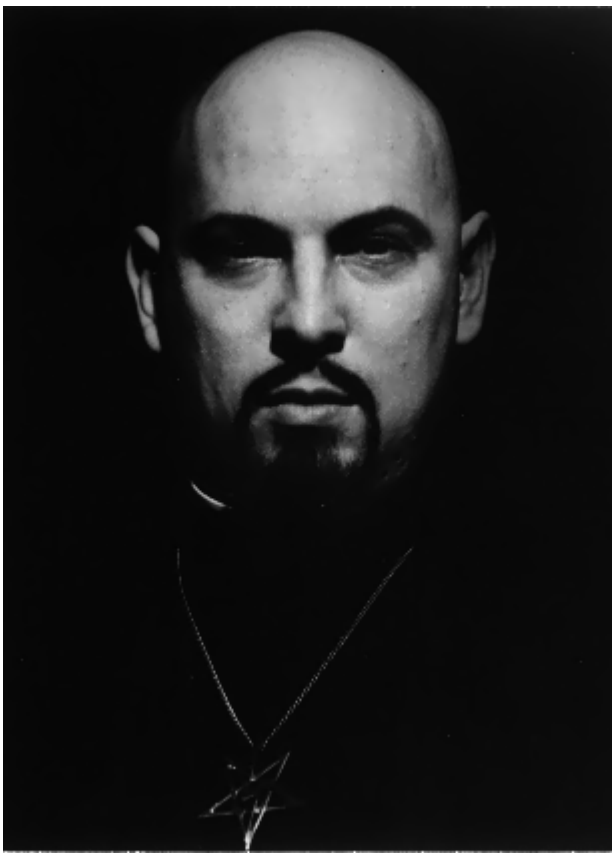
California.

70. Michael Aquino and Priestess Margaret Wendall, West-I Conclave.

71. Anton at his keyboards in the 6114 kitchen, 1986.

72. Nikolas and Zeena [LaVey] Schreck.

73. Cover of *The Washington Post Magazine*, February 23, 1986.



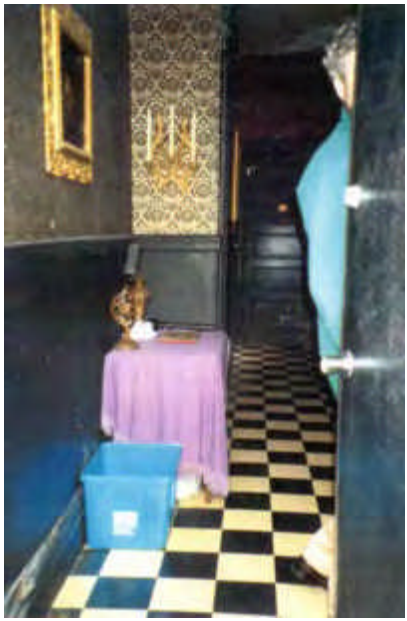


Plate 1

Plate 2

Anton Szandor LaVey, 1970

Anton and Diane LaVey at 6114 California Street, 1973.

Plate 3

Plate 4

6114 entrance hall, south to front door

Anton LaVey oil painting, 6114 Purple Room

Plate 5 Plate 6

Anton LaVey oil paintings, 6114 Purple Room

Plate 7 Plate 8

Anton LaVey oil painting, 6114 Purple Room 6114 Purple Room

Plate 9

“Night on Bald Mountain” Mural in the 6114 Kitchen

Plate 10

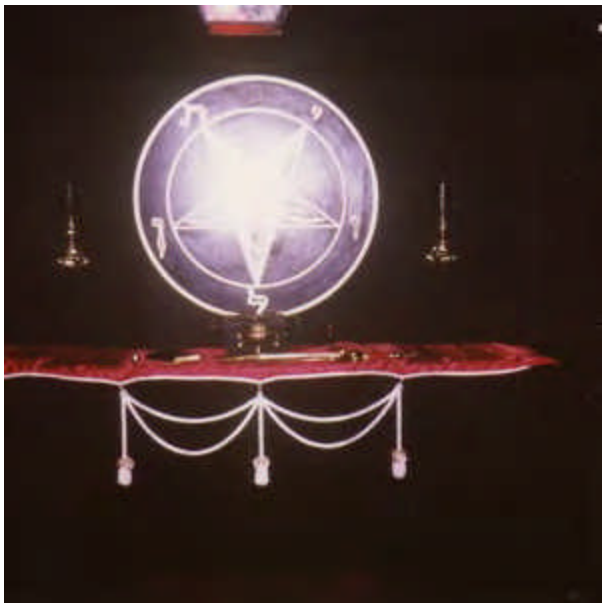
Door to the Back Yard from the 6114 Kitchen

Plate 11 Plate 12

The Red Room, 6114 The Den of Iniquity (Basement), 6114

Plate 13 Plate 14

Fireplace Altar, Main Ritual Chamber, 6114 King Tut door, Main Ritual Chamber, 6114



TYRONE
POWER
NIGHTMARE
ALLEY

Plate 15 Plate 16

Altar, Council Chamber, 6114 *Nightmare Alley* Poster, 6114 Kitchen

Plate 17 Plate 18

Water closet, 6114 Howard Levey's Cub Scout Membership Card (front/back)

Plate 19 Plate 20

Diane LaVey Karla LaVey

Plate 21

Anton, Togare the Lion, and Diane LaVey

Plate 22

Zeena LaVey and Togare

Plate 23 Plate 24

The Dakota (“Bramford”), New York City “Yankee Rose” Music Booklet Cover

Plate 25

Anton LaVey and Assistants, Main Ritual Chamber, 6114

Plate 26 Plate 27

The Satanic Baptism of Zeena LaVey

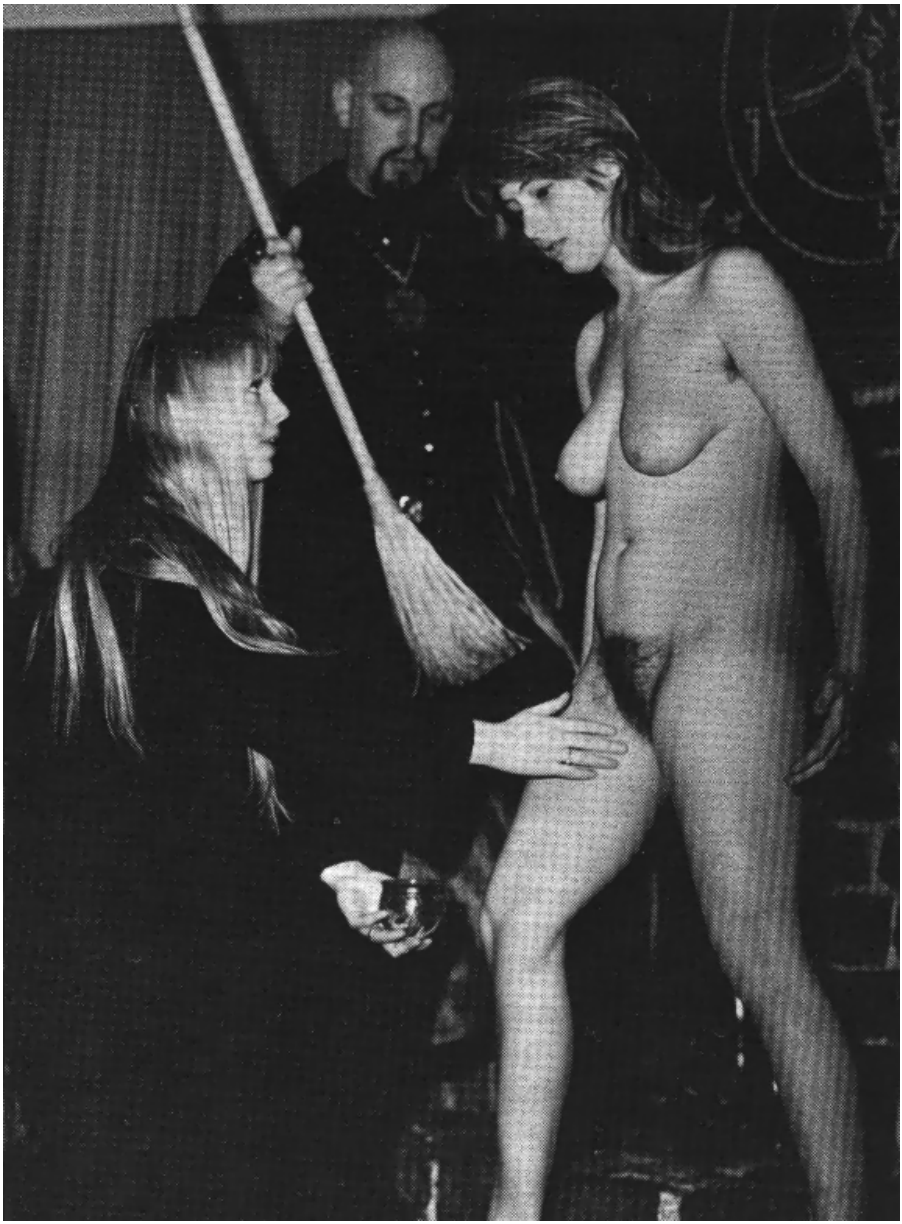
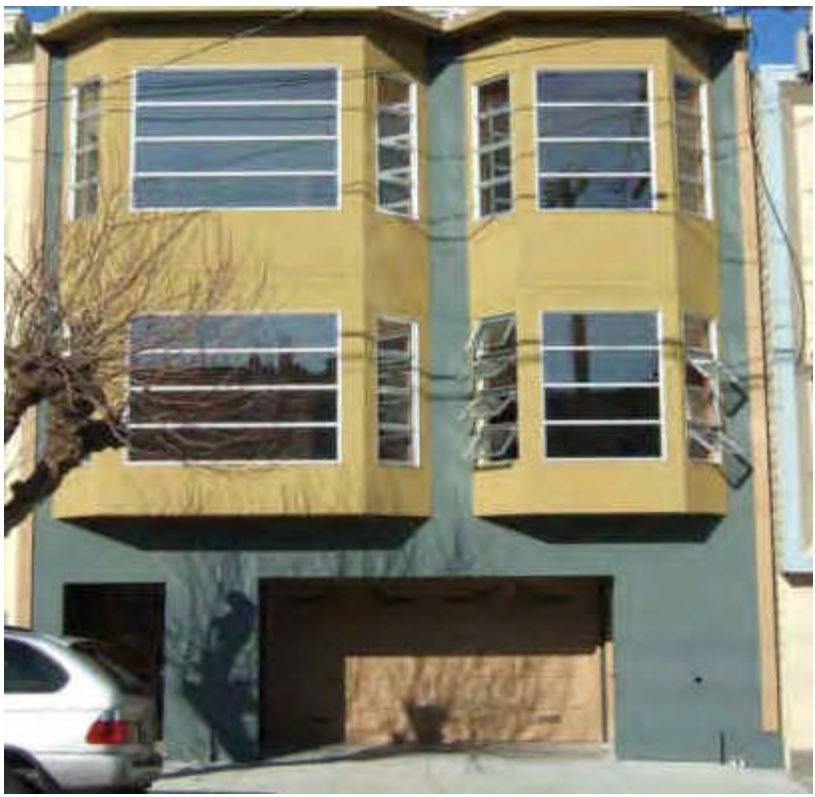


Plate 28 Plate 29

Susan Atkins, in the Topless Witches Revue Diane and Anton dusting off the altar

Plate 30 Plate 31

Anton hanging out in the ritual chamber [The real] John M. Kincaid and Anton LaVey



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Plates 32 Plate 33

6114 (now “6118”) California St. 2008 Where the Purple Room was

Plate 34 Plate 35

2nd Lieutenant Michael Aquino, 1968 1st Lieutenant Michael Aquino, South Vietnam, 1969

Plate 36 Plate 37

Janet Aquino (1947-1989) Janet Aquino as the Egyptian goddess Nepthys

Plate 38 Plate 39

Vicky & James Peyton wedding, Nineveh Grotto, Louisville Stephen Foster & Nineveh birthday cake

Plate 40 Plate 41

Altar, Nineveh Grotto, Louisville, Kentucky Janet and Michael Aquino, Nineveh Grotto

Plate 42 Plate 43

Warlock John DeHaven, Stygian Grotto Priestess Lilith Sinclair, Lilith Grotto

Plate 44

Priestess Lilith Sinclair

Plate 45

Witch Lilith Sinclair, Lilith Grotto Ritual, New York City

Plate 46 Plate 47

Priestess Lilith Sinclair, lecture, New York City Witch Jinni Bast, Lilith Grotto

Plate 48 Plate 49

William Andrews, Ronald Barrett, Lilith Sinclaier Priest Michael Grumboski. Priestess Lilith Sinclair

Plate 50 Plate 51

Witch Linda Thomas, Priest L. Dale Seago Warlock R. Jzamon DeCecco, Amon Grotto

3rd Eastern Regional Conclave, New York Boston, Massachusetts

Plate 52 Plate 53

Warlocks Tom Knapp & William Murray, Priestess Priest Robert Ethel, Asmodeus Grotto,

Priestess Margaret Wendall, Karnak Grotto Washington, D.C.

Plate 54 Plate 55

Warlock Tom Bari, Priest Thomas Huddleston Asmodeus Grotto organist, Washington, D.C.

Plate 56 Plate 57

Fisherman’s Wharf Wax Museum, San Francisco Brandy Aquino

Plate 58 Plate 59

Magister Michael Aquino, 1974 Anton LaVey, Michael Aquino’s home, 1974

Plate 60 Plate 61

Anton LaVey, Michael Aquino’s home, 1974 Michael Aquino and Forrest J Ackerman

Plate 62 Plate 63

Anton LaVey, Michael Aquino, Elke Sommer's Dale Seago, Anton LaVey, Elke Sommer's

Plate 64 Plate 65

Yuggoth Grotto, Los Angeles, California Sammy Davis, Jr. & Michael Aquino,

Circle Star Theater, Belmont, California

Plate 66 Plate 67

Michael Aquino, Sammy Davis, Jr., and Anton LaVey Sammy Davis, Jr., Diane LaVey

Plate 68 Plate 69

Magister Charles Steenbarger, Anton LaVey, and Warlocks Stuart Munro. William Murray,

Magister Michael Aquino and Witch Joan Keller. 1st Western Conclave

Prophet-5

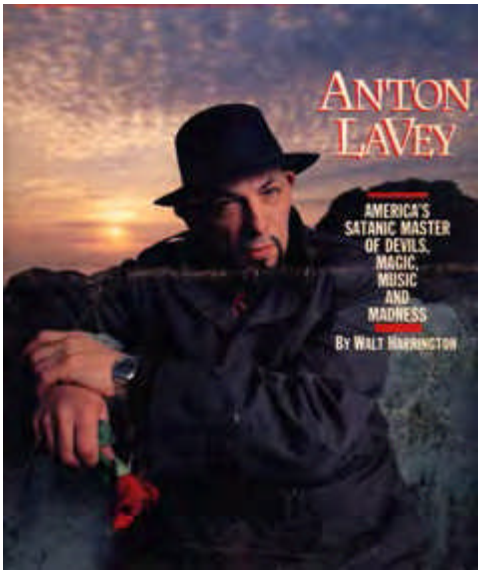
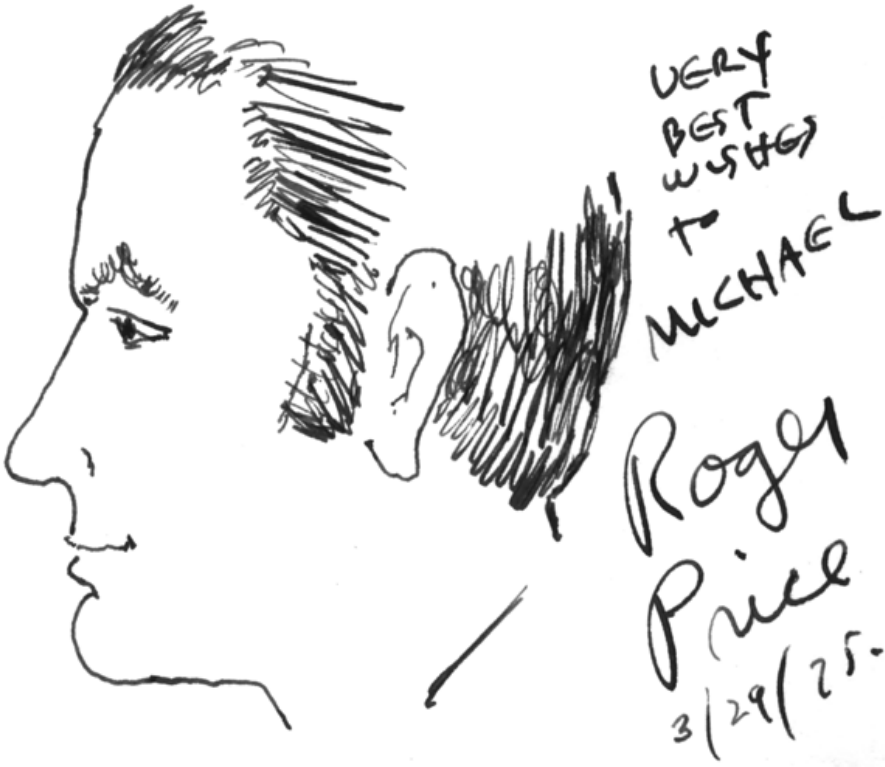


Plate 70 Plate 71

Michael Aquino & Priestess Margaret Wendall Anton LaVey, 1986

Plate 72 Plate 73

Nikolas and Zeena Schreck Anton LaVey with Rose, 1986



About the Author

Michael A. Aquino was the only member of the Church of Satan to attain the Second Level

of the Fourth Degree (Magister Templi IV°-II') prior to 1975, and was a member of the

Church's Council of Nine and Order of the Trapezoid 1970-75. He served as Editor of the

Church's *Cloven Hoof* newsletter 1971-75.

He served as founding High Priest of the Temple of Set 1975-1996, was Recognized as a

Magus V° and Ipsissimus VI°, and was founding Grand Master of the Temple's Order of the

Trapezoid 1982-87.

In secular life he is a Lt. Colonel, Psychological Operations, U.S. Army (Ret.). He is a

graduate of the Industrial College of the Armed Forces, National Defense University; Defense

Intelligence College, Defense Intelligence Agency; Foreign Service Institute, Department of

State; U.S. Army Special Warfare Center (Special Forces ("Green Beret") / Psychological

Operations / Civil Affairs / Foreign Area Officer); U.S. Army Command & General Staff

College; U.S. Army Intelligence School, and U.S. Army Space Institute. Decorations include

the Bronze Star, Meritorious Service Medal, Air Medal, Army Commendation Medal (3

awards), Special Forces Tab, Parachutist Badge, USAF Space & Missile Badge, and the

Republic of Vietnam Gallantry Cross, Psychological Warfare Medal (First Class), & Air

Service Medal (Honor Grade).

Academic credentials include the B.A., M.A., and Ph.D. in Political Science from the

University of California; and the M.P.A. in Public Administration from George Washington

University. He has taught as Adjunct Professor of Political Science, Golden Gate University

1980-86.

In 2006, following his retirement as a U.S. government officer, he was recognized by

Scotland's Lord Lyon King of Arms as the 13th Baron of Rachane, Argyllshire.

He and his wife Lilith live in San Francisco with inevitable.

innumerable, immortal cats.